

THE CHRISTIAN WARFARE.

WHEREIN IS FIRST GENERALLY
SHEWED THE MALICE, POWER AND
politike stratagems of the spirituall enemies of our saluation,
Sathan and his assistants the world and the flesh; with
the meanes also whereby the Christian
may withstand and defeat
them.

AND AFTERWARDS MORE SPE-
CIALLIE THEIR PARTICULAR TEMPTATI-
ons, against the severall causes and meanes of our saluation,
whereby on the one side they allure vs to security and
presumption, and on the other side, draw vs
to doubting and desperation, are expref-
sed and answered.

WRITTEN ESPECIALLY FOR THEIR SAKES
who are exercised in the spirituall conflict of temptations,
and are afflicted in conscience in the fight
and sense of their finnes.

By I. DOVNAME, Preacher of
Gods word.

*Put on the whole armour of God, that ye may be able to stand
against the assaults of the Diuell. Ephes. 6. II.*



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TO THE GODLY,
ZEALOVS, AND SIN-
CERE PROFESSORS OF GODS
TRVE RELIGION, SIR Iohn SCOT,
Sir THOMAS SMITH, and their Ladies; Maister R o-
BERT CHAMBERLAINE Esquire, and Mistris
ANNE CHAMBERLAINE his wife, his welbeloued and
most respected friend: I. D. wisheth the fruiti-
on of all the true comforts of this life,
and eternall happineffe in
the life to come.



Anifold (right Worshipfull)
and most daungerous are the
temptations and assaults of
our spirituall enemies, where-
by they labour to hinder the
saluation of Gods elect, and to
increase the greatnesse of their
hellish dominions, by with-
drawing (if it were possible) Gods seruants from their
subiection and alleageance, and making them their
flaues and perpetuall vassals. To this end they take in-
defatigable paines, going continually about seeking
whom they may deuour; sometimes like roaring
Lions, compelling by violent force, and sometimes
like

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like old Serpents, alluring and deceiuing with treacherous policies. Neither doe they rest in the time of our rest, but waking and sleeping they set vpon vs, one while inticing vs to swallow the poyson of sinne, with the sugred baites of worldly vanities, and another while driuing vs into their snares of perdition, with the sharpe pricking goades of miserie and affliction. Before vs they set carnall pleasures, deceiuing riches, and vaine honours, to allure vs to come into the broad way that leadeth to destruction: and behind vs they hold the three-stringed whip of losse, shame, and punishment, to keepe vs from going backe, and to hasten vs with winged speede to run forward in this hellish iourney. Neither do they greatly care what path we chuse in this common way of perdition; whether the spacious way of securitie and presumption, or the strait path of horror and desperation, whether the toyling way of vnstable couetousnesse, or the soft faire way of bewitching pleasures, whether the open way of worldlinesse and atheisme, or through the hidden thickets of hypocrisie and dissimulation: in a word they regard not in what way we walke, so we goe forward in the waies of sinne, for though they seeme diuers and contrarie one to another, yet they haue all the same end, meeting together in hell and destruction. And howsoever they cannot with all their malice, power and policies attaine vnto their desires, by bringing Gods elect and faithfull ones to perdition and endlesse miserie; because God their heauenly father who hath taken vpon him their protection, frustrateth all their subtile policies with his all-seeing wisdom, and withstandeth all their might with his almightie

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mightie power, yet doe they exceedingly with their assaults and temptations, foyle, vexe and trouble them; by working in some, forgetfulnesse of God and of themselves, securitie, and carelesse rechelesnesse; and turmoyling others with horrible feares, desperat doubting, and bitter agonies. Whereby it commeth to passe, that the one sort securely goe on in sinne, forgetting the end of their creation, redemption, and holy vocation, vnto which God hath called them, vntill with *Salomon* they haue found in the end of their worldly delights, nothing but vanitie and vexation of spirit: and the other are so affrighted, astonished, and continually tormented with doubtings, feares, and the continuall assaults of their spirituall enemies, that they goe mourning all the day long, pining away in griefe and anguish of mind, till at last they grow wearie of their liues, thinking their soules an intollerable burthen to their bodies, and their bodies to the earth. The consideration of which lamentable and too too miserable effects, as it shall moue all christians to stand vpon their guard, and to arme themselves with the spirituall armour, that they may not be overcome of their temptations, and fall into these great mischiefes: so should it moue Gods faithfull ministers (whose dutie it is, not onely themselves to walke in the waies of righteousness, but also as spirituall guides to leade others with them) in discharge of their conscience before God, and in christian commiseration and compassion towards their brethren, to vse all good meanes both by speaking and writing, whereby they may bee preserved and freed from these snares which their spirituall enemies doe lay to intrap them; by beating

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downe with the cannon-shot of Gods threatnings, the high forts of their proud presumption, and rousing them out of the deepe slumber of retchlesse securitie; as also by raising vp and comforting those that mourne in Syon, stooping, yea lying groueling vnder the heauie burthen of their sinnes. The which howsoeuer it is performed by many, in respect of their seuerall charges committed to them; and some also haue briefly touched some poynts in writing, which concerned the comforting and raising vp of their priuate friends: yet not any (that I know of) haue in our language largely and generally handled these controuersies, and spirituall conflicts betweene the christian and the enemies of his saluation, for the common good of the whole Church. And therefore hauing with *Elihu* long waited to see if those who were more auncient, better experienced, and more richly furnished with Gods gifts and graces than my selfe, would vndertake this worke, which is to God most acceptable, and to his saints and children so profitable and necessarie: at length after others long silence, I resolu'd to speake, and no longer to conceale such true comforts as God hath reuealed vnto me; to the end that hereby I might releue and comfort those who are poore in spirit, and humbled in the sight of sinne; or at least by offering willingly to this vse my small mite, I might giue an occasion vnto others better able, to vnlocke and open their rich treasuries, that they may bestow vpon their poore brethren their great talents and gifts of better valew. The which my labors as I did not rashly vndertake them, so I haue not suddenly finished them; for almost three yeeres since I purposed to take this
worke

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worke in hand, which I haue now by Gods assistance finished; but at the first (I confesse) I intended not that it should come in to publike view; but onely (as others before me) propounded as the end of my labours, the comforting and raising vp of a most faithfull seruant of God, and my most deare friend, who hath bound me with many benefits to the performance of all christian duties. But afterwards finding it to grow to such a volume that it was too great to passe in a written coppie, and hoping that that which was profitable for one might bee beneficiall vnto many, at length I resolved to make my labours publike by committing them to the presse. The principall things that I propounded to my selfe in this treatise are these; first and especially I indeauour to comfort those who are afflicted in conscience, in the sight and sence of their sinnes, by offering vnto them certaine assurance, that their sinnes are remitted, and that themselues are elected to eternall life, in the state of grace, reconciled vnto God in Christ and receiued in his loue and fauour. Secondly, I labour to leade the christian in an euen course, vnto the hauen of eternall happinesse; that he may not runne aside, neither on the right hand, and so falling vpon the rockes of presumption make shipwracke of his soule, nor yet on the left hand, and so plunge himselfe into the gulfes of desperation. Wherein I haue purposely and aduisedly auoyded their practise, who scatter their consolations they know not where, to bee applyed they care not by whom; whereof it commeth to passe that those that are most secure and presumptuous arrogate them, to whom they doe not appertaine; and those that
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are afflicted and humbled dare not appropriate them to themselves, because they are deliuered indefinitely to all, without all caution or any condition, whereby they might bee restrained rather to them than any other in whom sinne yet liueth and raigneth. Wherein they resemble negligent phyfitions, who hauing made a good medicine for a sicke man, doe not giue it vnto him, but cast it carelesly into some corner, whether the sicke patient in respect of his faintnesse and weakenesse is likely neuer to come: which being found and greedily drunken vp by those who haue no neede of it, in stead of doing them good doth turne to their baine and vter destruction. Lastly, I haue desired to giue solid and substantiall consolations, which are firmly grounded vpon Gods vndoubted truth, and such infallible reasons as cannot bee gainsaid; and haue withall deliuered the conditions, vpon which they are to be receiued, and the vndoubted signes and markes of those, to whom of right they appertaine; to the end that those who finde these things in themselves, may not doubt to apply them to their wounded consciences, whereby they may bee soundly cured and thoroughly comforted; and that those who finde no such condition obserued by them, nor any such signe or marke in them, may be debarred from participating of these consolations, which would nourish in them securitie and presumption: and contrariwise examining themselves according to these rules, and finding no correspondencie betweene themselves and them, may hereby be awakened out of their lethargie of securitie, and attaining vnto a sight and sense of their miserable estate may neuer be at rest,

till

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till by vsing all good meanes for this purpose, they may finde these markes and signes of their election, vocation, iustification, and sanctification in them, that so they may boldly and fitly apply vnto themselves these comforts and consolations as rightly and truly appertaining vnto them. All which my labours I thought good to dedicate vnto your worships, partly because I desired to giue this testimonie of my true thankfulnessse, for those manifold benefits which from some of you I haue receiued, and of mine vnfaigned loue which I beare to you all, for your vertues and approued godlinesse; and partly because I thought none fitter to whom I might commend this discourse of the *Christian Warfare*, than your selues who are olde experienced souldiars in fighting these spirituall battailes, and therefore haue iudiciall feeling and sensible apprehension, of those things which I haue written and commended to your patronage. Now the Lord our God who is the fountaine of all goodnesse, and the sole giuer of all true consolation, increase in you more and more the gifts and graces of his sanctifying spirit, and so fill your hearts with all sound spirituall comfort, and the ioy in the holy Ghost, that you may through the course of your whole liues, chearefully goe forward in the profession and sincere practise of his religion and true godlinesse, and after this life may receiue that crowne of righteousness, which is prepared and laid vp for you in his kingdome of eternall glorie.

Amen.

Your Worships in the Lord most assured.

JOHN DOWNAME.

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FINIS



THE FIRST BOOKE

INTREATING OF THE POWER and policies of our spirituall enemies, and of the meanes how we may withstand the one and defeate the other.

CHAP. I.

*That all the godly are assaulted with the spirituall enemies of
their saluation.*



THE Apostle hauing shewed the myserie of our saluation and the causes thereof for the confirmation of our faith in the three first chapters of his Epistle to the Ephesians, and afterwards in the other chapters hauing set downe diuers duties both generally belonging to all Christians, and also particularly appertaining to men of sundrie conditions, that he might moue them to repentance and amendment of life; in the next place like the Lords Centinell doth discouer and giue vs warning of the approach of mighty enemies, willing vs to arme our selues at all points in our owne defence, and courageously to stand vnder the stander of Christ Iesus, that we may be continually in readines to endure the encounter, chap. 6. 10, 11, &c. Whereby he giueth vs to vnderstand, that as soone as we seeke for assurance of saluation in Christ, and endeouour to serue the Lord in a holie and a Christian life, wee are to prepare our selues for a combat, vnlesse we would suddenly be surprised; for the spirituall enemies of our saluation bandie themselves against vs as

§. Sect. I.

*All that will
liue like Gods
seruants must
prepare them-
selues for the
spirituall com-
bat.*

B

soone

soone as we haue giuen our names vnto God, and taken vpon vs the profession and practise of Christianitie, which are the liuerie and cognisance of our heavenly Lord and Master. And this is manifest by the example of Gods children from time to time, though they liued in peace and securitie before they were admitted into Gods familie, yet no sooner were they admitted to be of Gods household seruants, but Sathan and the world haue raged against them, laboring both by inward temptations and outward furie, either to withdraw them from Gods seruice by flattering inticements, or vtterly to destroy and ouerthrow them by open violence. No sooner had *Abel* offered a sacrifice of sweete smelling fauour vnto God, but Sathan stirreth vp *Cain* to become his butcher: whilest *Moses* was contented to be reputed the sonne of *Pharaohs* daughter he enioyed all prosperitie, but as soone as hee ioyned himselfe to Gods people and Church, *Pharaoh* seeketh his life: as long as the Israelites worshipped the Egyptian Idols, they sate by their flesh-pots in peace, and quietly enioyed the fruites of the land; but as soone as they made but a motion of seruing the Lord, the King stirred vp by the diuell, doth rage against them with more then barbarous crueltie: whilest *Paul* persecuted the Church of God, Sathan did not so much trouble him either outwardly in bodie or inwardly in minde; but no sooner was he truly conuerted to the faith and preached the Gospell, but presently he setteth his wicked impes on worke to take away his life, which the Lord not permitting, he mooueth them to persecute him by imprisoning, whipping, and stoning him; and not content with these outward afflictions, he sendeth his messenger to buffet him, that he might be no lesse vexed inwardly in minde then outwardly in bodie. Yea he spared not our Sauour Christ himselfe, but as soone as he began to shew himselfe to be the sonne of God and redeemer of mankind, in perfourming the duties of his calling, then especially hee bendeth all his force against him, he tempreth and assaulteth him fortie daies together, and taking the foyle himselfe, hee stirreth vp his wicked instruments to persecute him, and at length to take away his life.

Whosocuer

Gen. 4.

2. Cor. 12.

Matth. 4.

That all the godly are assaulted with tentations.

3

Whosoever therefore resolue to be Gods seruants, must make account to be his souldiers also; and whilest with *Nehemias* followers, with one hand they perfourme the workes of their callings and Christianitie, they must with the other hand hold their weapons to repell their enemies, who continually labour to hinder the *D*evotions: for no sooner doe we become friends to God, but presently *Sathan* assaulteth vs as his enemies; no sooner doe we receive the Lords presse money and set foote into his campe, but *Sathan* aduanceth against vs his flagges of defiance, labouring both by secret treacherie, and outward force, to supplant and ouercome vs.

Here therefore is instruction for secure worldlings, and consolation and encouragement for Gods children. Worldly men in steed of fighting the Lords battailes, spend their time in chambering and wantonnes, in lusts and vncleannes, in Musicke and dalliance, in sursetting and all voluptuousnes, in couetousnes and idlenes, as though there were no enemy to assault them, and as if *Sathan* were some meeke lambe and not a roring lion readie to deuoure them; so that good *Moses* comming neere them cannot heare the noise of them that haue the victorie, nor the noise of them that are overcome, but the noise of singing and meriment, for they are not fighting the battailes of the Lord of hostes, but solemnising a Sabbath to the golden Calfe, sitting downe to eate and drink and rising vp to play. The spirituall Cananites are quite forgotten, and they remember not the blessed land of promise, whereunto like pilgrimes they should bee traouailing, but make this world, this wildernes of sin, the place of their ioy and delight. In a word, they flourish in their outward states, and neuer in their mindes feelee any vexation of *Sathans* temptations. And what is the cause of all this? If you aske them they will say, that they haue such a strong faith and peace of conscience, that *Sathans* temptations haue no power ouer them; neither were they euer troubled with any of his encounters. And not content with these bragges of their owne happie estate, they censure and condemne Gods children, accounting their state most desperate who are molested with

§. Sect. 2.

The two fold use of this doctrine.

Exod. 32.

That the worldlings peace proceedeth not from strength, but carnall security.

4 *That all the godly are assaulted with tentations.*

Sathans temptations, and goe mourning vnder the burthen of sinne all the day long; supposing either that they are in Sathans power, and haue more grievously sinned then other men, or that they are mad and frantick so to vexe themselves with such needlesse sorrow. But let such men know that of all others their state is most daungerous, for they are grievously sicke, and haue no sense of their disease, their wounds are so mortall that they depriue them of all feeling; they are assaulted, yea taken prisoners whilest they sleepe soundly in securitie, and discern not the approach of the enemy. *Non ergo repugnant quia se impugnari ignorant*: They make no resistance because they are ignorant of the assault. And what can be more daungerous then to haue the enemy approach and lay hands on vs before we be aware? But this is the state of those men: for as one saith, *Tum maxime impugnantur cum se impugnari nesciant*: They are most assaulted when they feele no assault. Let them know, that they are not the Lords souldiers but the diuels reuellers, and therefore he fighteth not against them because they are his friends. For there was neuer any of Christs souldiers in the Militant Church which haue not been exercised in this warfare; there was neuer any so strong in faith but Sathan durst encounter him, euen the Apostles, yea Adam in the state of innocencie, yea our Sauour Christ himselfe; there were neuer any so constant in the course of Christianitie, but the world hath sought to draw them out of the right way by her baites of prosperitie, or to force them to sinne by threatening aduersitie; there were neuer any that haue had in them one sparke of Gods spirit (Christ excepted) who haue not felt it assaulted and often foiled by the flesh. For *the flesh lusteth against the spirit, and the spirit against the flesh, and they are contrarie the one to the other*, as it is Galath. 5. 17. Yea the Apostle Paul himselfe when he was most sanctified, *saw another law in his members rebelling against the law of his minde, leading him captiue to the law of sin*, as appeareth Rom. 7. 23.

Galat. 5. 17.
Rom. 7. 23.

§. Sect. 3.

It is not therefore their strength of faith, but their carnall securitie which so lulleth them asleepe in the cradle of worldly vanities that they cannot discern this fight; it is not their
peace

That all the godly are assaulted with tentations.

5

peace with God nor the peace of conscience which makes them thus quiet; for *there is no (such) peace, saith my God, to the wicked*, Esa. 57. 21. but it is a peace which they haue made with Sathan, *a covenant with death and an agreement with hell*, as the Prophet speaketh, Esa. 28. 15. *When the strong armed man Sathan (quietly) keepes the house, the things that he possesseth are in peace; but when a stronger then he commeth to dispossesse him, he will neuer lose his possession without a fight*, and we cannot chuse but feelee the blowes in so sharpe an encounter. Luk. 11. 21. If a man neuer enter the field to fight against Sathan, or if at the first encounter he yeeld himselfe prisoner, and be content to be tied in the pleasing fetters of sinne, it is no marueile that hee doth not rage in his conscience, when as already hee is in his captiuitie readie to perfourme all those workes of darknes wherein he employeth him; but if when Christ the redeemer is preached vnto them by his Ambassadors, they would shew any desire of coming out of his thraldome, surely this spirituall Pharaoh would neuer lose their seruice but by force and compulsion, neither can so strong a man be forced but wee must needes feelee the conflict. While the prisoner lieth in the dungeon, loaded with bolts and tied in chaines, the keeper sleepeth securely, because he knoweth he is safe; but if his bolts being filed off and his chaines loosed, he haue escaped out of prison, then the Tylor beginneth to bustle and pursueth him speedely with Hucan crye: so whilest Sathan holdeth vs imprisoned in the darke dungeon of ignorance, loaded and tied with the heauie bolts and chaines of sinne, hee is retchlesse and secure; but if our Sauour by his Ambassadors in the preaching of the word, loose and vnburthen vs of these chaines and bolts, and by the light of his spirit so illuminate the eyes of our vnderstanding, that we see the way out of Sathans dungeon of ignorance, and so escape out of his captiuitie, then he rageth against and pursueth vs as Pharaoh did the Israelites, that either he may bring vs backe againe into his bondage, or els destroy vs, if we make resistance. Lastly they feelee not any fight betweene the flesh and the spirit, because the flesh wholie ruleth them, and like a flood which

Esa. 57. 21.

Esa. 28. 15.

Luk. 11. 21.

6 *That all the godly are assaulted with tentations.*

hath a cleere current carrieth themwholie into a sea of sinne without any stop or resistance, and therefore no marueile they feele not this fight, when the spirit which is one of the combatants hath no force nor residence in them.

§. Sect. 4.

That the true Christian may receiue comfort by feeling the spirituall conflict.

Reuel. 12. 17.

Secondly, Gods children who continually feele the assaults of their spirituall enemies, and see the breaches which are made in their soules with the continuall batterie of their temptations, may receiue no small consolation hereby, when as they consider that all who professe themselves Gods seruants, and resolute to serue the Lord in holines and righteousness are thus tempted and tried. *For the Dragon is wroth with the woman* (that is Gods Church) *and her seede which keepe the commandements of God, and haue the testimonie of Iesus Christ,* as is Reuel. 12. 17. and like a roring lion seeketh their destruction, because they haue renounced him, and fight vnder the standard of the Lord of hostis whom hee maligneth: and hence it is that whilest we liue without sense of sinne, we eate and drinke and take our ease without disturbance, but after we make any conscience of our waies and endeouour to serue the Lord, then Sathan casteth against vs the fire darts of his temptations, and we feele many conflicts betweene the flesh and the spirit, with which the worldly man is neuer troubled. So that when we are thus tempted and assaulted by Sathan, the world, and our corrupt flesh, it is a strong argument to perswade vs that wee are intertained for Gods souldiers, and haue receiued the presse money of his spirit; for Sathans kingdome is not diuided, neither doth he fight against those who are his friends and seruants, but against those who wage warre against him and fight vnder the Lords standerd. True it is, that when his seruants haue committed such abominable and gricuous finnes, as haue made deepe wounds in their seared consciences, whereby they are awakened out of their sleepe lethargie of securitie, then Sathan filleth them with horreur and despaire, that hee may keepe them from true repentance, when he can hide from them their finnes no longer; and the Lord in his iust iudgement, and for the example of others, doth suffer Sathan to begin in them the torments of hell in this life; but if hee can by any meanes hide
their

Why God suffereth his seruants to be tempted. 7

their sinnes and keepe them quietly in his kingdome, he will neuer vex them. And hence it is that whereas one perisheth through despaire, many thousands perish through presumption and securitie. Let all those therefore who feeble the burthen of their sinnes, and are vexed with the continuall assaults of their spirituall enemies comfort themselves; for hereby they haue assurance that they are members of the Church militant, into which none but souldiers are intertained, and that now they begin to be Gods friends and seruants when as Sathan opposeth himselfe against them.

CHAP. II.

Why God suffereth his seruants to be exercised in the spirituall conflict of tentations.



But here it may be demaunded, why the Lord will suffer his seruants to be thus tempted and assaulted, whereas the wicked are free from such conflicts. I answere, first for his owne glorie, for whereas our enemies are strong and mighty and we weake and feeble, hereby is the Lords omnipotent power manifested to all the world, by whose assistance such impotent wretches conquer and subdue such furious and puissant enemies.

Secondly, God suffereth his children to be tempted, that so those spirituall graces which he hath bestowed vpon them may the more cleerely shine to his glorie. For who can know whether they be Gods golden vessels before they be brought to the touchstone of temptation? Who could know the faith, patience and valour of Gods souldiers, if they alwaies lay quietly in garrison and neuer came to the skirmish? Who could feeble the odoriferous smell of these aromaticall spices, if they were not punned and brused in the mortar of afflictions? For example, who would haue discerned *Abrahams* faith, *Danids* pietie, *Iobs* patience, *Pauls* courage and constancie, if they had been neuer tempted, which now to the glorie of God shine to all the world?

8 *Why God suffereth his servants to be tempted.*

Iob. 13. 26.

And as the Lord suffereth Sathan and his impes to trie his children for his owne glorie, so also for their spirituall and euerlasting good: for first hereby he chastizeth them for their finnes past, and recallerh them to their remembrance, that so they may truly repent of them. And this cause Iob speaketh of: Iob. 13. 26. *Thou writest (saith he) bitter things against me, and makest me to possesse the iniquities of my youth.*

Secondly, hereby hee manifesteth vnto vs our secret and hidden finnes, which the blind eyes of our iudgement would not discern, if their sight were not quickned with this sharp water of temptation. For so long as wee liue in peace, our secure consciences neuer summon vs to the barre of Gods iudgement; but when wee are roused vp by temptation, wee enter into a more straight examination of our selues, and search what secret finnes lie lurking in the hidden corners of our hearts, that so wee may repent of them and make our peace with God, without whose assistance wee can haue no hope to stand in any temptation.

2. Cor. 12. 7.

Thirdly, the Lord hereby preuenteth our finnes to come: for when we haue experience, that the most sharp weapons, which Sathan vseth to inflict deepe wounds in our consciences, are our finnes; this will make vs most carefull to abstaine from them, least thereby we strengthen him for our owne ouerthrow. And as these temptations of Sathan are in this regard so many bridles to restraine vs from sinne; so also they are so many prickles to let out the winde of vaine glorie, wherewith like bladders we be puffed vp, as wee may see in the example of Paul, who lest he should be exalted out of measure through the abundance of reuelations, receined a pricke in the flesh, the messenger of Sathan to buffet him. 2. Cor. 12. 7.

Fourthly, the Lord suffereth Sathan to assault vs, that wee may hereby come to the fight of our owne weaknesse and infirmities, when wee haue receiued many foiles; and learne to relie vpon his helpe and assistance in all our dangers; for so proud we are by nature, that before we come to the fight we think that we can repell the strongest assaults, and overcome all enemies which oppose themselves against vs by our owne power; but when wee see our selues vanquished and foiled with

with euery small temptation, wee learne to haue a more humble conceit of our owne abilitie, and to depend wholly vpon the Lord. And this end is set downe, Deut. 8. 2. and 13. 3. Deut. 8. 2. and 13. 3.

Fifthly, the Lord permitteth Sathan continually to assaile vs with his temptations, to the end we may continually buckle vnto vs the whole armour of God, that we may be readie for the battaile. For as those who haue no enemies to encounter them, cast their armour aside and let it rust, because they are secure from daunger; but when the enemies are at hand and sound the alarum, they both wake and sleepe in their armour readie for the assault: so, if we should not continually skirmish with our spirituall enemies, we would lay aside the spirituall armour; but when wee haue continuall vse of it, both day and night we keepe it fast buckled vnto vs, that being armed at all points, we may be able to make resistance that we be not surprisid at vnawares.

Lastly, by this conflict the Lord strengthneth and increaseth all his graces in vs: for as by exercise the strength of the body is preserved and augmented, and in short time decayeth through idlenesse and sloth; so the gifts of Gods spirit, faith, affiance, hope, patience and the rest languish in vs, if they bee not exercised with temptations. *For tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed,* as it is Rom. 5. 3, 4, 5. For when once wee haue been tempted and tried, and the Lord hath mercifullie deliuered vs from the temptation, afterwards being so assaulted wee patiently endure it, hoping for the Lords assistance, beleeuing and assuring our selues that the Lord who hath deliuered vs will againe deliuer vs, as it is Psal. 27. 9. Moreouer, when wee see the great neede of the graces of Gods spirit, this will be a strong motiue to intice vs to a carefull vse of all good meanes whereby we may attaine vnto them, whereas if we were free from this spirituall conflict, we should not so cleerely see, nor apprehend the vse and necessitie of them.

CHAP. III.

Arguments whereby we may be encouraged to enter into this spirituall conflict.

§. Sect. I.



And thus haue I shewed that al that will be Gods seruants must fight his battailes against his and our spirituall enemies, and the causes why the Lord presseth vs to this seruice; now that wee may goe couragiously into the field, let vs consider of some reasons and motiues which may make vs resolute and valiant. The first is the iustnesse of our cause. For though souldiers be neuer so strong and well furnished, yet if their consciences tell them that they fight in a bad quarrell, it will much abate their courage, and make them cowardly and timorous. But our cause is most iust, and our warre most lawfull, for God who is iustice it selfe hath proclaimed it by his Heraulds the Apostles. So Ephe. 6. 10. *Finally my brethren be strong in the Lord, and in the power of his might. 11. Put on the whole armour of God, that ye may be able to stand against the assaults of the diuell, &c.* And Iam. 4. 7. *Resist the diuell and he will flie from you.* And 1. Pet. 5. 8. *Be sober and watch, for your aduersarie the diuell as a roring lion walketh about seeking whom he may deuoure: 9. Whom resist stedfast in the faith.*

Eph. 6. 10.

Iam. 4. 7.
1. Pet. 5. 8.

*The cause of
our spirituall
warre of great
importance.*

Gen. 3. 4. 5.

Secondly, the cause of our warre is of great waight, as namely for the glory of God and our owne saluation; for in all sathans skirmishes, he seeketh to impeach Gods glory with false imputations, and to bring vs to vtter destruction. And this may appeare by his first conflict with our mother *Eue*, Gen. 3. 4. 5. where he accuseth God of a lye, who is truth it selfe; and of impotencie and enuious disdaine, saying, that the cause why he did forbid them to eate of the fruite of the tree of the knowledge of good and euill, was not (as he had said) because they should die, but because he knew that when they should eate thereof, their eyes should be opened, and they should be as Gods knowing good and euill. Where first he seeketh to dimme the beames of Gods glorie by accusing him

Reasons to encourage vs to fight in this spirituall conflict. **¶** I
him of a lie, and to perswade them that he was not omnipotent, seeing that he was not able to hinder them from being Gods, if they tasted of this fruite: lastly, that he therefore forbade them to eate thereof, because he enuied them so glorious an estate. And secondly he laboureth to destroy our first parents both bodie and soule, by tempting them to disobedience and the transgression of Gods commandement: and therefore our Sauour Christ Ioh. 8. 44. doth very fitly ioyne Ioh. 8. 44. these two together, saying, that he was a liar and a manslaier from the beginning. A liar, in that he falsely accused God of lying; a manslaier, because he did it to this end, that he might murther our first parents and all their posteritie both bodie and soule. So that you see that the end of Sathans fight is to dishonour God and destroy vs, and therefore if wee haue any regard of Gods glorie (which should be more deare vnto vs then our owne soules) or any respect of our owne saluation, if we would not treacherously betray them both by our slothfulness or cowardize into the hands of Gods and our enemy; let vs valiantly enter the field, and neuer cease our couragious fight till we haue obtained a full victorie.

The second reason to moue vs to vndertake this fight is *¶ Sect. 2.* the profit which will accrew vnto vs thereby: for if the getting of some bootie and prize, or the receiuing of some trifling pay will moue the souldiers of earthly Princes to vndertake all daungers, and with wonderfull perill of life to fight euen at the Cannons mouth; how much more should the stipend of our heavenly king moue vs to fight this combat how terrible soeuer it seemeth to flesh and blood? For first that is truly here verified, *Pax belli filia*, Peace is the daughter of warre, neither can we sooner enter the field to fight against these enemies, but presently we shall haue peace with God; and soone after the fruite thereof the peace of conscience. Whereas if we betray Gods cause to Sathan and our soules to sinne, well may wee be lulled asleepe in carnall securitie, but we shall neuer enioy this peace with God and peace of conscience: for *there is no peace, saith my God, to the wicked.* Esa. 57. *Esa. 57. 21.* And whosoever haue taken this treacherous truce with Sathan, shall finde that he will breake it for his best aduantage, if

12 *Reasons to encourage vs to fight this spirituall conflict.*

if not in the whole course of their liues, yet at the houre of death when as they shall be able to make no resistance.

*Promises made
to those that
fight.*

Apoc. 2. & 3.

1. Cor. 2. 9.

Rom. 6. 23.

§. Sect. 3.

*The honor that
will accompany
our victorie.*

Secondly, if wee fight against these enemies and valiantly ouercome, the Lord hath promised to giue vs to eate of the tree of life which is in Paradise, and the Manna that is hid, and that he will write our names in the booke of life, Apoc. 2 and 3. that is, he will in this life bestow on vs all his spirituall graces, and in the life to come replenish vs with such *ioues as neither eye hath seene, nor eare heard, nor heart of man conceived,* 1. Cor. 2. 9. Let vs therefore strue that wee may ouercome, *Nam breuis est labor, primum uerò eternum:* Our labour is but short, but our reward shall be eternall. On the other side, if wee consider Sathans pay which he giueth vnto his souldiers, we shall finde that it is nothing but the pleasures of sin for a season, and in the end euerlasting death and destruction of bodie and soule: *For the wages of sinne is death,* as it is Rom. 6. 23. Who therefore is so slothfull and cowardly that would not be encouraged, to fight the Lords battailes against our spirituall enemies, with such promises made by him who is truth it selfe and cannot deceiue vs? Who is so desperate and foole-hardie as to fight vnder Sathans banner, seeing the pay which he giueth is euerlasting death, and vtter confusion?

The third reason to moue vs to this fight, is the honour which will accompanie this victorie: for if earthly souldiers will purchase honour with the losse of life, which is nothing els but the commendation of the Prince, or applause of the vaine people; what hazard should we not vndergo in fighting the spirituall combat, seeing our grand Captaine the Lord of hoasts, & infinite multitudes of blessed Angels look vpon vs and behold our combat, whose praise and approbation is our chiefe felicitie? What peril should we feare, to obtaine a crowne of glorie which is promised to all that ouercome, and to become heires apparant of Gods kingdome? On the other side, the shame and confusion of face which shall ouertake them who cowardly forsake the Lords standerd and yeeld vnto Sathan, when as they shall not dare to looke the Lord in the face whose cause they haue betrayed, should serue

Reasons to encourage vs to fight this spirituall conflict. 13
serue as a strong motiue to encourage vs to the fight.

The fourth reason to perswade vs, is the necessitie of vnder-
dertaking this combat. There is no man so cowardly that wil
not fight when there is no hope in flight, no mercie to be ex-
pected in theemie, no outrage and crueltie which will not
be committed. But such is our enemie that we cannot possi-
bly flee from him, his malice is vnreconcilable, his crueltie
outrageous, for hee fighteth not against vs to the end that hee
may obtaine soueraigntie alone, abridge vs of our libertie,
spoyle vs of our goods; but he aimeth at our death and de-
struction of bodie and soule: if therefore wee so carefully
arme our selues against earthly enemies, who when they haue
done their vttermoſt rage can but shorten a miserable life,
how much more carefully should we resist this enemie, who
seeketh to depriue vs of euerlasting life, and to plunge vs in-
to an euerdying death?

*§. Sect. 4.
The necessitie
of vnder-
taking this war-
fare.*

Secondly, this fight is necessarie, because in our Baptisme
we haue taken a militarie sacrament, and promised faithfullie
vnto the Lord, that wee will continue his faithfull souldiers
vnto the end, fighting his battailes against the flesh, the
world and the diuell. There wee haue giuen our names vnto
Christ, to whom wee owe our selues and liues by a double
right, both because he hath giuen them vnto vs, and also re-
stored them the second time when wee had lost them. There
wee are put in minde of his bloudshed for our redemption,
which should encourage vs to fight couragiously, that wee
may be preserved from falling againe into the cruell slauerie
of sinne and Sathan.

Thirdly, vnlesse wee fight this spirituall combat, and in
fighting ouercome, wee shall neuer be crowned with the
crown of glory: for it is not giuen vnto any to triumph, who
haue not fought valiantly and subdued their enemies. The
euerlasting peace of Gods kingdome is not promised to
such cowards as neuer entred the field, or being entred haue
presently yeelded themselues to be the captiues of Sathan:
but vnto those that fight couragiously and gloriously ouer-
come. *If any man (saith the Apostle) strine for a maisterie, he is
not crowned. except he strine as he ought to doe, 2. Tim. 2. 5.* So
the

14 *Reasons to encourage us to fight in this spirituall conflict.*
 the Apostle James chap. 1. vers. 12. pronounceth the man *bles-*
sed that endureth tentation; for when he is tried (or rather as the
 words are, when by triall he shall be found approued) *he shall*
receiue a crowne of life, which the Lord hath promised to them
that loue him. Whereby it appeareth, that none are crowned
 vnlesse they striue as they ought, and therefore much lesse
 they which striue not at all; that none are blessed but those
 who are tempted, and being tempted endure the tempta-
 tion; that first we must be tried, and by triall approued, be-
 fore we can receiue the crowne of life.

§. Sect. 5.

*Those that will
 fight against
 our spirituall
 enemies are
 sure of victorie.*

August.

Lastly, wee may be encouraged to this fight by certaine
 hope of victorie, for we fight vnder the stander of Christ Ie-
 sus, who alone is mightier then all our enemies that assault
 vs. If wee did indeede regard our enemies strength and our
 owne weaknes onely, wee might well be discouraged from
 vndertaking this combat, but if wee looke vpon our grand
 Captaine Christ, whose loue towards vs is no lesse then his
 power, and both infinite, there is no cause of doubting, for he
 that exhorteth vs to the fight, will so helpe vs that we may
 ouercome; *Deficientes subleuat & vincentes coronat*: When
 wee faint he sustaineth vs, and crowneth vs when wee ouer-
 come. He hath alreadie ouercome our enemies to our hand,
 and hath cooled their courage, and abated their force. He
 hath brused the serpents head, so that he shall not be able to
 ouercome the least of his followers, well may he hisse against
 them, but he cannot hurt them, for his sting is taken away.
 Sathan was the strong man who possessed all in peace, but
 our Sauour Christ who was a stronger then he, comming vp-
 on him hath ouercome him, and taken from him all his ar-
 mour wherein he trusted and diuided his spoiles, Luk. 11. 21,
 22. We fought against mightie enemies and great poten-
 tates, Eph. 6. 12. but our Sauour hath *spoiled principalities and*
powers, and hath made a shew of them openly, and hath triumphed
ouer them vpon the crosse, Col. 2. 15. *and so through death hath*
destroyed him that had the power of death, that is the diuell, that
he might deliuer all them which for feare of death were all their
life subiect to bondage, as it is Heb. 2. 14, 15. He was indeede a
 Iosh. 10. 24, 25 mightie prince of this worldly Canaan, but our good Ioshua
 hath

Reasons to encourage vs to fight in this spirituall conflict. 15
 hath subdued him, and hath left nothing for vs to doe who
 are his souldiers and followers, but to tread in his necke in
 token of victorie. But we alas are faint-harted, like vnto *le-*
ther the first borne of *Gedeon*, Iudg. 8. 20, 21. for though our
 Sauour Christ hath conquered these our spirituall enemies,
 and hath put the sword of his spirit into our hands, where-
 with we might also vanquish them, yet we are afraid to draw
 the sword, because we are but fresh water souldiers and white
 liuered; and therefore we had need to encourage our selues,
 not onely by looking on the victorie of our chiefe Captaine,
 but also on the conquest of our fellow souldiers, who were
 weake and fraile like our selues. So likewise Christ hath ouer-
 come the world, and willet vs to be of good comfort, seeing
 we shall be partakers with him in his triumph, if we wil ioyne
 with him in his fight, Ioh. 16. 33. And though our flesh be a
 treacherous enimie and stronger to vs then the spirit, yet so
 we will fight against the lusts thereof we shall be sure of vic-
 torie, for he will assist vs with his holie spirit, and therewith
 enable vs more and more to mortifie this old man and bodie
 of sinne. Well may we take a foyle in this spirituall combat,
 but the Lord wil raise vs vp againe; *For though we fall, yet shall*
we not be cast off, because the Lord putteth vnder his hand, as it is
 Psal. 37. 24. And the Lord hath promised, that he will not suf-
 fer vs to be tempted aboue our power, but will giue the issue with
 the temptation that we may be able to beare it, as it is 1. Cor. 10. 13.
 and he that hath promised is faithfull and true, yea truth it
 selfe, and therefore he will be as good as his word. Though
 therefore Sathan incounter vs with all furie; let vs not be
 faint-harted, but couragiously endure his assaults, and so in
 the end the victorie will be ours: for if wee *resist the diuell he*
will flie from vs, Iam. 4. 7. if we fight the Lords battailes valiant-
 ly, *the God of peace shall tread Sathan vnder our feete shortly*, as
 it is Rom. 16. 20. For the promise of brusing the serpents
 head made by the Lord, Gen. 3. 15. doth belong not onely to
 Iesus Christ our head, but also to all those who are members
 of his bodie.

Let vs not therefore feare to fight against beaten and con-
 quered enemies, slothfully pretending our weaknes to with-
 stand

§. Sect. 6.

Erasm. in En-
chir. milit.
Christ.

36 *Reasons to encourage vs to fight in this spiritnall conflict.*

stand these sonnes of *Anakim*, for as one saith: *Nemo hic non vincet nisi qui vincere noluit*: Euery one shall be a conqueror who desireth the conquest. For if we will be the Lords souldiers, he will not suffer himselfe to be so much disgraced, as to let vs be ouercome by his mortall enemies. He hath armed vs himselfe with his owne armour, and sent vs out to fight his battailes, and therefore he will not haue vs vanquished, being fortified with his strength, for so should himselfe be ouercome in vs, and his weapons would be esteemed weake and insufficient. Yea he hath ingrafted vs into his own bodie, and we are liuely members thereof, and therefore let vs neuer think that all the power of hell shall be able to ouercome vs: for what head can with patience suffer his sound members to be pulled from his bodie, if he be able to defend them?

CHAP. IIII:

Of the malice of our spirituall enemy Sathan.

§. Sect. I.



And so much concerning the reasons which may encourage vs to vndertake this combat; now we are to speake of the spirituall warfare it self, wherein (as in all other warres) we are to consider of our preparation to the conflict, and the conflict it selfe. In our preparation we are first to consider of the state, qualitie, and condition of our enemies, and of our meanes how we may withstand and ouercome them.

Concerning the first, in an enemy who proclaimeth warre against vs we are to consider two things: first of his will, and secondly of his power. For if he haue will to hurt vs and no power, he is not to be greatly regarded; if power and no malicious and vnreconcilable will, he is not so much to be feared, but if his power be great and puissant, and his will malicious, then is it time to looke about vs, and to muster all our forces, that we may be readie to endure the incounter.

First therefore concerning the will of our grand and arch enemy Sathan, if wee consider thereof aright, wee shall finde that

that it is most maliciously bent against vs, so that there is no hope of truce or reconciliation with him, though wee could finde in our cowardly hearts to labour and sue for a dishonorable peace with Gods and our enemy. For his malice is not newly conceived but inueterate, euen as ancient within a few daies as the world it selfe, and much more durable; for the world shall haue an end, but *Sathans* malice to mankinde is endlesse, because the cause thereof, namely the loue and fauour of God toward the faithfull (whose estate he doth enuie and maligne, himselfe being eternally reprobated) shall be endlesse and eternall. And this appeareth in the example of our first parents, who were no sooner placed in the garden of pleasure, and possessed of Paradise, but *Sathan* being almost burst with enuie to see their happie estate, neuer rested till he had disgorged his malice, and dispossessed them of that happiness which they enioyed. Neither doth he lesse maligne and hate those who being fallen in *Adam* are raised vp in Christ, and haue the fee simple of euerlasting glorie, purchased by Christs merit, assured vnto them by the spirit of God and a liuely faith. And hence it is that the Lord knowing *Sathans* malice towards his children, and that whether he fawneth or frowneth, he alwaies seeketh their destruction, hath proclaimed open warres betweene vs, Gen. 3. 15. that we may alwaies stand vpon our guard, and not be surprised at vnawares; that also wee may not entertaine a thought of peace, though *Sathan* offer it on whatsoeuer conditions: for what peace can there be betweene the children of God and the children of Belial, betweene the seede of the woman and the seede of the serpent, seeing God himselfe from the beginning hath put enmitie betweene them?

But as the malice of *Sathan* is inueterate, so also it is mortal and deadly, not to be satisfied by offering a small iniurie, by taking away our goods and good name, or afflicting vs with sicknesse, no not by taking away our liues; for nothing will satisfie him but our finall destruction of body and soule. And this his malice is liuely deciphered vnto vs by diuers names which are giuen him in the Scriptures. For he is called *Sathan*, that is an aduersarie, full readie to crosse vs in all our

Sathans will
most malicious.

Gen. 3. 15.

§. Sect. 2.

Sathans malice
ioyned with
violence.

Zach. 3. 1.

Matth. 13. 39.

saithes which we make vnto God, as he did *Iehoshua*, the high Priest, Zach. 3. 1. He is called an enemy, Matth. 13. 39. and that a malicious one; for where Christ the good husbandman soweth wheate, there hee soweth tares, that is, hypocrites amongst true professors; to the dishonour of God, the discredit of the Gospell, and the reproch of the true professors thereof.

Ioh. 3. 44.

And least we should thinke that he is some milde natured enemy who will be satisfied with some small reuenge, he is called a murtherer and a manslayer, as though this were his profession and occupation. And least we should imagine him to be one lately fallen to this trade, our Sauiour telleth vs that he hath been so from the beginning, so that like an old hangman he is flesht in bloud and crueltie; and therefore seeing wee can hope for no mercie at his hands, let vs so much the more couragiously oppose our selues against him.

1. Pet. 5. 8.

But for as much as the most sauage man hath some reliques of humanitie left in him, therefore the holie Ghost compareth him to beasts, that wee may expect nothing from him but brutish crueltie; as first to a lion, yea a lion roring after his pray, who is so hungrie and rauenuous, that he desireth nothing more then to seaze vpon that which he pursueth, 1. Pet. 5. 8. Now who would not be most carefull to keepe himselfe out of the pawes of such a rauenuous beast? or if hee were incountred by him, who would not resist him if hee had any hope of victorie?

Apoc. 12. 3.

But in truth Satan is farre more cruell then the roring lion, who (if wee may giue credit to histories) spareth those that fall downe flat before him; whereas if he should get vs at such aduantage, he would proudly trample vs vnder foot, and make vs sure for euer rising; and therefore least we should looke for any mercie at his hands by submission, the holie Ghost calleth him the *great red dragon*, Apoc. 12. 3. which beast beareth such naturall malice to mankinde, that he deuoureth them not onely for hunger, but also for sport or hatred, in satisfying whereof hee taketh great delight; such a beast is our enemy, who is so flesht in bloud and crueltie, and so ouercast with malice and hatred, that he esteemeth

it his chiefe sport and pastime to destroy vs. Yea he is far more dangerous, for the other rageth but against the bodie, this against both body and soule; that beast we may easily auoid, but it is impossible to flee from this winged Dragon, and therefore there is no other meanes to escape his furie, but by arming our selues strongly, and fighting valiantly til we haue put him to flight.

And thus you see *Sathans malice* ioyned with crueltie and §. *Sect. 3.*
 raging violence, which he vseth when hee hath any hope of *Sathans malice*
 surprising vs by assault; but if hee finde vs strongly fortified *ioyned with*
 with Gods graces, and at all points armed with the com- *treacherous*
 plete armour of a Christian, if he perceiue that we are hed- *falsehood.*
 ged in and fenced on all sides (as he speaketh of *Iob* chap. 1. *Iob. 1. 10.*
 10) that is, guarded and protected by Gods almightie and al-
 ruling prouidence, so that he hath no hope of ouercomming
 vs by assault and force, then he sheweth no lesse malice and
 more subtiltie in seeking our destruction, by fauning vpon
 vs, and alluring vs to sinne, by offering the baites of honour,
 pleasure and commoditie, that so he may make entrance as
 it were by a posterne gate, and subdue vs while we are aban-
 doned of the Lords assistance, and disarmed of our spirituall
 weapons, whereby we should make resistance. And thus hee
 dealt with our first parents, who being inticed to sinne, and
 also yeelding to the inticement, and so being deprived of
 Gods protection and the breast-plate of rightcouines, were
 laid open to those deadly wounds which he inflicted on
 them. For as soone as they had tasted of the forbidden fruite,
 they perceiued their nakednes, and therefore couered them-
 selues with figge leaues, too weake an armour to repell the
 fire darts of Sathan. Thus he disarmed the Israelites, by temp-
 ting them to worship the golden Calse, so that *Moses* saw
 that they were naked, that is, disarmed of Gods fauour and
 protection, *Exod. 32. 25.* And this his policie hee taught his
 seruant *Balaam*, who when he could not curse them whom
 God had blessed, gaue this cursed counsaile to *Balaak*, that
 the Moabitish women should intice the Israelites to commit
 with them first carnall and then spirituall whoredome, know-
 ing that to be the onely meanes to bring Gods curse vpon
 them.

Numb. 25. 1. 2.
and 31. 16.
Apoc. 2. 14.

them. As wee may see if we compare Numb. 25. 1. 2. with the 31. chapter and 16. verse, and Apoc. 2. 14. And thus also this wilde boare would haue broken downe the hedge which defended *Iob*, by tempting him to blasphemie God. And thus our subtille enemie *Sinon*-like inticeth vs with deceiuing allurements, euen with our owne hands to breake downe the wall of our defence, and to make an open passage for whole troupes of finnes to enter and surprize vs, whilest we (ouercome with a false ioy) glut and make our selues drunke with the cup of voluptuous pleasures, and lie snorting in the dead sleepe of carnall securitie, not so much as once dreaming of our approaching ruine and destruction.

§. Sect. 4.

Matth. 4. 2.
1. Thess. 3. 5.

And hereof he hath the name of tempter giuen him, yea he is not onely called a tempter, but, *ὁ πειράζων*, *the tempter*, because he is a tempter of tempters, and as it were a tempter by profession, Matth. 4. 2. 1. Thess. 3. 5.

The consideration whereof should make vs most carefull to withstand all his temptations, whereby he allureth vs vnto sinne. For if we yeeld vnto them, he will surely disarme vs of Gods fauour and protection, and so deadly wound our soules when he hath made them naked. There is no wise man will put off his armour and cast away his weapons in the presence of his cruell enemie, though hee perswade him thereto with many flattering speeches and faire promises; and shall we let Sathan disarm vs, because he allureth vs thereto, by promising some vnlawfull profit or vaine pleasure, especially seeing we know him to be an enemie no lesse treacherous then malicious?

Iob. 1. 7.

But as he is a tempter to intice vs vnto sinne, so also he is our accuser after that we haue sinned, requiring of God that he will execute his iustice vpon the offenders who haue deserved punishment. Of this there neede no further prooffe then his owne testimonie, Iob. 1. 7. where hee professeth that he had been compassing the earth about; like a promoter to spie out faults, that he might informe against the offenders. But because wee will not rest in his testimonie, who is the father of lies, wee will adde thereunto another of vndoubted authoritie: for Apoc. 12. 10. it is said, that the Saints *reioyce, be-*

cause

cause Sathan, who was the accuser of their brethren, was cast downe, which accused them before God day and night. So that Sathan can spare no time, from accusing vs for sinne, but that which hee imployeth in tempting vs thereunto, or in inflicting those punishments which God permitteth him to lay vpon vs. Whereby we may perceiue the malice and treachery of our enemie, who though he be the chiefe cause which moueth vs to sinne, yet himselfe is the first that accuseth vs for it, and that vncessantly. Which may serue as a strong argument to make vs warie of our waies, least falling into sinne, we giue Sathan occasion to insult ouer vs, and to preferre bills of inditement before our heavenly Iudge, whose exact iustice will not let sinne goe vnpunished. If there were a promoter continually prying into all our actions, who were most maliciously disposed against vs, and readie to infortune of all our misdemeanour vnto the Magistrate, how fearefull would wee be to doe any thing which would bring vs within the compasse of the law? But such an informer continually obserueth all our behauiour, euen in our secret chambers; who will not faile to accuse vs euen of those finnes which he himselfe hath tempted vs vnto: and therefore seeing this malicious blabstill prieth into our actions, this should be of more force to withhold vs from all sinne, then if all the world did look vpon vs.

But he is not onely an accuser, but a slaunderer also, and thereof he hath his name *satana*. If therefore he can spie but an apparence of euill in vs, he will not sticke to say, that wee haue or will commit that euill which he suspecteth vs of, for he will wrest and misconster all we do to the worst sense, and make of euery molehill an huge mountaine. Thus wrongfully did he slaunder *Iob*, that hee serued God for that end for which *Demetrius* seru'd his Goddesse, namely for aduantage, because he preserued him and blessed all he had; affirming that if he would take away his goods, and a little afflict his bodie, he would blasphemie him to his face, *Iob. 1. 10.* And *Iob. 1. 10.* this also teacheth vs to look warily to our actions, abstaining not onely from euill, but also from all apparence thereof, as *1. Thess. 5. 22.* the Apostle exhorteth, that so wee giue not to our malicious enemie the least aduantage.

Neither is Sathan onely an accuser and slaunderer, but also an executioner or hangman, readie with all alacritie and savage crueltie to inflict that punishment the which the Lord adiudgeth vs vnto, as wee may see in the historie of *Iob*; and this also sheweth vnto vs the extreame malice of our enemy, which maketh him to forget that glorious state wherein hee was created, & with al willingnes to execute so base an office.

§. Sect. 5.
Eph. 6. 12.

By all which appeareth that our enemy Sathan is most malicious, yea *malitiousnesse* it selfe, as he is called Eph. 6. 12. that is, the father and author of all malice and enuie, who laboureth might and maine to dishonour God and worke our destruction. The consideration whereof should rouze vs out of our carnall securitie (whereby men behaue themselves, as though either they had no enemy at all, or els such a gentle natured one, that they may haue peace with him at their own pleasure) seeing there is no hope of peace and truce, vnlesse we can be content to liue in his thraldome to our vtter destruction: for whomsoever he keepeth as his prisoners in this life, he will at the houre of death and iudgement bring out to execution.

Let vs therefore oppose against Sathans malice, Christian resolution; stedfastly purposing and endeuouring to continue our fight in resisting Sathan to our liues end, how troublesome soeuer it seemeth to flesh and bloud. For seeing there is no truce to be hoped for, nor to be desired if it were offered, by reason of the enmitie which is betweene vs and our enemy; seeing his malice is so inueterate and mortall, that there is no mercie to be expected, but all barbarous and raging crueltie; seeing also wee fight the Lords battailes, who hath assured vs of victorie in the end: This should make vs so resolute, that though we be foyled, wounded, and as it were beaten downe on our knees, yet wee should neuer yeeld, but make resistance euen to the last gaspe. For what more honorable death then to dye in fighting the Lords battailes? What death more profitable, seeing by dying we shall overcome and obtaine a finall victorie ouer all our enemies, and receiue the crowne of glory, euerlasting happinesse, promised to all those who fight valiantly in this combat vnto the end?

CHAP. V.

Of the strength of our spirituall enemy Sathan.

And thus haue I shewed the malicious will of our 6. Sect. 1.
 enemy ; let vs now consider of his power. For
 though he be most malicious, yet if hee wanted
 power to execute his malice , wee might well
 contemne him, and rest secure, making no great
 preparation to resist his weake assault.

But with our enemy it is farre otherwise : for as his will is
 most maliciously bent to hurt, so is he strong and mightie to
 effect his will. And this his power and abilitie to execute his
 will, consisteth partly in his strength, and partly in his skill
 and warlike policie, whereby he imployeth all his strength to
 his best aduantage. His strength may be considered both in
 himselfe and in his aides.

In respect of his owne strength he is very mightie, so that *Of Sathans
strength con-
sidered in him-
selfe.*
 if the Lord permitteth him he is able to raise the winds, stirre
 vp tempests, bring downe fire from heauen, and vtterly de-
 stroy vs in a moment. And this his strength the holie Ghost
 expresseth, by comparing him to things most strong, either
 in the sea or on the land, that so we may be more carefull to
 arme our selues against him. He is compared to the great *Le-
 uiathan* or Whale, Esa. 27. 1. whose inuincible force is descri-
 bed by the Lord himselfe, Job. 41. Esa 27. 1.
Job. 41.

He is compared to a lion, yea to a *roaring lion*, 1. Pet. 5. 8. 1. Pet. 5. 8.
 which rauenuously hunting after his pray hath his force re-
 doubled with his hunger. And also to a *great red Dragon*, ha-
 uing seuen heads and tenne hornes, whose strength is so
 great, that with his very taile hee drew the third part of the
 starres of heauen, and cast them to the earth, Apoc. 12. 4. that Apoc. 12. 4.
 is, he vanquisheth and subdueth many in the visible Church
 which make some profession of religion, but in their liues
 denie the power thereof. And this his strength is so much the
 more dangerous, by reason of his mortall malice and deadly
 poyson which he casteth out of his mouth in great abundāce.

§. Sect. 2.

Luk. 11. 21.

Ioh. 12. 31.

Eph. 6. 12.

Matth. 25. 41.

Matth. 12. 24.

Matth. 12. 45.

Mark. 16. 9.

Luk. 8. 30.

Eph. 6. 12.

And least we should contemne this brutish might, which a weake man may with policie defeate, therefore he is compared to a *strong armed man*, Luk. 11. 21. who keepeth in peace all that he possesseth. And least wee should despise him because hee is but one, the holie Ghost telleth vs that hee is a mightie prince, not of one land or countrie, but of the whole world, Ioh. 12. 31. who therefore hath infinite multitudes at his commaundement, neither is there one of these princes alone, but huge multitudes of them; and therefore the holie Ghost speaking of them vseth the plurall number, saying, that we *fight against principalities, against powers, and against the worldly gouernours, &c.* Whereas therefore the holie Ghost doth call him the strong man, Sathan, and the diuel in the singular number, he would not haue vs to conceiue that there is onely one, but it is partly to note the chiefe of the kingdome of darknes, according to that Matth. 25. 41. *Depart from me ye accursed into euerlasting fire, which is prepared for the diuell and his angels.* And in this sense he is called Beelzebub the prince of diuels, Matth. 12. 24. And partly to intimate vnto vs their great consent and agreement in seeking the destruction of mankind; for though they be an huge multitude, yet they combine themselues together, as if they were but one, in seeking our destruction.

Otherwise the Scriptures euidently shew vs, that there is not one alone, but many to assault vs. Matth. 12. 45. One spirit taketh vnto him seuen more, and they al enter into one man. Mark. 16. 9. It is said that Christ had cast out of *Mary Magdalen* seuen, that is, many diuels. So Luk. 8. 30. there is mention made of a man possessed with an whole legion, that is, with an huge multitude. So that as our enemies are powerful in strength, so are they in numbers numberlesse, enow to beset vs all, on all sides and in all places, and therefore our fight must needs be daungerous: which daunger the Apostle aggrauateth, by telling vs that they are the princes of darknes, and therefore as well able to assault vs in the night as in the day, which fight of all other is most terrible, when we cannot see our enemies, and therefore cannot tell on which side to defend our selues.

Secondly,

Secondly, he telleth vs that wee wrastle not with enemies of flesh and bloud like vnto our selues, but with spirituall wickednesses, which are most dangerous; because being spirits they can with incredible swiftnes passe from place to place which are farre distant, and therefore the more fitly take all aduantages, either in assaulting vs at their pleasure, or withdrawing themselues when they finde resistance; being spirits they can lie secretly in ambushment, euen in our bed-chambers, and so surprize vs when they finde vs most retchlesse and secure, for we cannot discouer them before we feele their assaults.

Thirdly, he telleth vs that they are in high places, to note vnto vs that they haue gotten the aduantage of the vpper ground; and therefore the fight must be dangerous, when our enemy fighteth against vs from an high place or fort, we standing so low that we are scarce able to reach him. But because earthly things cannot sufficiently shew the power of our enemy Sathan, therefore he is called *the god of this world*, 2. Cor. 4. 4. to note vnto vs, that in respect of worldly strength and humane resistance, hee is after a sort omnipotent, that is, able to doe what he list, if he were not restrained by Gods diuine power, who alone is omnipotent, and ouerruled by no superiour.

And thus you see the puissant power of this our spirituall enemy; but though he were strong, yet if withall he were a dastard and voide of courage, he were the lesse to be feared; but as he is very strong, so also he is exceeding desperate and audacious, for there was neuer man that liued, who he durst not encounter, yea and that after (by Gods assistance) he had taken many ouerthrowes. Though *Dauid* were a most holie man and according to Gods owne hart, yet he assaulted him, and gaue him diuers foyles, by tempting him to adulterie, murder, and in pride of heart to number the people. Though *Iob* was by Gods owne testimonie the iustest man on earth, and therefore the best armed with the breast-plate of righteousness, yet Sathan durst encounter him as long as God would suffer him. He resisted *Iehoshua* the good high Priest, Zach. 3. 1. He buffeted *Paul* the chosen vessell of the Lord, Zach. 3. 1. 2. Cor.

6. Sect. 3.

Of the courage
and audacious-
nes of Sathan.

2. Cor. 12. 7.

2. Cor. 12. 7. Yea so ventrous hee is, that he assaulted our first parents in the state of innocencie, when they were armed with free will, and might if they would haue resisted his temptations. Nay, so desperately audacious is this our enemy, that he durst encounter our grand Captaine Christ Iesus, who was God and man able to destroy him with a word of his mouth; and that not once but many times, after he was shamefully foyled and ouerthrowne: yea so insolent and foole-hardie he is, that he did not onely assault him here on earth when he was in the shape of a seruant, and whereas in respect of his outward state he might haue some hope of preuailing; but also he wageth warre against him in heauen, sitting at the right hand of his father in all glorie, power and maiestie, when as he hath no appearance of hope to preuaile, but is most sure that he shall haue the ouerthrow. And this appeareth Apoc. 12. 7. *And there was a battaile in heauen: Michael and his angels fought against the dragon; and the dragon fought and his angels, but they preuailed not, &c.* Where by Michael we are to vnderstand Christ himselfe, for he onely is the prince of Angels; and this name signifying such an one as is equall with God almightie, can agree to no other but vnto Christ alone. And by the Dragon wee are to vnderstand Sathan, as appeareth vers. 9. who fought against our Sauour, though he preuailed not.

Apoc. 12. 7.

If therefore hee durst encounter the most valiant souldiers that euer fought the Lords battailes, yea if hee durst set vpon our Sauour Christ himselfe; then surely there is no doubt but that he hath courage enough to set vpon vs who are weake and feeble, altogether vnable in our selues to make resistance.

Seeing therefore our enemies are so puissant in strength, so innumerable in multitude, so dangerous and so audacious, let vs shake off all securitie, and continually stand in readines to endure the encounter: for what follie is it for vs with secure worldlings to contemne, and make no reckoning of such enemies? Seeing euery one of vs must resist a huge multitude; seeing wee which are weake and feeble are to withstand those which are strong and mightie; seeing wee which are flesh and bloud must enter combat with those which are spirituall

spirituall wickednesses, principalities, powers, and princes of darknes; seeing wee who are cowardly and fearefull must sustaine the encounter of those who are desperate and audacious; lastly, seeing wee haue in our selues no aduantages against them, and they want no aduantages against vs: let vs not therefore foolishly contemne such puissant enemies, but with all care and diligence let vs arme our selues against them, and *worke out our saluation with feare and trembling*, as Phil. 2. 12. the Apostle exhorteth, Phil. 2. 12.

But as we are not securely to contemne these enemies: so *§. Sect. 4.* we are not faintly to yeeld vnto them, nor cowardly to despair of victorie. For as all those which securely contemning them neuer stand vpon their guard, are most sure to be surprised and ouerthrowne; so whosoever arme themselves against them, and enter into the spirituall combat with a desire to overcome, shall most certainly obtaine victorie: for though their power be great, yet it is not infinite, and that which they haue, it is not from themselves but from the Lord, who so curbeth them with his all-ruling prouidence, that they are not able to goe one iot further then he looseth out the raines; as it plainly appeareth both by examples and testimonies of Scripture. Though Sathan were most maliciously disposed against *Iob*, so that he did with all extremity execute that which God suffered him to doe, yet he could not goe one iot further then his commission, he could not touch his substance till the Lord had said, *All that he hath is in thy hand*, Iob. 1. 12. And therefore not preuailling against him by depriuing him of his goods and substance, he cometh againe to the Lord to haue his commission enlarged, Iob. 2. 1. and then hauing gotten authoritie to afflict his bodie, yet could he not touch his life, because the Lord had not giuen him so much liberty. Though *Saul* were a wicked man, yet Sathan could not hurt or vexe him, till the Lord sent him, 1. Sam. 16. 14. And hence it is that he is called the *spirit of God*, vers. 15. and chap. 18. 10. because he is Gods slaue and wholie at his appointment. So hee could not deceiue the false prophets of *Abab*, till he had gotten licence of the Lord, 1. King. 22. 22. Nay, so farre is Sathan from hauing absolute authori-

tie and power ouer the faithfull, that it is limited and restrained in respect of the meanest creatures; for a whole legion of diuels could not so much as enter into one heard of swine, till by earnest intreatie they had obtained leaue of our Sauour Christ, Luk. 8. 31, 32. And therefore much lesse can they preuaile against any of Gods children, seeing the very haire of their head are numbred, Matth. 10. 29. Well may Sathan maligne vs and earnestly desire our destruction; well may he seeke to sift vs like wheate, as hee did *Peter*; but our Sauour Christ maketh intercession for vs, so that our faith shall neuer faile, Luk. 22. 31.

This also is manifest by plaine testimonies. *Iude 6.* it is said, that the Lord hath reserved the wicked angels in euermlasting chaines vnder darknes, vnto the iudgement of the great day. *2. Pet. 2. 4.* God spared not the Angels that had sinned, but cast them downe into hell, and deliuered them into chaines of darknes to be kept vnto damnation. So *Apoc. 20. 2.* Sathan is said to haue been bound by the Angell of the Lord for a thousand yeres, so that hee could not stirre till the Lord suffered him to be loosed. By all which the holie Ghost noteth vnto vs, that Sathan is no more able to doe vs hurt, then a malefactor who being bound hand and foote is cast into a deepe dungeon, or then a band-dog which is fast tied vp in strong chaines, till the Lord looseth him and giueth him leaue.

But here some man may obiekt, that Sathan is said in the Scriptures, to resist God and to oppose himselfe against him, and euen to fight a battaile against our Sauour Christ himselfe and his blessed Angels, *Apoc. 12. 7.* I answere, that this resistance and fight dependeth on Gods permissiue prouidence, neither could hee so much as stirre against God, if hee did not suffer him. He is indeede most maliciously disposed against the Lord, and by this his malice is stirred vp to doe those things which hee thinketh most displeasing in Gods eyes: but because the Lord chaineth and curbeth him in with his omnipotent power, he is onely able to doe those things that God permitteth him, and, will he nill he, he is constrained to obey his Creator and to be at his commandment.

Seeing therefore Sathans power is restrained by the omnipotent

1. Cor. 10. 13.

Iam.4.7.

6. Sect. 5.

If we will overcome we must wholly rely on the Lord.
Col. i. 11.

Phil. 4. 13.

1. Cor. 13, 57.

Rom.S. 37.

Eph. 6. 10. 11.

Psal. 18. 2.

but let vs relie our selues on the almightie power of God, professing with the Prophet *David*, Psal. 18. 2. that the *Lord is our rocke and fortresse, and he that delinereth vs, our God and our strength, in him will we trust, our shield, the borne of our saluation and our refuge.* Let vs with him call vpon God which is worthe to be praised, and so shal we be safe from al our enemies, ver. 3.

Rom. 8. 31.

Exod. 14. 14.

2. Chro. 20. 15.

Psal. 34. 7.

2 King. 6. 16.

6. Sect. 6.

In like manner, when wee consider of the infinite number of our enemies, which daily assault euery one of vs, let vs thereby be awakened out of the slumber of carelesse ratchlesnes, and be stirred vp to stand vpon our guard more carefully: but yet let not this discourage vs from the fight, because there are many to one, *for the Lord is with vs* whilest we fight his battailes, and therefore *what mastreth it who oppose themselves against vs?* Rom. 8. 31. *The Lord will fight for vs, therefore let vs hold our peace,* Exod. 14. 14. *The battell is not ours but Gods, and therefore let vs not be afraid of this great multitude,* as it is 2. Chro. 20. 15. for the greater the number is which fighteth against vs, the more will the Lord glorifie himselfe in our victorie, the greatnes of his power shining so much the more cleerely in the weakenes of the meanes, and our infirmities seruing as a foile, to make the riches of his omnipotencie and glorie appeare more glorious. So that the Lord standing on our side, it is not materiall how many wicked spirits assaults vs; if he take vpon him our preservation, we neede not care though the whole power of hell seeke our destruction. But if such be the frailtie of our faith, that wee would oppose number against number, let vs consider that if we will fight the Lords battailes, he wil send as many blessed Angels to our aid & rescue, as there are wicked spirits which assault vs; *for the Angels of the Lord pitch their tents round about them that feare him, and deliuer them,* as it is Psal. 34. 7. So that if the Lord open our eyes, as hee did the eyes of *Elisbaes* seruant, we shall plainly perceiue that there are more with vs then against vs, 2. King. 6. 16, 17.

So when we consider that we wrestle not against flesh and bloud, but against spirituall wickednesses, this should make vs labour that our care and diligence may counteruaile the disaduantage which we haue in the fight. But wee are not to
be

be discouraged hereby from entring the combat: for though we be but flesh and bloud, yet the spirit of God dwelling in vs, can easily discerne and defeate all Sathans ambushments; for light and darknes are to him alike. And whereas Sathan can with great agilitie giue the assault and retire back for his best aduantage, Gods spirit farre excellen him, for he is present in all places at all times; so that Sathan can no sooner offer to strike, but Gods spirit is readie to defend; no sooner can the diuell tempt, then the Lord enableth vs to endure the temptation. And though Sathan fighteth from high places, and so taketh the aduantage of the vpper ground, yet let not this dismay vs in our fight, for there is one higher then hee who laugheth him to scorne, and maketh frustrate all his enterprises.

Lastly, when we consider that our enemy is desperate and audacious, wee are not to cast away our spirituall weapons and forsake the field, but let it rather serue as a strong motive to make vs arme our selues with Christian resolution: for seeing sathan is so audacious and venterous in the assault, surely we should be as valiant and bold in giuing him the repulse; if he be desperate in seeking our destruction, it behooueth vs to be resolute in seeking our preservation, seeing this much more concerneth vs then the other him; especially considering that though wee take many foyles, and be often beaten downe with the violent blowes of his temptations; yet in the end we shall haue assured victorie. And why therefore should Sathan shew more resolution when he is sure to be vanquished, then we who are sure of the victorie, if we doe not cowardly yeeld?

CHAP. VI.

Of Sathans aides: and first of the world.

ANd so much concerning Sathans strength, being considered in himself. But besides himself he hath the aide of other enemies to supplant vs, who though they doe not make so terrible a shew, yet they are no lesse dangerous, and

§. Sect. I.

and all these are led vnder the conduct of two Captaine Generals, the World and the Flesh.

*How the world
tempteth by
prosperitie.*

By the world I vnderstand impious carnall and vnbelieving men, with all their baits and inticements vnto vanitie, and all their discouragements, afflictions and miseries where-with they hinder Gods children in trauailing the path of righteousnes which leadeth to Gods kingdome. This wicked world, the diuels darling and chief champion, doth assault vs on both sides; on the right hand it encountreth vs with prosperitie, offering vs the baite of pleasure, that thereby it may allure vs to swallow the hooke of sinne; it casteth before vs the golden apples of riches, that by stooping down to gather them, we may be hindred in running the Christian race, and so lose the goale and garland of euerlasting glorie; it tempteth vs with the honours and glorie thereof to dishonour God, and to fall before Sathan, worshipping him by our sins; in a word, it promiseth whatsoeuer our corrupt mindes desire, if we will liue in sinne, and turne aside out of the narrow path into the broad way, which leadeth to destruction. And how prone wee are to listen to these Syrens songs, it is but too manifest by lamentable experience: for doth not our first loue waxe cold, and our former zeale of Gods glorie freeze as soone as the world fauneth vpon vs, and quencheth in vs the heate of Gods spirit, by casting on vs the watrish vanities of pleasures, honours and riches? Doe not hereby religious seruants become irreligious masters? and yong saints in shew, old diuels in truth? Doe we not see that as soone as *Demas* hath imbraced the world, he forsaketh Christ? yea that *Peter* himselfe denieth his Master, when he hath basted himselfe by the fire of this wicked *Caiphas*? Are there not many who haue been forward professors in the time of their aduersitie and want, which cast off the cloake of their profession as soone as the warme sunne of prosperitie hath shined vpon them? Is there not many amongst vs who in the time of affliction could not be inforced by torments to prophane Gods name, by swearing an idle oath; or his Sabbaths by following their pleasures, or by doing the workes of their callings; and yet the same men after they haue fallen into wicked

wicked companie, who haue inticed them by their words and euil examples to taste of the world and the vanities thereof, will not sticke to sweare with the swearer, and follow their pleasures on the Lords Sabbath with the most prophane? so hard a thing it is to resist the world when it fauneth on vs.

But how hard soeuer it seemeth to flesh and blood, yet *§. Sect. 2.* must wee oppose our selues against this enimie also: for *How we must resist the temptations of prosperity.* without a fight wee can neuer obtaine victorie, and without victorie we shall neuer receiue the crowne of glorie. And to the end that we may be prouoked to fight against the world and the vanities thereof, we are to know, that though it faune vpon vs, yet it is our mortall enimie; though it flatteringly profess it selfe our friend, yet in truth it fighteth against our soules vnder Sathans banner, for hee is the prince thereof, *Ioh. 12. 31.* though it haue hony in the mouth, yet there is deadly poyson in the taile, for the end thereof bringeth destruction; though it offer vs many pleasing things to allure vs, yet they are but baites which intice vs to come within the compasse of Sathans nets of perdition. Let vs consider, that though it maketh a shew, and seemeth a pleasant place like the paradise of God, yet it is a Sodome of sinne, which one day the Lord will destroy with fire and brimstone: and therefore let vs with righteous Lot haste out of it, neuer turning back with a desire to enioy the vanities thereof, for *the world wholly lieth in wickednesse*, as it is *1. Ioh. 5. 19.* Let vs remember that it is impossible *to serue God and this Mammon*, *Mat. 6. 24.* to loue the world and God also: *For if any man loue the world, the loue of the father is not in him*, *1. Ioh. 2. 15.* and as the Apostle *Iames* telleth vs, *The amitie of the world is enmitie with God: and whosoener will be a friend of the world, maketh himselfe the enimie of God*, *Iam. 4. 4.* Neither let vs desire the loue of the world, for it *loueth those onely which are her owne*, as for those whom *Christ hath chosen out of it, those the world hateth*: nay therefore hateth them because Christ hath chosen them, as it is *Ioh. 15. 19.*

Let vs remember y it will be to final purpose to enioy these worldly pleasures of sinne for a season, and in the end plunge our selues into euerlasting death; that the worlds musicke is

but the Syrens song, which allureth vs to make shipwrack of our soules on the rockes of sinne, and while it tickleth the eare it woundeth vs to the very heart; that though the cup which it offereth be of gold, and the drinke sweete in taste, yet it is deadly poyson in operation; for they that drinke thereof are so lulled asleepe in pleasures and securitie, that they neuer awake out of their spirituall lethargie; or if they doe, yet like *Sampson*, without strength to resist the spirituall Philistines, after the world (like *Dalila*) hath lulled them a while in her lap of carnall pleasures. Let vs remember, that they who drinke of this cup of voluptuous vanities, must afterwards drinke of that cup spoken of Psal. 75. 8. that is, the cup of Gods wrath; and shall be tormented in fire and brimstone for euermore, as it is expounded Apoc. 14. 10. Let vs remember that the worlds chiefe good is vncertaine in getting, and momentanie and mutable in the possession, it being euery day readie to leaue vs, or wee to leaue it. Lastly, let vs remember that for this short, inconstant, and vaine ioy, we lose an eternall waight of vnspeakable glorie, and plunge our selues into grievous and endlesse miserie. What therefore will it profit vs to gaine the whole world, and lose our owne soules, as our Sauour speaketh, Mark. 8. 36.

Psal. 75. 8.

Apoc. 14. 10.

Mark. 8. 36.

And if wee haue these meditations continually running in our mindes, then shall we easily stop our eares at the first hearing of this Syrens song; then shall we constantly go forward in our pilgrimage towards our heavenly home: and though honours stand before vs, riches on the one hand, pleasures on the other, alluring vs to enter into the broad way which leadeth to destruction; yet shall we not forsake the straight path which leadeth vnto life euerlasting, how vnpleasant soeuer it seemeth to flesh and blood.

§. Sect. 3.

How the world
tempteth by ad-
uersitie.

But if the world cannot thus preuaile, then doth she turne her smiles into frowns, her allurements into threats, her beds of pleasures, into miseries and afflictions, her glorious offers of honours and riches, to proude menacings of pouertie and ignominie; all which being terrible in the eyes of flesh and blood so farre preuaile with some, that they moue them to make shipwracke of faith and a good conscience; and being

wearie

wearie in trauailing through this defart and vnpleasant wilderness vnto the land of promise, they desire to returne back into the bondage of the spirituall *Pharaoh*, that they may quietly sit by the flesh-pots of Egypt, and glut themselues with the cucumbers and pepons of carnall pleasures: that is, they chuse rather to walke in the broad way which leadeth to destruction, because it is delightfull, than in the narrow way which leadeth to euerlasting life, because they must passe through the briars of affliction and thornes of tribulation, before they can receiue the crowne of glorie; they preferre the pleasures of sin for a season, before the recompence of reward, which God hath promised, euen the eternall ioyes of the kingdome of glorie. So vnpleasant a thing it is for flesh and bloud to denie it selfe, and to take vp the crosse and follow Christ.

Numb. 11. 5.

But though the world be farre more terrible to looke vpon when it frowneth, then when it fawneth, yet is it farre lesse dangerous. For oftentimes this poyson of aduersitie is so tempered and corrected with those holeesome preseruatiues of faith, hope, patience and humilitie, that in steed of killing vs, it doth but purge away our corrupt humours of sinne; though the world whip vs, yet thereby it correcteth vs, and makes vs better; though it burne vs in the fire of afflictions, yet it doth not consume, but rather refine vs from our drosse; though like a stormie winde it shaketh vs, yet in steed of blowing vs downe, it causeth vs to take more deepe roote in all vertue and goodnes: in a word, as it plaieth the schoolmaster in scourging vs, so also in instructing & teaching vs to know God, and to know our selues; to know the vanitie of the world, and to labour after a more permanent felicitie.

Notwithstanding, howsoeuer by the grace and blessing of God, aduersitie (the worlds churlish sonne) oftentimes worketh these good effects; yet in it selfe it is a temptation, and that a strong one, to draw vs from God, by causing vs to murmur and repine: yea as Sathan said of *Iob*, to curle God to his face, to enuie all who seeme vnto vs more happie then our selues, to despaire of Gods mercie, and to vse vnlawfull meanes, that thereby we may better our estate. And therefore

h. Sect. 4.

How we are to arme our selues against aduersitie.

it behoueth vs to arme our selues against the violence of this
 enimie also, least building our houses vpon the sands of se-
 curitie they be ouerturned, when the winds of afflictions and
 floods of aduersitie and persecution blow and beate against
 vs. And to this end we are to remember, first, that these fatherly
 corrections are euident testimonies to assure vs that we are
 not bastards, but Gods deare children, whom he gently cha-
 stiseth, that wee may not be destroyed with the world; that
 now Christ hath chosen vs out of the world, seeing the world
 hateth vs; that now wee are the friends of God, when the
 world (Sathans eldest sonne) becommeth our enimie: for so
 long as we are of the world the world loueth vs, for it loueth
 her owne. Secondly, let vs continually remember the recom-
 pence of reward, & then shal we with *Moses* volutarily chuse
 rather to suffer aduersitie with the people of God, than to enioy the
 pleasures of sin for a season; esteeming the rebuke of Christ grea-
 ter riches, than the treasures of Egypt, as it is Heb. 11. 25, 26. The
 shall we endure to be tried and purified in the furnace of af-
 flictions, if we know that after we are found to be pure gold,
 the Lord will lay vs vp in his treasure of euerlasting happi-
 nes. Lastly, let vs remember, that eternall blessednesse is pro-
 mised to those that mourne with a godly sorrow, and eternal
 woe denounced against those who pamper themselues with
 worldly delights. Matth. 5. 4. *Blessed are they that mourne, for
 they shall be comforted.* So vers. 10. *Blessed are they which suffer
 persecution for righteousness sake, for theirs is the kingdome of
 heauen.* Luk. 6. 21. *Blessed are ye, which hunger now, for ye shall be
 satisfied: blessed are ye that weepe now, for ye shall laugh.* And
 vers. 25. *Woe be unto you that are full, for ye shall hunger: woe un-
 to you that now laugh, for ye shall waile and weepe.* And least the
 tediousnesse of our troubles should discourage vs, or the
 waight of them presse vs downe, the Apostle telleth vs, that
 they are but light and momentanie, causing notwithstanding
 vnto vs a farre most excellent and eternall waight of glorie,
 2. Cor. 4. 17. Why therefore should this little spot of foule
 way, cause vs to stand still, or goe out of our course, which
 leadeth to euerlasting happines?

CHAP. VII.

Of the flesh, and the strength thereof.

And so much concerning the world. The second §. Sect. I.
 enimie which assisteth Sathan against vs is the
 flesh, which is that inborne traytor which wee
 nourishing in our selues, doth open a gate in our
 soules, into which Sathan and the world may
 easily send whole troupes of temptations to enter and sur-
 prize vs. By the flesh we are not to vnderstand the bodie a- What the
 lone and the flesh thereof, but that corruption of nature flesh is.
 which hath defiled both bodie and soule, being spread and
 mixed with euery part of both, euen as the light is mingled
 with darknes in the twilight or dawning of the day; where-
 by wee are made prone to all sinne, and readie to entertaine
 all temptations, which promise the satisfying of any of the
 lusts thereof. This secret traytor conspiring with Sathan and
 the world to worke our destruction, doth entertaine and fur-
 ther all their temptations; it fighteth and lusteth against the
 spirit, it rebelleth against the law of our mindes, and leaderth
 vs captiue to the law of sinne, it hindreth vs from doing the
 good we would, and maketh vs commit the euill which wee
 hate, as it is notably set downe Rom. 7. So Gal. 5. 17. *The flesh*
lusteth against the spirit, and the spirit against the flesh, and these
are contrarie the one to the other, so that ye cannot doe the same
things that ye would. Rom. 7.
Galat. 5. 17.

This enimie the holy Ghost in the Scriptures deciphereth
 by diuers names; for it is called the old man, the old Adam,
 the earthly, carnall, and naturall man, the sinne which is in-
 herent and dwelleth in vs, the adioyning euill, the law of the
 members, the lusts of the flesh which fight against the soule;
 by all which is signified our corruption of nature, which is
 deriued from our first parents, whereby wee are made back-
 ward vnto all good, and prone vnto all euill, vnapt to enter-
 taine any good motions of Gods spirit, but most readie to
 receiue and imbrace all the suggestions and temptations of

Iam. 1. 14. 15.

the world and the diuell, as the waxe the print of the scale, or the tindar fire. And this the Apostle *James* sheweth chap. 1. 14. *Euery man is tempted when he is drawne away by his owne concupiscence and is enticed: 15. Then when lust hath conceived, it bringeth forth sinne, and sinne when it is finished bringeth forth death.* So that as Sathan is the father, so the flesh is the mother of sinne, which receiuing Sathans temptations as it were into a fruitfull wombe, doth conceiue, nourish, and bring forth sinne, which no sooner is borne, but like a deadly stinging serpent, it bringeth death to bodie and soule; vnlesse the poyson thereof be ouercome and taken away by the precious blood of Christ.

§. Sect. 2.
The treacherie
of the flesh.

And thus you see what the flesh is, and how it conspireth with Sathan in seeking our destruction, whereby appeareth the treacherie and dangerousnes of this our enemy. The treacherie thereof is hereby manifest, in that being in outward shew a deare friend, and more neere than an *alier idem*, another selfe, it notwithstanding aideth Sathan to our owne ouerthrow. So as wee may complaine with *Danid*, Psal 41. 9. *My familiar friend whom I trusted, which did eate my bread, hath lift up the heele against me.* For this *Iudas* which daily followeth vs, and eateth, drinketh and sleppeth with vs, doth betray vs into the hands of those enemies who seeke our life; and that, when it seemeth louingly and kindly to kisse vs.

Mark. 8. 34.
That the flesh
is a most dangerous
enemie.

And as it is most treacherous, so also most dangerous, and hard to be ouercome, for as much as it is in our self, and the greatest part of our selfe, and therefore we cannot forsake it, vnlesse we forsake our selues; we cannot fight against it, vnlesse we raise intestine and ciuill warres in our owne bowels; we cannot vanquish it, vnlesse wee subdue our selues; and if we seeke to runne away from it, wee might as easily flee from our owne shadowes, yea from our selues, for wee carrie it in our owne bosomes. How hard therefore is this enemy to be ouercome? how dangerous and irksome must this fight needs be, wherein our selues must be enemy to our selues? So that we cannot obtaine the victorie, vnlesse we be ouercome; we cannot be sure of life, vnlesse we mortifie and kill our greatest part; we cannot sustaine our selues, but we nourish our enemy;

mie; we cannot famish our enimie, but we our selues shall pine with hunger. Who would not thinke the estate of those citizens to be most dangerous, who being besieged by forraine forces, harbour amongst them more traytors which are hourly in readines to open the gates and betray the citie into their enemies hands, than true subiects and loyall citizens to stand in their defence? But this is our case, we are besieged with forraine forces, the world and the diuell; and we nourish in vs secret traytors, euen the flesh, with whole legions of the lusts thereof, which are continually readie to open the gates of our soules, euen our senses of seeing, hearing, touching, tasting, smelling, whereby whole troupes of temptations enter and surprize vs.

§. Sect. 3.

How the flesh is to be weakened.

The consideration whereof should make vs most watchfully to stand vpon our guard, and to vse such Christian policie to withstand our enemies, and preuent their treacherous attempts, as true-hearted citizens would vse in the like case; who if they were besieged with forraine forces, and knew that they harboured traytors, who sought all opportunities of betraying their citie into their enemies hand, they would if they were strong enough lay hand on them, draw them to the place of iudgement, condemne and put them to death; but if they found them too great and strong a partie, then they would vse all good policie to make them weaker, by depriuing them of their foode and prouision, weapons, armour and munition, and all other meanes wherein consisted their chiefe strength; and then they would set vpon them being thus disabled, and proceede in the course of iustice before mentioned: so we being in continuall danger to haue the citie of our soules sacked through the treacherousnes of our flesh, must, if wee be strong enough and powerfull through Gods spirit, mortifie, kill, and abolish the flesh, and the lusts thereof; but if we finde the spirit weake and the flesh strong, we are to disable it by fasting and watchfulnes in prayer, by withdrawing from it the foode with which it is nourished, that is, voluptuous pleasures and worldly delights, but especially being weake in our selues, wee are to implore the aide and assistance of Gods spirit, whereby we may be strengthe-

1. Pet. 2. 11. *

Luk. 11. 13.

Pro. 24. 21.

ned and enabled to subdue and mortifie the lusts of the flesh, which rebell and fight against our soules, being assured by Gods mercifull promise, that if we aske and desire his spirit, he will giue it vs, Luk. 11. 13. and hauing the spirit of God to assist vs, we shall be sure of victorie.

But if in steede of mortifying and taming the flesh and the lusts thereof, wee pamper them like Epicures with all voluptuous delights; wee shall but strengthen our enemies to cut our owne throtes: if wee delicately bring vp this seruant, which we should vse as a slaue, at length it will be not onely as our sonne, but a tyrannous Lord and master, which will binde vs hand and foote in the fetters of sinne, and cast vs into the prison of hell. What follie therefore is it to nourish and arme our enemy to our owne destruction?

CHAP. VIII.

Of Sathans policie.

§. Sect. 1.



And thus much of the flesh; which is the second enemy that ioyneth with Sathan in working our destruction; and thus much also concerning the first part of our enemies power, which consisteth in the strength either of himself or of his aides; now we are to consider of the second part, which consisteth in his warlike policie and skill, in imploying this his strength to his best aduantage.

If our enemy had great strength, and yet wanted policie, he might the more easily be resisted, and the sooner vanquished; for strength without wit is like a giant without eyes. But as our enemy is exceeding strong, so is hee also no lesse subtile and politike, in imploying all his strength to his best aduantage; and therefore as in regard of his strength he is called in the Scriptures a lion, and a mightie dragon; so in respect of his subtiltie and wiliness he is called a serpent, yea an old serpent, which being the subtilest of beasts, hath his craft redoubled by his age and experience, Apoc. 12. 9. and hereof he is called in the Scriptures, *ὁ ὄφις ὁ ἡγούμενος* *quasi dominus*, to signifie vnto vs his great knowledge.

Apoc. 12. 9.

No marueile therefore though Sathan should be an expert souldier, seeing he is not onely of wonderfull strength, but also of great knowledge by creation; which though in respect of good things it was much decreased by his fall, yet in sleights and stratagems it is much increased by his long experience from the beginning of the world, euen almost fixe thousand yeeres; which is sufficient to make one wise that is by nature foolish and simple, and therefore much more Sathan, who is by nature very politike; being also a spirit, and hereby fit to diue as it were into the secrets of nature, and with incredible swiftnes to passe from place to place, readie to intrude himselfe into all companies secretly, and to learne the nature, qualities and dispositions of al men, against whom he fighteth. And though he cannot know our thoughts directly and certainly, for this is proper to God alone to bee the searcher of hearts, yet he hath such intelligence from our affections, lusts, inclinations and outward actions, that hee can shrewdly gesse at them, if he doe but a while keepe vs companie, and see our disposition and conuersation. So that wee cannot giue Sathan the least aduantage, but he is readie to take it and make vse thereof to our ouerthrow; we can lay no plot against him but he discerneth it, and is readie to preuent it. And therefore in this respect our state is like the king of Arams, 2.King.6.12. for Sathan our enimie knoweth all our counsailes and consultations which wee take and hold in our most secret chambers.

And thus you see what Sathans policie is: against which we must oppose no lesse wisdome and skill, if wee will haue the victorie. Whereas therefore wee are foolish by nature, or wilie to beguile our selues; that wisdome which we haue naturally being worldly and carnall, which is enmitie against God, Rom.8.7. and therefore more fit to betray vs into the hands of our enimie, than to defend vs from him; it behooueth vs to goe out of our selues into the Lords treasure of wisdome, and there to furnish vs with such spirituall sauing wisdome, as shall be fit to oppose against the subtil policie of our spirituall enimie. That is, wee must continually heare and meditate in Gods word, which will make vs wise and skilfull.

2.King.6.12.

§. Sect. 2.

*How we may
defeate Sa-
thans policie.*

Rom.8.7.

skillfull in descrying all Sathans stratagems, and also in preventing them being discovered. For howsoeuer in the darke night of ignorance and error we may easily fall into his ambushments, yet the light of Gods word shining vnto vs, will plainly disclose them to the eyes of the most simple.

Iob. 28. 28.
Psal. 111. 10.

Pro. 28. 7.

But besides this theoreticall wisdom seated in the vnderstanding, there is also a practicall or operative wisdom required in Gods word, which sheweth it selfe in our affections and actions. And it consisteth in the feare of the Lord, that is, true godlinesse and sinceritie of heart. Of this Iob speaketh, chap. 28. vers. 28. *The feare of the Lord is wisdom, and to depart from euill is understanding.* So Psalm. 111. 10. *The feare of the Lord is the head or beginning of wisdom.* And Pro. 28. 7. he is called *a wise sonne which keepeth the law.* So that our chiefe wisdom consisteth in the feare of the Lord, and in a godlie endeauour of performing obedience to the Lords commandments.

Psal. 1. 2.

If therefore we would attaine vnto such spirituall wisdom that we may resist our spirituall enemy, wee must be conuersant in hearing and reading the word of God, meditating therein with the Prophet *Dauid both day and night*; and withall we must by all meanes seeke the feare of the Lord, labouring to leade our liues in a constant course of true godlines. And though wee are full of infirmities, yet at least let vs haue an holie endeauour to perfourme seruice vnto God, in truth, vprightnes, and integritie of heart. And so wee may assure our selues that though we be neuer so simple and foolish by nature, yet shall wee be wise enough to withstand and ouercome our spirituall enemies: for the Lord who is wise doone it selfe will direct vs in our waies, and he also will so infatuate this cursed *Achitophel*, and turne his wisdom into foolishnes, that wee shall neuer thereby be hurt or circumvented.

But on the other side, though wee be neuer so wise in carnall wisdom, and though our heads be a storehouse of politike stratagems, yet if wee neglect Gods word, and voluntarily giue our selues ouer vnto sinne and disobedience, we shal be so besotted with follie, that Sathan will easily deceiue and circumuent

circumuent vs. An example whereof wee haue in our first parents, who though they were more wise by creation than euer were any liuing (Christ excepted) yet when they cast the word of God behinde their backe, giuing more credit to Sathans suggestions, and withall transgressed Gods commandement; their wisdom was turned into ignorance and folie, and they became an easie pray to their malicious enemie. And whereas they thought by that meanes to haue gone beyond the Lord in policie, and to haue obtained a farre greater measure of knowledge and glorie, they were in steed thereof besotted with folie, and ouerwhelmed with ignominie and shame, by being made the bondslaues of sinne and Sathan. And thus also the heathen neglecting the true worship of God, and giuing themselues to idolatrie, became fooles, whilest they professed themselues very wise, as the Apostle witnesseth, Rom. 1. 22. for the *Lord destroyeth the wisdom of the wise, and casteth away the understanding of the prudent*, as it is 1. Cor. 1. 19.

Seeing then our chiefe wisdom consisteth in the studie of Gods word, and in vprightnes of hart, integritie, Christian sinceritie and simplicitie, and in a holie care of perfourming obedience to Gods will, let vs therefore continually meditate in Gods word, and with the Prophet *David* make it our counsellor, Psal. 119. And whensoever Sathan doth assault and tempt vs to sinne, let vs haue recourse to this our counsellor the word of God, there inquiring whether that whereunto we are tempted be lawfull or no; and if it tell vs that it is a sinne, let vs with all care and conscience auoide it: for though Sathan lay ouer it neuer so faire a glosse, and intice vs to the committing thereof, by offering vnto vs the greatest pleasures, riches and honours of the world, yet let vs assure our selues that he thereby seeketh to circumuent vs; and to purchase worldly vanities, he inticeth vs to sell our soules; and therefore in Christian wisdom let vs auoide his stratagems.

CHAP. IX.

Of the spirituall armour described, Eph. 6.

6. Sect. 1.



And thus haue I shewed the nature and qualitie of our enemy against whom wee must fight; both in respect of his wil, and also his power, consisting in his strength and policie; and also I haue shewed some meanes which in our preparation against him we must vse carefully, that wee may withstand him; namely, by opposing against his malicious will, christian resolution; against his strength, the omnipotent power of Gods might; against his subtil policie, christian wisdom, consisting in the knowledge of Gods word, and true integritie and simplicitie of heart.

That the weapons of our Christian warfare must be spirituall.

Eph. 6. 11. &c.

2. Cor. 10. 4.

Eph. 6. 12.

Iob. 41. 17. 20.

Now wee are to speake of the last meanes which we are to vse in our preparation immediatly before our combat; that is, we are to arme our selues against the encounter: and to this end (because we are but fresh-water-souldiers & of small experience) let vs take the counsaile and aduice of the Apostle Paul, one of Gods chiefe champions and expert souldiers, as he setteth it downe, Eph. 6. 11, 12, 13, 14, &c. where first he describeth the quality, and as it were the mettall of our armour; in which respect hee telleth vs, that wee must put on the armour of God which is spirituall, and that our weapons and armour must not be carnall. For being of this nature, though they were neuer so strong, they were to no purpose, seeing our enemy is spiritual; neither do we *wrestle against flesh & blood, but against principalities, powers and spirituall wickednesses*, as it is Eph. 6. 12. In vaine therefore it were with the Papiests to seeke to defend our selues with holy water, or Crucifixes, or ragges and reliques of Saints, from the violent assaults of this our enemy; or els with desperate hacksters to trust in our sword, buckler and speare: for well is that verified of this spirituall Leuiathan, which the Lord speaketh of the earthly Leuiathan, Iob. 41. 17. 20. *When the sword doth touch him, he will not rise up, and he laugheth at the shaking of the speare.* And therefore when we are to encounter this great Goliath, we are to lay

lay aside the carnall weapons of *Saul*, which are altogether vnfit for a Christian, seruing rather to burthen and so hinder him, than to defend and further him in this spiritual combat; and we are to go against him in the name of the Lord, strengthened in the power of his might, putting on vs the armour of God, that is, such diuine and spirituall armour as the Lord hath giuen and appointed vs to vse. For it is not sufficient that we prepare vs this armour, if we let it lie by vs, or suffer it (as it were) to hang vpon the walles, there to rust without vse; but we are to put it on, and keepe it fast buckled vnto vs both night and day, that wee may be alwaies in readines to endure the assault of our enemies.

Neither is it enough that wee put on one peece of the armour, and like young souldiers leaue off the rest for lightnes sake, or els through foole-hardines to shew needlesse valour; we must not put on the helmet of saluation, and leaue off the breast-plate of righteousness; nor take vnto vs the girdle of veritie and the shield of faith, and cast away from vs the sword of the spirit, but we are to put on the whole armour of God, and like valiant souldiers, who meane indeede to stand to it, wee are to arme our selues at all points in compleat armour of prooffe, which will keepe vs from fleeing, and our enemy from ouercomming. For if we take none of the Christian armour, or but some of the lightest parts, if wee take the shield of faith, and leaue behinde vs the breast-plate of righteousness, we shal either desperatly fight and be ouerthrowne in the battaile, or els cowardly runne away and forsake the field. But on the other side, if we buckle vnto vs the whole armour of God, we shall not neede to flee away for feare, being so well defended; nor to doubt of victorie, for we shall surely ouercome; the Lord hauing giuen, and we hauing receiued this armour to this end, as the Apostle noteth vnto vs in these words; *that you may be able to stand against the assaults of the diuell*, or his treacherous ambushments, as the word here vsed, signifieth. So that the Lord hath giuen vs this armour, and we put it on, to the end that we may be enabled to resist *Sathan*; and therefore seeing it is armour of Gods own making and bestowing, we may assure our selues that he will

not

§. Sect. 2.
That we must
put on the
whole armour
of God.

not suffer his workmanship and gift to be so much disgraced, as that sathan should pearce thorow it and wound vs. For the Lord knoweth the force of Sathans darts, & bullets of temptation; and he hath made his armour high prooffe; and therefore strong enough to repell all the batterie of Sathans suggestions.

§. Sect. 3.

*The necessitie
of the spirituall
armour.*

And that we may be the rather stirred vp with all care and diligence to prouide and buckle fast to vs the armour which he after describeth, he sheweth the necessitie thereof, by describing the daungerousnes of our enemies, who being not flesh and blood, but principalities, powers, worldly gouer-nours, princes of the darknes of this world, and spirituall wickednesses, which are in high places, cannot possibly be resisted by our owne strength and meanes. And (therefore) for this cause he willeth vs to take vnto vs the whole armour of God, that we may be able to resist in the euill day, that is, the time of temptation, which is therefore called the euill day, partly because therein Sathan tempteth vs vnto euill, and partly because it is a time of trouble, aduersitie and affliction, when Sathan sifteth vs with his temptations. And thus the euill day is taken Psal. 41. 1. *The Lord will deliuer him in the euill day*, that is, (as our translation also reades it) in the time of trouble. And thus also it is vsed Eph. 5. 16. *Redeeming the time, because the daies are euill*, that is, full of troubles and afflictions. And therefore Beza doth translate in this place *ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, tempore aduerso*, the time of aduersitie.

By which we learne not to esteeme our spirituall fight as a May-game, but as a time of trouble and aduersitie, wherein wee are assaulted by mightie enemies, and oftentimes foyled and wounded; and therefore we must not voluntarily runne into temptations, seeing the time of them is euill and full of trouble; but rather feruently pray vnto the Lord that hee will not leade vs into temptation, considering our owne weaknes and our enemies power; or if it please him to make triall of vs, that he will not suffer vs to fall therein, but that he will deliuer vs from euill, for as much as the kingdome and power and glorie is his alone, and therefore he is of power sufficient to saue and deliuer vs.

But

*What is
meant by the
euill day.*

Psal. 41. 1.

Eph. 5. 16.

But as we are not securely to rush into the field of temptation against our spirituall enemies, so wee are not when our enemies sound the alarum to battaile and assault vs, cowardly to cast downe our weapons and to runne away: for the Apostle would not take away from vs true valour and Christian fortitude, but carnall securitie and retchlesnes; and therefore though our enemies be mightie, and the time of temptation full of trouble, yet he biddeth vs not to cast off our armour and to runne away, wholie despairing of victorie, but he exhorteth vs for this cause, to take vnto vs the whole armour of God, that wee may be able to resist in the euill day, and hauing finished all things may stand fast; that is, hauing put our enemies to flight and obtained the victorie, we may like conquerors stand last in the field, as it were triumphantly insulting ouer them; whereby hee intimateth thus much, that if wee will take vnto vs the whole armour of God, how weake soeuer wee be in our selues, yet shall wee be enabled to resist our spirituall enemies in the euill day; and not onely so, but also obtaine victorie and triumph ouer them.

And therefore hee willeth vs not to be dismaied, neither with our enemies power, nor our owne trouble, but to stand to it, saying, *vers. 14. Stand therefore:* by which word hee intimateth vnto vs diuers duties: first, as in the campe euery man hath his place appointed him, and his proper colours vnder which he is to keep him; so all Christian souldiers haue their stations, that is, their vocations whereunto they are called of God, within the limits whereof they are to containe themselves: and these are first their generall calling whereby they are intertained into the Church militant, which is Gods campe or armie, where they are to fight vnder the stander of their captaine Christ: and secondly their speciall callings, whereby there is appointed to euery member of the militant Church, a certaine standing, and particular and proper duties and functions which he is to execute, as it is in the armies of earthly princes. First therefore wee must containe our selues within our generall vocation and station, that is, wee must keepe vs in Gods armie and campe, the Church militant: for as those stragling souldiers who depart from the armie and

That we must not cowardly flee in the spirituall conflict.

6. Sect. 4.

That euery one must abide in his vocation.

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raunge abroad to forrage, or get some bootie, are easily vanquished by their enemies; so those who depart and make an apostasie from Gods Church, to gaine or retaine their pleasures and worldly preferments, are easily ouerthrowne, falling into Sathans ambushments. And secondly, euery one is to containe himselfe within the limits of his speciall vocation, and to keepe his peculiar standing appointed him by God: for as there is nothing more pernicious to an armie than disorder, when as some intrude themselues into others place, as when the common souldier will be an officer, the Lieutenant Captaine, and the Captaine, Generall of the armie; so nothing is more hurtfull to the Church militant, than when disorderly one vsurpes another place and office, as when the Ministers will be Magistrates, and the Magistrates Ministers, and when the common people vsurpe the office of them both.

Secondly, when as he biddeth vs stand in our places, he restraineth vs from two extreames: the one, that wee doe not wilfully thrust our selues into the combat of temptations before we be assaulted, and so as it were runne out of our standings to seeke an enemy: and secondly, that when wee are assaulted we doe not flee away, but stand to it valiantly and endure the violence of the assailants. Lastly, he exhorteth vs to watchfulnes and painfull diligence, for we must not drowsily and securely lay vs downe and giue our selues to sleepe, nor yet sit idly as though wee had nothing to doe; but wee are to stand vpon our guard, and to watch continually, that wee may alwaies be in readines to withstand the assaults of our enemies; otherwise if wee sleepe in securitie, they will suddenly set vpon vs and surprize vs at vnawares.

CHAP. X.

Of the particular parts of the Christian armour: and first of the girdle of veritie.

§. Sect. I.

ANd thus the Apostle hauing taken away all retchlesse securitie and foole-hardines, and also strengthened vs with

with true valour and Christian fortitude, in the next place he describeth the armour of God which wee are to buckle vnto vs. Where first wee are generally to obserue, that wee are not curiously and scrupulously to search out the reason why such and such vertues are likened to these or those peeces of armour: as for example, why he calleth truth a girdle, righteousness a breast-plate, faith a shield, &c. for it was not the Apostles purpose so exactly to fit the similitudes, as may appeare 1. Thess. 5. 8. where he indifferently ascribeth the name of breast-plate both to faith and charitie, by which here hee vnderstandeth righteousness; but onely briefly and generally to shew what vertues and graces of Gods spirit are most necessarie for a Christian, wherewith hee may be enabled to resist his spirituall enemies, continuing his former allegorie taken from warres.

But let vs come to the armour it selfe, which is both defensive and offensive: the first part is the girdle of veritie. The word here vsed signifieth a broad studded belt vsed in warres in ancient times, wherewith the ioynts of the breast-plate, and that armour which defended the bellie, loynes and thighes were couered. And by this, truth is resembled: whereby some vnderstand the truth of religion and of the doctrine which we professe; others vnderstand hereby truth and vp-rightnes of heart, or the integritie of a good conscience, whereby wee perfourme all duties of religion belonging to God and our neighbour in simplicitie, without all hypocrisie and dissimulation. But because both are notable and necessarie parts of our Christian armour, I see no reason why wee may not take it in both senses, seeing the Apostle doth of purpose set downe vnder these metaphoricall words, the chiefe vertues and graces wherewith wee are to arme our selues against our spirituall enemies. First therefore here is required truth of our religion which we professe: and secondly, that we professe it truly, that is, with vp-right & simple hearts.

For the first: it is the foundation vpon which all other duties to God or man are to be built; for if they be not grounded on Gods truth, but deuised by mans braine, they are but humane dotages which the Lord will not accept; neither is

Of the girdle of veritie.

What we are to vnderstand by the girdle of veritie.

§. Sect. 2. That our religion must be grounded on Gods truth.

it to any purpose that wee shew our selues earnest and forward in religion, vnlesse it be true and consonant to Gods word. For as the faster that those trauaile which are out of the way, the further they are from their iourneys end; so the more earnest and forward that wee are in trauailing the by-paths of error, the further we are from Gods kingdome: and therefore Sathan careth not greatly whether we be of no religion or of a false religion, whether wee worship no God at all, or a false God, or at least the true God after a false manner, whether wee perforce no duties vnto God, or such as being not agreeable to Gods truth are abominable vnto him. First then wee must containe all our actions within the compasse of Gods word, and whatsoeuer wee professe and practise, it must haue his ground and warrant from this truth, if wee will be accounted true members of Gods militant Church, which is therefore called *the pillar of truth*, 1. Tim. 3. 15. because condemning all errors and doctrines of men, it faithfully keepeth the truth of Gods word. And as souldiers were girt about with that strong and broad studded belt, wherewith their loynes were strengthened, and so enabled to sustaine the fight without wearines; so wee are to compasse our selues about with truth, whereby wee may be strengthened when as we know that we fight in a iust quarrell; neither shall wee easily be deceiued with Sathans temptations and false suggestions, if we be girt about with the girdle of verity. And hereby appeareth the necessitie of this peece of armour: for seeing Sathan is a liar from the beginning, it behooueth vs to be compassed about with truth, that the bright beames thereof may discover and disperse all the foggie mists of Sathans errors and lies.

1. Tim 3. 15.

*§. Sect. 3.
That we must
professe the
truth, in truth
and simplicitie
of heart.*

But it is not sufficient that wee professe the truth, vnlesse it be in truth, that is, in integritie and simplicitie of heart, without all hypocrisie and dissimulation. For how glorious soeuer our profession euen of the true religion be before men, yet it is abominable in the eyes of God, if it be not in truth and from an vpright heart, but counterfeite and hypocriticall. Whatsoeuer duties and good workes we perforce, though neuer so excellent in their chies, yet are they not acceptable in
Gods

Gods fight, if they be not ioyned with integritie and simplicitie. For example, prayer is a notable part of Gods worship; but if we doe not call vpon God in truth, but with fained and deceitfull lips, that we may haue the praise of men, our praier Math. 6. are odious and Pharisaicall, Matth. 6. Thanksgiuing is an excellent dutie, but if with the Pharisee wee giue thanks rather to boast of our gifts, then to shew true thankfulnes to the giuer, we shall not be approoued of God. Giuing of almes is a worke acceptable vnto God, for it is a sacrifice wherewith he is well pleased, Heb. 13. 16. but if they be not giuen in simplicitie of heart, but in hypocrisie, that we may be seene of men, it shall haue the hypocrites reward, Matth. 6. In a word, this truth and simplicitie of heart is so necessarie, that without it, whatsoeuer we doe it is not regarded; for *God is a spirit, and he will be worshipped in spirit and in truth*, Ioh. 4. 24. According to that, Iosh. 24. 14. *Feare the Lord, and serue him in vprightnes and in truth*. Which if wee perfourme, our seruice of God will be acceptable in his sight, though perfourmed in great weakness, and mingled with many imperfections: otherwise, though wee offer thousands of rammes, and whole riuers of oyle, that is, omit no outward cost and labour in Gods worship, yet will it be abominable in his eyes, Mich. 6. 7. 8. Let vs therefore with our Sauour pray vnto God, that wee may be sanctified with his truth, that not onely whatsoeuer wee doe may be grounded on Gods truth, but that wee may doe it in truth and vprightnes of heart. Ioh. 17. 17.

CHAP. XI.

*Of the breast-plate of righteousness, and
Gospell of peace.*



He second part of our armour is the breast-plate of righteousness; whereby we are to vnderstand a good conscience, true sanctification and a godly life, which also we are to put on according to the example of our grand Captaine Christ. Esa. 59. 17. *He put on righteousness as an habergeon, and an helmet of saluation vpon his* §. Sect. I.

The excellencie
of this breast-
plate of right-
eousnes.

Rom. 7.15.22.

Rom. 7.17.

1.Ioh. 3.9. and
vers. 6.8.

Psal. 119.

his head. And then shall not Sathans darts pearce vs, so long as we are armed with a good conscience, and a godly and innocent life. Yea as long as our breasts and hearts are armed with righteousness, though our other members fall into sinne, our wounds shall not be mortall: for as the breast-plate doth defend the breast and vitall parts of a souldier, so the studie and holie endeouour of a Christian to liue in righteousness and true sanctification, doth so arme his minde, that Sathan cannot deadly wound the heart with any of his temptations. True it is that the Saints doe receiue wounds and foyles, when as Sathan hath drawne them to commit sinne, but they are not wounded at the heart, because they doe not sinne with full consent of will; for they allow not that which they doe, neither doe they what they would, but what they hate, and they delight in the law of God concerning the inner man, when the flesh leaderh them captiue to the law of sin. And hence it is that *Paul* saith he did not transgresse Gods law, but sinne that dwelled in him, Rom. 7.17. And the Apostle *Iohn* affirmeth, that *they who are borne of God sinne not*, 1.Ioh. 3.9. and that *they who are in Christ sinne not*: and that *whosoener sinneth is of the diuell*, vers. 6.8. Not that Gods children are exempted from all sinne, but because they sinne not with the full consent and swinge of their will; and when they doe fall, their hearts are defended with the breast-plate of righteousness, that is, with an holie endeouour and desire of seruing God. *David*, a man according to Gods owne heart, may be a notable example hereof: for euen after he was indued with the knowledge of the truth, and had this godlie endeouour of seruing God, he notwithstanding fell grieuously many times, and was wounded often with Sathans darts; but his wounds were not mortall, neither did they pearce the heart, because he was armed with the breast-plate of righteousness; for he kept Gods law in his heart, and it was sweeter than honey vnto his mouth, he meditated therein, and sought after it continually, as appeareth Psal. 119. Would we therefore be preserued from the deadly wounds of Sathans darts of temptation? then let vs studie and labour after true holiness, let vs keepe a good conscience; and howsoeuer wee fall often

often through infirmitie, yet let the heart alwaies be armed with the breast-plate of righteousness, that is, with an earnest desire and holie endeouour of seruing God; and so shall Sathan neuer mortally wound vs.

But on the other side, if we once lay aside the breast-plate of righteousness, not so much as endeououring to serue the Lord in holines of life, but imbrace sinne with full consent of will, we shall lay our breasts open and naked to all Sathans thrusts, yea and as it were put swords in his hands wherewith hee may wound and murther vs: for vntill wee disarme our selues, and put weapons into the hands of Sathan by our finnes, he cannot hurt vs; as wee may see in the example of our first parents, who whilest they continued in their righteousness and integritie, Sathan could not offer them any violence by assault and force, and therefore he allured them to entertaine a treacherous parley, wherein hauing inticed them to disarme themselves of this breast-plate of righteousness, by wilfull transgressing Gods commandement, hee inflicted on them deadly wounds, pearcing them through to the verie heart, and so like *Ioab* whilest he seemed louingly to imbrace them, he did most treacherously stab them.

The consideration whereof should make vs repell most carefully all Sathans temptations, whereby he inticeth vs to sinne; but especially let vs neuer bee allured to put off the breast-plate of righteousness, and then though Sathan wound our soules with sinne, yet his wounds will not be mortall so long as wee doe not fall into sinne with full consent of will, but through infirmitie; in the meane time loathing the sinne which wee commit, and delighting our selues in the law of God, in respect of the inner man: for though we fall, yet the Lord will raise vs vp by vnfeined repentance, so that though sinne dwell in vs, yet shall it neuer raigne in vs.

E 3

CHAP.

CHAP. XII.

Of the preparation of the Gospell of peace.

§. Sect. I.
What the
Gospell of peace
is.



He third part of our Christian armour is, that wee haue our feete shod with the preparation of the Gospell of peace; where he alludeth to the custome of souldiers in former times, who going into the field, strongly armed their legges and feete with legges-harnesse, wargreaves or buskins, to preserue them from the iniurie of the weather, the pearcing of briars, thornes, and such other things as might hurt them in their way as they marched, and from the violence also of their enemies blowes when they were incountred; for all which vses the Gospell serueth in our spirituall warfare: for they who are armed with the true knowledge thereof, and are assured of the merciful promises therein contained, they will walke and march valiantly in the waies of godlinesse and Christianitie, though they are full of the briars and thornes of afflictions and persecution; preferring the rebuke of Christ before the riches of Egypt, because they haue an eye to the recompence of reward, which they shall receiue at the end of their iourney. And this maketh them little to regard the foulness and vnpleasantnes of the way; and though Sathan trouble them in their march, setting vpon and assaulting them, yet they easily resist the furie of his temptations, and goe on forward in the profession and practise of Christianitie, if they be armed with the knowledge of the Gospell of peace; for it is therefore called the Gospell of peace, because it bringeth peace to our soules, not onely as it is the ambassage of God, whereby wee being reconciled vnto God, haue peace with him, from the assurance whereof we haue the peace of conscience, but also because if we be armed therewith, we shall obtaine a finall victorie ouer our spirituall enemies, after which shall follow euerlasting peace, which shall not so much as be disturbed with the attempts of any enemies.

Luk. 10. 5.

Rom. 10. 15.

Luk. 1. 7. 9.

§. Sect. 2.

But it is not sufficient that we know and belecue this Gospell

pell of peace, vnlesse we be alwaies prepared to make confession and profession therof, though thereby we incurre worldly shame, losses, afflictions and persecution. And this the Apostle signifieth, by telling vs that our feete must be shod with the preparation of the Gospell of peace; that is, as those who are well shod are in readines to goe through rough and vnpleasent waies: so those that are indued with the knowledge of the Gospell, must alwaies be in readines to make profession thereof in the middest of affliction and persecution. *For as with the heart man beleueth vnto righteousness, so with the mouth he must confesse vnto saluation,* Rom. 10. 10.

VVhat it is to be prepared with this Gospell.

Rom. 10. 10.

And this is that which the Apostle Peter requireth of vs, 1. Pet. 3. 15. 1. Epist. 3. 15. That we doe not onely sanctifie the Lord in our hearts, but also that *we be readie alwaies to giue an answer to euery man that asketh vs a reason of the hope that is in vs.*

But if we lay aside this armour, we shal be as vnfit to trauell in the afflicted way which leadeth to Gods kingdome, as those souldiers who are barefoote be vnfit to march through waies which are full of briars and thornes; neither shall wee be readie to make confession and profession of our faith in the time of persecution and trouble, but rather to slide backe into a generall apostasie from all religion, vnlesse we be confirmed and comforted with the sweete promises of the Gospell, made to those who suffer affliction for Christs sake, namely, that *if we confesse him before men, he will confesse vs before his father in heauen,* Matth. 10. 32. That *whofoener shall lose his life for Christs sake and the Gospels, shall saue it,* Mark. 8. 35. That *whofoener shall forsake houses, or brethren, or sisters, or father or mother, or wife and children, or lands for his names sake, shall receiue an hundred fold more, and shall inherit euerlasting life,* Matth. 19. 29.

Matth. 10. 32.

Mark. 8. 35.

Matth. 19. 29.

CHAP. XIII.

Of the shield of faith.

THe fourth peece of the Christian armour which the Apostle exhorteth vs aboue all to put on, is the shield of faith, which of all other parts is most necessarie, because how

6. Sect. I.

weake soeuer it be in it selfe, yet it doth defend and protect vs against all the temptations of Sathan; for he that putteth on faith, doth put on Iesus Christ also, it being a propertie inseparable of faith, to applie vnto vs Christ Iesus and all his benefits, that is, his merits and righteousness, and euerlasting life it selfe. And this will be not onely a glorious garment to couer our deformitie out of Gods sight, to preserue vs from the heate of Gods wrath, and to obtaine the euerlasting blessing of our heauenly father, but also it is armour of prooffe to defend vs from the violent assaults of our spirituall enemies. Let vs therefore take vnto vs the shield of faith, that wee may also put on the Lord Iesus Christ, as the Apostle exhorteth vs, Rom. 13. 14. for hauing him wee shall want nothing, which may either defend our selues or offend our enemies; the Lord himselfe will be our shield and buckler, and therefore it will be impossible for our foes to preuaile against vs.

Rom. 13. 14.

*What is meant
by quenching
Sathans fire
darts.*

But let vs consider further of the excellencie and necessitie of this shield of faith, which appeareth by the vertue thereof, in repelling all the fire darts of Sathan. The Apostle saith, *that thereby wee may quench his fire darts*, alluding to the custome of souldiers in ancient time, who maliciously poysoned their darts, whereby the bodies of those who were wounded were so inflamed, that they could hardly be cured, or eased of their raging and burning paine. And such darts are all Sathans temptations, whereby wee are wounded with sinne; for if they bee not repelled and quenched with the shield of faith, they will inflame our lusts to sinne, and one sinne will inflame our hearts to another, till there be kindled in vs a world of wickednesse. And this wee may see in the example of *Dauid*, who after that he gaue himselfe to idlenesse and sloth, and so was pearced with one of Sathans fire darts, it presently inflamed his heart to commit adulterie, and hauing giuen place to that, hee was prouoked to murther; so that if wee admit one of these fire darts, they will inflame vs to receiue another, and so our burning wounds will torment our consciences, and most hardly admit of any cure.

And therefore it behooueth vs to take vnto vs the shield of faith, whereby we may quench these fire darts. But why
doth

doth the Apostle vse this improper speech, seeing the shield doth not quench, but repell the darts that beate vpon it? I answere, partly to shew the nature of our enemies temptations, namely, that they are fire, mortall, raging, and pernicious (as before I said) and partly to set foorth a double vertue of faith; for first thereby wee repell and beate backe his temptations, and so *resist him stedfastly in the faith*, as the Apostle speaketh, 1. Pet. 5. 9. And secondly, if Sathans darts haue pearced and wounded vs, faith also doth coole the scorching heate of sinne, by applying vnto vs the precious baulme of Christs blood, so that our wounds are not mortall vnto vs, though mortall in themselues, if they were not cured by this foueraigne salve of sinne, which being applied by faith, doth ease the burning torments of our euill consciences, and preserueth vs from all danger of death. The first of these vertues is signified hereby, in that he calleth faith a shield, which repelleth Sathans temptations, as the shield doth the darts that are cast against it: the second by the word (quenching) namely, that as water quencheth the fire, so faith quencheth the fire darts of Sathans temptations, as is aforesaid.

Lastly, wee are to note that he calleth Sathan the wicked one, to shew vnto vs that hee is the father and author of all wickednesse and sinne, both by sinning himselve, and prouoking others to sinne by his temptations. And therefore he is called the wicked or euill one both here and Matth. 6. 13. *But Math. 6. 13. deliuer vs from the euill one.* So Matth. 13. 38. *The tares are the children of the wicked one*, as also Ioh. 8. 44. *Why Sathan is called the wicked one.*

CHAP. XIII.

Of the helmet of saluation.



He first peece of our Christian armour is the helmet of saluation, which is so called by a metonymie of the effect, because it bringeth saluation to them that weare it, for we are saued by hope, as it is Rom. 8. 24. which we are to vnderstand by the helmet of saluation, as appeareth 1. Thess. 5. 8. where

Esa. 59. 17.
Rom. 8. 24.
1. Thess. 5. 8.

Hope, the helmet of saluation.

where he exhorteth vs to put on the hope of saluation for an helmet. As therefore souldiers when they goe into the field put on their helmet, that thereby they may defend their head, which is their chiefe part, from the cruell blowes of the enemy; so we being to fight the spirituall battaile, must put on hope both of victorie, and the glorious crowne belonging thereunto, and so shall wee neuer turne our backs when wee are assaulted, seeing by the Lords assistance we doe assuredly hope for victorie, and through his mercie and the merits of Christ do expect after our combat is finished, the garland of euerlasting happines, promised to all that ouercome. For though Sathan assault vs on the one side, by offering vnto vs the riches, honours and pleasures of the world, that thereby he may intice vs to sinne, and so yeeld our selues his captiues, he shall not preuaile against vs, if we be armed with this helmet of saluation: for as no man in his right wits would sell his certaine interest vnto a goodly inheritance for a bright shining counter; so much lesse will any man, who is not starke mad, sell his assured hope of the eternall kingdom of glorie, by yeelding himselfe the slaue of sinne and Sathan, to purchase for the present the worlds counterfaite shining excellencies, which are in truth but mutable, or at least momentanie vanities. And though he assault vs on the other side with afflictions, crosses and persecutions as he did *Paul*, yet wee will with him, for the hope of Israel, be content to be bound in the chaines of miserie and affliction. For the heauiest crosse will seeme tolerable, yea an easie yoke and a light burthen, to those who doe expect and hope for a farre most excellent and an eternall waight of glorie; neither can the straight way and the narrow gate discourage those, that in the end of their iourney assuredly expect a palace of pleasure and neuer fading felicitie. But on the other side, if we doe not put on this helmet, wee shall not dare to lift vp our heads in the day of battaile: for as those who are encouraged with hope of victorie and the spoyle ensuing, doe fight valiantly; so those who are quite forsaken of hope, doe forsake also the field, and casting downe their armour and weapons, doe either runne away, or cowardly yeeld vnto the enemy.

A&. 28. 20.

2 Cor. 4. 17.

* CHAP. XV.

Of the sword of the spirit.



And so much for the defensie armour which wee must put on; that which followeth is both defensie and offensive, fit to defend our selues, and repell and soyle the enemye. The first is *the sword of the spirit, the word of God*. This the Apostle calleth the sword of the spirit, because it is a spirituall and not a carnall weapon, which the spirit of God himself hath as it were tempered, made, sharpened, and put into our hands, to repell our spirituall enemies whensoever they assault vs. If therefore we would defend our selues and driue backe Sathan, wee must not onely buckle vnto vs the defensie armour before spoken of (for he that standeth altogether vpon defence, standeth vpon no defence) but wee must take vnto vs the sword of the spirit, wherewith we may repell and deadly wound our spirituall enemies. Wherein we are to imitate the example of our chiefe Captaine Iesus Christ, who though he was able to haue confuted Sathan by other arguments, or to haue confounded him by the omnipotent power of his deitie, yet as he suffered himselfe to be tempted in all things like vnto vs, so he vsed also the same weapons, which he hath appointed vs to vse in this spirituall combat of temptations, to the end that we might be taught how to handle them, hauing his example for our imitation, and also may conceiue assured hope of victorie, considering that our Captaine subdued Sathan with the selfesame weapons. Math. 4.

Whensoever therefore wee are assaulted by Sathan, let vs draw out the sword of the spirit, that wee may defend our selues, and giue him the soyle, as being the most fit weapon for this purpose: for if Sathan seeke to blind the eyes of our vnderstanding with ignorance, that thereby hee may leade vs as it were hoodwinkt into sinne, the word of God is a lanthorne to our feete, and a light vnto our pathes to discover Sathans darke illusions and secret ambushments, and to guide.

§. Sect. 1.

Of the sword of the spirit.

Math. 4.

§. Sect. 2.

That the sword of the spirit is a most fit weapon to repell Sathans temptations.

*How we are to
use the sword
of the spirit in
the conflict of
temptations.*

Galat. 3. 10.
Rom. 8. 8.

guide our feete in the way of peace. If he seeke to deceiue vs with his lies, and to seduce vs into errors, the word of God is the touchstone of truth, by which wee discern the pure golden veritie from the drossie conceits of humane inuentions; and the subtile delusions of Sathans probable falsehoods, from the vndoubted certaintie of Gods infallible truth. If he transforme himselfe into an angell of light, Gods word doth pull off his vizard, and maketh him appeare in his owne likenes: if he come vpon vs like a roring lion to deuoure vs, it protecteth vs from danger, and maketh vs strong enough to withstand his violence. Seeing therefore this weapon is so excellent, let vs most highly esteeme it, and manfully vse it whensoever Sathan doth assault vs and tempt vs vnto sinne. For example, when he inticing vs to commit sinne, doth extenuate and mince it as though it were but a May-game and a trick of youth which God regardeth not; let vs draw out the sword of the spirit, saying, it is written, that all they are accursed who continue not in all that is written in the booke of the law to doe it, Gal. 3. 10. that they who liue according to the flesh, cannot please God, Rom. 8. 8. that the burthen of sinne cannot be light, seeing it pressed out of Christ himselfe a bloudie sweate, &c.

Ezec. 18. 23. 32

1. Tim. 1. 15.

Matth. 9. 13.

Matth. 6. 24.

1. Ioh. 2. 15.

Iam. 4. 4.

On the other side, if hee aggravate the hainousnes of our sins, to the end hee may draw vs into despaire of Gods mercie; let vs say, it is written, *I will not the death of a sinner* (saith the Lord) *but that he repent and liue*, Ezech. 18. 23. 32. And, *that Iesus Christ came into the world to saue sinners*, 1. Tim. 1. 15. And *that he came not to call the righteous, but sinners to repentance*, Matth. 9. 13. Ioh. 3. 16. If he tempt vs to the loue of the world, and to the seruice of this vnrighteous Mammon; let vs answer him, that it is impossible to *serue two masters* of such contrarie disposition, as it is written Matth. 6. 24. *That if wee loue the world, the loue of the father abideth not in vs*, 1. Ioh. 2. 15. *That the amitie of the world is enmitie against God*, Iam. 4. 4.

Contrariwise, if renouncing the world, and endeououring to serue the Lord in vprightnes and in truth, hee seeke to draw vs from our integritie, by threatning afflictions and persecution; wee are to strengthen our selues and resist him with

with the sword of the spirit, remembring that they are *blessed which suffer persecution for righteousness sake, for theirs is the kingdō of heauen*, Mat. 5. 10. That *all that will line godly in Christ Iesus shall suffer persecutiō*, 1. Tim. 3. 12. That *whosoener loseth any thing for Christs sake, shall receiue in recompence an hundreth fold more, and haue euermore life to boote*, Matth. 19. 29.

If he tempt vs to the neglect of Gods word, wee are to tell him, that *all Christs sheepe heare his voyce and follow him*, Ioh. 10. 27. That *whosoener is of God heareth Gods words*, Ioh. 8. 47. that they who know God heare his ministers, whereas he that is not of God heareth them not, 1. Ioh. 4. 6. And if he obiect that wee cannot heare it without great labour and cost, wee are to remember, that *whosoener is a wise Merchant fit for the kingdome of God, will rather sell all he hath to buy this precious pearle, than be without it*, Matth. 13. 44, 45, 46.

On the other side, if he tempt vs to content our selues with the bare hearing thereof, neglecting obedience thereunto, we are to tell him, that *not the hearers of the word, but the doers thereof shall be iustified*, Rom. 2. 13. that they who are hearers of the word and not doers also, doe deceiue themselues, if they thinke hereby to haue any assurance of eternall life, 1. Iam. 1. 22. That *not euery one who saith Lord, Lord, (that is, maketh a goodly profession of religion) shall enter into the kingdome of heauen, but be that doth the will of the father who is in heauen*, Matth. 7. 21.

So when he tempteth vs to pride, wee are to say vnto him, Sathan I may not yeeld vnto thy temptation, for it is written; *God resisteth the proude, but giueth his grace to the humble*, 1. Pet. 5. 5. If he tempt vs to couetousnes, we are to resist him, saying, it is written, that *the desire of money is the roote of all euill*, 1. Tim. 6. 10. If to carking care, wee are to tell him, that the Apostle exhorteth vs to *cast all our care on the Lord, for he careth for vs*, 1. Pet. 5. 7. If to vnthriftie mispending of Gods gifts, and carelesse consuming of our estates, wee are to tell him, that *he that provideth not for his familie, is worse than an Infidell*, 1. Tim. 5. 8.

And thus may we repell the violence of all Sathans temptations and giue him the foyle, if wee will take vnto the sword

That it behooueth vs to be skilfull in handling the sword of the spirit.

sword of the spirit, and skilfully vse the same in the fight; for it is not sufficient that we haue this sword lying by vs, nor to be able to shew the goodnes thereof in discourse, if in the meane time we neuer draw it out to fight the spirituall combat, but let it rust in the scabberd; but we must alwaies haue it readie for the combat, and (as it were) naked in our hands, that wee may strike home, and cut off all the temptations of Sathan, and the lusts of our owne flesh when they doe assault vs. And to this end we must be skilfull in the vse thereof: for though a man haue an excellent weapon, yet if he know not how to vse it, it will little helpe him either to defend himselfe or offend his enemy: so if a man haue this two edged sword of Gods word, and haue no skill to rule it, he will strike flat-long and not cut, and sometime wound himselfe in stead of hurting his enemy; yea so politike a warriour is Sathan, against whom we fight, that if wee be not skilfull in the vse of this sword, he will turne the edge and point thereof against our selues, and so in stead of defending vs, it will, like the sword of Goliath, be readie for the enemy to cut off our owne head. And therefore it behooueth vs to come into Gods schoole continually, that there we may learne how to vse and handle this sword of Gods word so cunningly, that wee may resist Sathan in all his assaults, and giue him no aduantage in the fight. Otherwile he will vse it to our own ouerthrow; for if hee durst fight against our Sauour Christ with his owne weapon the word of God, whose knowledge was exquisite and without measure, saying, It is written; how much more busie will he be in vsing it against vs, who haue not attained vnto the least part of his skill?

The folly of those who neglect this spirituall weapon.

Whereby appeareth first the carnall retchlesnesse of many men, who, as though there were no enemy to assault them, haue not this weapon in their houses at all, or if they haue, yet they bestow more time in prophane exercises, than in studie how to vse the sword of the spirit for their owne defence; or at least trusting to their owne skill as sufficient in it selfe, they seldome come to the Lords schoole, where they might learne to vse the weapon of Gods word for their best aduantage.

Secondly,

Secondly, hereby appeareth the wicked practise of the enemies of Gods truth, who take from Gods people this sword of the spirit, which the Lord hath giuen vnto all for their defence. Neither doth the Apostle in this place exhort onely the Clergie to take this weapon, but all Christians whatsoeuer, who are assaulted with their spirituall enemies: but they notwithstanding conspiring with Sathan to worke the ouerthrow of Gods Church, deprive them of the vse of the sword of the spirit, the word of God, and so betray them into the power of Sathan, being able to make no resistance, when their chiefe weapon is taken from them.

CHAP. XVI.

Of Prayer.



The last and chiefe meanes wherby we may both defend our selues and offend our enemy, is feruent and effectual prayer, which the Apostle exhorteth vs to vse, Eph. 6. 18. *And pray alwaies with &c.* The necessitie and profit of which exercise is exceeding great in this spirituall combat, because thereby we doe obtaine all our strength to fight, and victorie also ouer our enemies. For first wee cannot endure the least assault of Sathan by our owne strength, vlesse wee be armed with the power of Gods might, as before I haue shewed. And the Lords assistance, whereby onely we can ouercome, is obtained by earnest and effectual prayer, according to that Psal. 50. 15. *Call vpon me in the day of trouble; so will I deliuer thee, and thou shalt glorifie me.* And our Sauour prescribeth vs this meanes to free our selues from temptation, or at least from being ouercome by them, by crauing the Lords assistance saying, *Lede vs not into temptation, but deliuer vs from euill,* Matth. 6. 13. So hee exhorteth his disciples vnto prayer, *least they should enter into temptation.* Luk. 22. 40, 46.

§. Sect. 1.

Eph. 6. 18.

That prayer is the meanes of obtaining Gods assistance, and the rest of the spirituall armour.

Psal. 50. 15.

Matth. 6. 13.

Luk. 22. 40.

Secondly, we cannot obtaine the spirituall armour (before described) by any meanes of our owne, but those graces of Gods spirit are his gifts, from whom euery good and perfect gift

Iam. 1. 17.

Math. 7. 7.

Ioh. 16. 23.

Vers. 24.

Luk. 11. 13.

gift descendeth, Iam. 1. 17. and therefore are to be begged at his hands by earnest and effectuell prayer, we hauing his gracious promise, that if we aske we shall receiue, Math. 7. 7. And our Sauour hath assured vs, that whatsoeuer wee aske the father in his name, he will giue it vs, Ioh. 16. 23. And to this his promise he addeth his commandement in the verse following, saying, *Aske and you shall receiue*. Yea, if we doe but truly desire the holy Ghost, the Father will giue him vnto vs, Luk. 11. 13. And hee commeth not alone, but bringeth with him our spirituall armour, euen all his graces. fit for to arme vs in the spirituall combat, against all the assaults of Sathan and his assistants.

§. Sect. 2.

*The rest of the
spirituall ar-
mour is not suf-
ficient without
prayer.*

But whereas these graces are in this life but weake and imperfect in vs; our truth being mixt with will-worship and hypocrisie; the puritie of our conscience being stained with our corruption; our knowledge of the Gospell but in part, and shadowed with the vaile of ignorance; our faith mixt with doubting, and weakened with incredulitie; our hope shaken from our anker-hold, when the promises of God are delaied; and whereas we also are vnskilfull to vse this spiritual armour for our best aduantage; therefore it behooueth vs after wee haue armed our selues at all points, not to trust altogether in our armour, but to haue our recourse vnto our grand Capitaine Christ Iesus, acknowledging our owne weakenesse, and desiring his aide and assistance, that being armed with his power, we may obtaine a glorious victorie ouer our spirituall enemies. And as *Moses* ioyned with *Iosuahs* sword his owne effectual prayer, which was of farre greater efficacy; for when he held vp his hands in prayer, Israel preuailed; but when he fainted, *Amaleck* had the vpper hand: so wee being to fight against the spirituall Amalekites, are not wholie to trust in our spirituall weapons, but we are to implore continually the Lords assistance by heartie prayer, assuring our selues that if we lift vp our hands and hearts vnto God, we shal in the end obtaine a full victorie; but if we faint, the spirituall *Amaleck* will preuaile against vs. Whilest our mindes lie groueling on the earth, it is an easie matter for these spirituall wickednesses to ouercome vs, seeing they fight against vs from high places;

ces; but if wee lift vp our hearts in prayer vnto God; our mindes and soules shall be as it were transported into heauen, which is a tower of strength, into which our spirituall enemies cannot approach. Whensoever therefore wee are assaulted by Sathan, let vs lift vp our soules into heauen by effectuall prayer, and so we shall be out of his reach.

Now that our prayers may bee effectuall, there are diuers *§. Sect. 3.* conditions and properties required in them by the Apostle in this place. First, that wee pray continually, which also our Sauour Christ enioyneth vs, *Luk. 18. 1.* And *Paul* also *1. Theff. 5. 17.* not that wee must neglect all other exercises and doe nothing but pray; for there is a time to heare the word, to do the workes of mercie and of our callings; but his meaning is that we be alwaies readie to pray vpon all good occasions: especially in the time of temptation this dutie is required, according to that *Psal. 50. 15.* And therefore the Apostle saith *Psal. 50. 15.* nor, that wee must pray *ἐν παντι καὶ παντοῦ*, in euery particular time and season, but *ἐν παντι καὶ παντοῦ*, in euery fit time when iust occasion and opportunitie is offered. Seeing therefore in the time of temptation we doe especially need the Lords helpe; therefore, that aboue al other is the opportune and conuenient time wherein we are to implore the Lords assistance. Where by the way the stinted prayers of the popish rabble, which they restraine to set houres is confuted, for the Apostle wil- leth vs alwaies to be in readines when any fit occasion is offered.

The second thing required, is, that wee pray with all manner of prayers and supplication. The former word here vsed is *ἐκτενῶς*, which signifieth the earnest desiring of any good thing: the other is *ἑλεῖν*, which is the deprecation of some euill; so that whether wee want any thing that is good, or would be deliuered from any thing which is euill, wee must haue recourse vnto God by prayer; that we may obtaine the one and auoide the other; but more especially when we fee- le the want or weaknes of any part of the spirituall armour, the graces of Gods spirit, wee are to begge them at Gods hand, that so wee may be enabled to stand in the encounter; and when wee apprehend the extreame malice, ioyned with the

great power and cunning policie of our spirituall enemies, wee are earnestly to pray that the Lord will not leade vs into temptation; or if he doe, yet that he will not suffer vs to fall therein and to be ouerthrowne. And these our prayers must not onely be publike in the Church, but also priuate in our chambers; neither must wee be alwaies begging these benefits at Gods hand, but hauing obtained them, we must be as readie to giue him thanks, and to ascribe the glorie of all vnto him, who is the author and bestower of all vertue and grace which is in vs; and so calling vpon God with all manner of prayer, he will be continually readie to assist vs in our spirituall combat.

The third thing required, is, that we pray in or by the spirit, for the word here vsed may signifie both. First therefore we must pray in the spirit; to which is required first that we pray with vnderstanding; in which respect the ignorant Papists offend, who pray in an vnknowne tongue; and the ignorant Protestants also, who though they pray in their owne language, yet know not the sense and meaning of that they speake.

Esa. 29. 13.

Secondly, that we pray with attentiu mindes, ioyning our hearts with our tongues, and thoughts with words, to which is opposed the prayer of the lippes alone, when as wee draw neere vnto God with our mouthes, our hearts in the meane time being farre from him, as it is Esa. 29. 13. Which kinde of prayer is odious and abominable vnto God: for what more grosse discord than when the tongue and heart disagree from one another, which should be tuned in vnifone? And as the carcasle being seuered from the soule is presently corrupt and stinketh; so the prayer of the lips being seuered from the prayer of the heart, which is the life and soule of it, is but a dead carcasle of prayer, and stinketh in Gods nostrils.

1. Tim. 2. 8.

Thirdly, that we pray with a pure conscience and faith vnfained, *lifting vp pure hands to God, without wrash or doubting*, as it is 1. Tim. 2. 8; to which is opposed prayer proceeding from a polluted conscience, when as men liue in their sinnes without any true sorrow for those which are past, or any sincere purpose to forsake them in the time to come; which
prayers.

prayers must needs proceede from an heart full of incredulitie, seeing they haue no promise in the word whercupon they may ground their faith: nay, contrariwise it is said, that *God heareth not sinners*, Ioh. 9. 31. that is, such as go on in their sinnes without repentance, hauing no purpose of heart to leaue and forsake them. Ioh. 9. 31.

And thus you see what it is to pray in the spirit, which wee cannot perourme, vnlesse we pray through and by the spirit of God, which helpeth our infirmities, and teacheth vs to pray as wee ought, yea it selfe maketh request for vs with sighes which cannot be expressed, as it is Rom. 8. 26.

Rom. 8. 26.

The fourth thing required is watchfulnes; which dutie is *§. Sect. 4.* required ioyntly with prayer in many places. Our Sauour three times ioyneth them together, saying, *Watch and pray* Of watchfulnes Matth. 26. that ye enter not into temptation, Matth. 26. And the Apostle Peter 1. Epist 4. 7. saith, *Now the end of all things is at hand: Be ye therefore sober and watching vnto prayer.* 1. Pet. 4. 7. As though hee should say, your enemy the diuell as a roaring lion walketh about, seeking whom he may deuoure, and therefore it behooueth you at all times like valiant and carefull souldiers, who are still in daunger to be assaulted by their enemies, to be sober and watch, as it is 1. Pet. 5. 8. but now more especially seeing the end of all things is at hand, for Sathan knowing that his time is but short, will redouble all his forces to work our destruction, euen as souldiers will most fiercely assault a town, when as they cannot long lie at the siege, either by reason of winter drawing on, or the approaching of new forces to relieue the towne or raise the siege. Seeing therefore Sathan redoubleth his force and care in working our destruction, let vs redouble our care and watchfulnes in seeking to preuent his force and malice. For if Sathan watch continually that he may murder vs, shall not wee be watchfull in withstanding his assaults? He is continually in armes to ouerthrow vs, and shall not wee watch night and day in our Christian armour, that we may defeat his forces and obtaine victorie? 1. Pet. 5. 8.

Now this our watchfulnes is partly of the bodie, and partly of the soule. The bodily watching is the abstaining from naturall sleepe, to the end that wee may giue our selues vnto

Pfal. 6. 6.
Pfal. 88. 1.

Pfal. 119. 62.

Eph. 5. 14.

Eph. 2. 1.

1. Theff. 5. 6.

Rom. 13. 12.
&c.

prayer; when as with *David* we water our couch with teares, Psal. 6. 6. and call vpon God not onely in the day, but in the night also, as it is Psal. 88. 1. And whē as euen at midnight we rouze vp our selues to giue thanks vnto God for his mercie and benefits, as it is Psal. 119. 62. The watchfulnes of the soule is when as wee doe not sleepe in our sinnes, being rocked in the cradle of carnall securitie, but shake off our drowfines by vnfained repentance, rising vp to newnes of life. And to this watchfulnes the Apostle exhorteth vs Eph. 5. 14. *Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light, &c.* for wee are dead in our sinnes, till Christ by his spirit mortifie them and reuiue vs, raising vs vp to newnes of life, as it is Eph. 2. 1. Though therefore wee take our rest and sleepe in that measure which nature requireth, yet *let vs not sleepe as doe other*, (to wit, in carnall securitie) *but let vs watch and be sober*, as it is 1. Theff. 5. 6. because in this respect it is time that we should arise from sleepe, for the darke night of ignorance is past; and the bright sun-shine day of the Gospel is come, *let vs therefore cast away the workes of darknes, and let vs put on the armour of light: So that we walke honestly as in the day: not in gluttony and drunkennes, neither in chambering and wantonnesse, nor in strife and enuying: but putting on the Lord Iesus Christ, taking no thought for the flesh, to fulfill the lusts thereof*, as it is Rom. 13. 12, 13, 14.

And this is the Christian watch which we are to ioyne with prayer: but as I would not haue vs put our whole confidence in the spirituall armour, so much lesse in our owne care and watchfulnes; for wee must relie our selues vpon God onely, desiring him to watch ouer vs while we sleepe; but yet with the Lords assistance wee must ioyne our endeouour, and not drowfily and sleepely receiue his aide: and as the godly husbandman expecteth the fruites of the earth from the blessing of God, and yet notwithstanding vseth all paines, care and diligence in plowing, harrowing and sowing his ground; so we are to seeke deliuerance from the force and malice of our spirituall enemies of God alone, but yet wee are to ioyne our good endeouour carefully and diligently, vsing all the good meanes which are ordained of God for this purpose.

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The fift thing required is perseuerance in prayer: for it is *§. Sect. 5.* not sufficient to pray earnestly and feruently for a spirt, but *Of perseuerance in praier.* we must continue therein, expecting the Lords leisure. And vnto this we are exhorted Rom. 12. 12. *continuing in prayer.* So the Prophet *Dauid* perswadeth to expect and waite for the Lord, and to bee strong in continuing constantlie in our course, and then in the end God will comfort our hearts, Psal. 27. 14. And the Apostle *Paul* willeth vs to pray incessantly, like importunate suiters who will haue no nay, though they receiue many denials. To this dutie our Sauour encourageth vs by the parable of the vnrighteous Iudge, who though hee neither cared for man nor feared God, yet was *Luk. 18. 1.* moued through importunitie to do the poore widow iustice; and therefore our heavenly father will much more graunt the importunate suites of his elect, especially hauing bound himselfe thereunto by his most gracious promises. True it is that the Lord doth many times deferre to graunt the prayers of his children, as though he heard or regarded them not; when as in truth he neuer delayeth any of their lawfull suites, vnlesse it be to this end that hee may thereby either conuay vnto them greater benefits than they desire, as when hee giueth spirituall graces in stead of earthly benefits; or els that thereby he may moue them to pray more feruently, and so exercise and increase their faith, hope and patience; or that he may shew these his graces to the praise of his glorie who hath bestowed them, both to others and the parties themselves; or that hee may moue vs more thankfully to receiue and highly to esteeme his benefits, after by long suite wee haue obtained them, which wee would not so greatly regard if he bestowed them at the first motion. A notable example hereof we haue in the Canaanitish woman, both for our comfort and imitation, Matth. 15. To whose prayers our Sauour *Marth. 15.* Christ gaue (as it seemed) no eare; and when he did take notice of her suite he giueth her a double repulse, first by telling her that he was sent onely to the lost sheepe of the house of Israel; and when this would not moue her to surcease her suite, he vseth a more bitter deniall, telling her that it was not fit to take the childrens bread and to cast it to whelpes: but

Why the Lord delayeth to graunt the petitions of his children.

when she was not hereby discouraged, nor her faith extinguished, but rather of a sparke increased to a great flame, at the last she doth not onely receiue what she desired, but also was sent away with great commendation. But wherefore did not our Sauour graunt her petition at the first hearing? Surely not that he grudged her her suite, or was loth to entertaine it, but to the end that he might make her more earnestly implore his helpe, and manifest to all the world her singular faith; and lastly, that she might be an example to vs for our imitation, both to encourage vs in asking of God the supplie of our wants, and also to perseuere in prayer, though at the first God seemeth not to regard vs, yea though wee receiue diuers repulses and many discouragements: which if we perfourme wee shall haue a notable testimonie of a true faith, when as we can patiently abide the Lords leisure, though hee doe deferre his helpe, *for he that beleeueth, will not make haste,* as it is Esa. 28. 16. and in the end wee shall be sure to obtaine our godly and honest desires, if not as we would, yet as it shal be most for our good, and withall eternall blessednes. *For the Lord is the God of iudgement; and blessed are all they that waite for him,* as it is Esa. 30. 18.

Esa. 28. 16.

Esa. 30. 18.

When therefore we are assaulted by our spiritual enemies, and readie to faint in the combat of temptations, let vs call vpon the Lord for his assistance, that wee may be freed from danger and deliuered from them; and if the Lord doe seeme to deferre his helpe, and suffer vs still to beare the brunt of the battaile, after wee haue many times implored his assistance, yet let vs not be discouraged, but constantly perseuere in prayer, assuring our selues that the Lord will either free vs from the temptation, or els giue vs strength to endure and ouercome it: for hee hath promised that he will not suffer vs to be tempted aboue our power, but that he will giue a good issue to the temptation that wee may be able to beare it, and he is faithfull and true of his word: as it is 1. Cor. 10. 13. It may be that the Lord wil not quite free vs from the skirmish of temptation, though we haue often desired it of him, either because he would further trie our Christian valour, and exercise our faith, or restraine vs from sinne, especially spirituall pride,

1. Cor. 10. 13.

pride, to which wee are too too subiect; as wee may see in the example of *Paul*, who being buffeted by the messenger of Sathan, besought the Lord thrice that he might depart from him: but the Lord answered, that his grace which he bestowed on him was sufficient, and that his power was made manifest in the Apostles weaknes, as appeareth 2. Cor. 12. 8, 9. Now 1. Cor. 12. 8, 9. the cause why the Lord would not altogether release him, was, that he might be humbled hereby, the pricke of the flesh letting out the winde of vaine glorie, which would haue puffed him vp, by reason of the multitude of reuelations which hee had receiued. Let vs not therefore send for the Lords assistance (as it were) by post; and prescribe the Lord a time with the Bethulians, wherein if we be not relieued we will faint and cowardly yeeld: for that which the Prophet speaketh from the Lord concerning the vision, may fitly bee spoken of the Lords aide and helpe; *Though it tarie, watch*; Hab. 2. 3. *for it shall surely come and not stay*, Habac. 2. 3.

The last thing required in our prayers, is, that wee doe not §. Sect. 6. onely pray for our selues, but also for all the Saints. For wee Prayer to be made for all the Saints. are fellow members of the same bodie, wee are fellow souldiers which fight vnder the same Captaine Iesus Christ, and consequently their victorie is our victorie, and their foyles are our foyles. As therefore souldiers do not only stand vpon their seuerall guards, but ioine their forces together, whereby it commeth to passe, that they who being scattered might easily be ouercome, hauing vnited their forces are vnresistable; so wee are not onely to stand vpon our owne defence, but to ioine in prayer with the whole Church militant, and then shall not our spirituall enemies stand against vs: for if the praier of one righteous man auaieth much, being seruent and effectually; of what efficacie and power are the prayers of all the righteous ioyned together? Iam. 5. 16.

And thus haue I described the Christian armour, which e- No armour appointed for the backe. uery man is to put on before hee enter into the combat with our spirituall enemies: amongst all which there is not any peece appointed for the backe, to note vnto vs that wee must neuer retire, but manfully stand to it euen in the face of our enemy. For if wee resist Sathan, he will flee from vs, Iam. 4. 7. Iam. 4. 7.

but if we giue ground and betake our selues to flight, he will pursue vs swiftly and deadly wound vs; for wee haue no armour on the backe to defend vs from the violence of his blowes, neither will the Lord protect such faint-hearted cowards as runne away from his stander, not daring to trust and relie vpon his almightie power and neuer failing assistance, which he hath promised to all that fight his battailes. Seeing therefore there is no safetie in flight, and assured victorie to those that faint not but endure the brunt of the skirmish vnto the end, let vs manfully stand vpon our guard, neither fleeing nor yeelding to our spirituall enemies; for where can wee be more safe, than vnder the Lords stander? where can we be more honourably imployed, than in fighting his battailes? how can our state be more dangerous, than when we flee and Sathan pursueth vs? how can it be more desperate, than when wee yeeld our selues captiue to Sathan to be bound in the fetters of sinne, vntill the sentence of condemnation be pronounced on vs in the general sessions at the day of Christs appearing?

CHAP. XVII.

Of Sathans stratagems.

§. Sect. I.



And so much concerning our spirituall armour, as also our preparation to the spirituall warfare; now we are to speake of the battaile it selfe: where first we are to consider of Sathans stratagems, and the manner of his fight; and secondly, of the speciall conflicts or temptations wherewith he assaileth vs. Concerning Sathans stratagems, wee are to know that they are many and dangerous; with which he will easily circumuent and ouerthrow vs, if wee doe not carefully preuent or cunningly auoide them. For first he dealeth not with all alike, neither vseth the same weapons to foyle euery one, but he obserueth the qualitie and disposition of his enemies, and accordingly he fitteth his temptations, so as they may be most forcible to preuaile against them. And to this end he obserueth to what sinnes wee

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Sathan worketh vpon our owne corrupt affections.

are most inclined, either by nature, or by present occasion, and to those he inciteth vs, thrusting vs as it were downe the hill, where we are apt to runne headlong of our owne accord; and seconding his assault with the aide of our corrupt flesh, which intertaineth willingly his suggestions, and vrgeth vs violently to yeeld to his temptations. So that Sathan neuer striueth against the streame, but vseth the tide of our affections to carrie vs swiftly into a sea of sinne.

For example, if he finde a man ambitiously affected, then he couereth his hooke with the baite of honours: and thus he tempted *Abimelech* to murder all his worthie brethren, Iudg. 9. that hee might obtaine the soueraigntie: thus hee tempted *Ioab* to stab traiterously *Abner* and *Amasa*, that hee might still be Captaine Generall: thus he tempted *Absalon* to vsurp the kingdome, though it were by the viter destruction of his owne father. And thus he tempted our Sauour Christ to worship him, by offering him all the kingdomes of the world, thinking belike that he was inclined to ambition, seeing hee professed himselfe a great King, and had no worldly kingdome in his possession. So in our daies he tempteth the ambitious subiect to aspire, without iust title, to the Crowne of their lawfull Princes; and those who are Kings already to affect a Monarchie, by vsurping wrongfully their neighbour kingdomes: so hee tempteth the Spirituallie to come by Church-preferments, rather commended by the gifts of the purse than of the minde; and the Laytie to buy great offices at so high a rate that they cannot liue of them, vnlesse they sell iustice by taking bribes to betray the innocent, and their honestie also by vsing all extortion. 1. Sam. 14.

If he find that men are addicted to voluptuousnes, then he tempteth them to sinne by offering carnall pleasures; and thus hee tempted *Noah* to drunkennes, *David* to adulterie, *Salomon* to idolatrie and all wickednesse. And thus now hee tempteth some to good fellowship, that is, to spend their whole time in drunkennes, belly-cheare, and all riotous excesse and Epicurisme; some to lust, incontinencie, and all voluptuous pleasures of the flesh. Or if he cannot bring them to such carnall grossnes, hee will intice them to vse lawfull recreations:

creations vnlawfully, and immoderately spending all their time in pleasure, which they should bestow in the seruice of God, by imploying themselues in the generall duties of Christianitie, and in the speciall duties of their callings.

§. Sect. 2.

1. Tim. 6. 9. 10.
How Satban
worketh vpon
mens conuitions.

But if he finde that men are giuen to couetousnesse, then hath hee matter enough to worke vpon: for as the Apostle saith, 1. Tim. 6. 9, 10. *They that will be rich fall into temptations and snares, and into many foolish and noisome lusts, which drowne men in perdition and destruction: for the desire of money is the roote of all euill.* With this baite hee allured *Laban* to deale churlishly and vniustly with *Jacob*, and his owne children; and to enrich himselfe by impouerishing them, for whose sake he should haue gathered his riches. He inticed *Balaam* to curse the people whom God had blessed, by offering him money the wages of wickednesse. He tempted *Gebazi* to take the talent and chaunge of raiment of *Naaman*, selling for this small trifle Gods honour and his masters credit. He allured *Achab* to murder *Naboth*, that he might purloine his vineyard, and so purchase the iuyce of the grape with the blood of his faithfull subiect. With this baite he inticed *Iudas* to betray his master, selling him for thirtie peeces of siluer, whose worth could not be valued with many worlds. And hereby also hee prouoked *Demetrius* to oppose himselfe to the preaching of the Gospell, because hee would not lose his gaine in making siluer shrines to the Idoll, Act. 19. 25. Neither was this argument drawne from profit forcible onely in former times, but now also it doth no lesse perswade to sinne. For whom almost doth not Sathan catch, or at least intangle in this golden net? Doth he not insnare as well professors of religion, as professed worldlings, so that in greedie seeking of gaine it is not easie to discern the one from the other? Doth hee not overcome all sorts and conditions of men, as well those who abound in al things, as those that enioy little, by proportionating his offers of riches, according to their seuerall estates; much to those that haue much, and little to those that possesse little? For hee commeth to Princes, and promisseth them huge summes of money, if they will lay intolerable taxations on their subjects, or rob the Church of her

Act. 19. 25.

her liuings, that is, God himselfe of his right. He commeth to Magistrates and Iudges, and offreth vnto them great bribes; if they will peruert iustice, and so putteth out their eyes that they cannot see right from wrong; for, *reward blindeth the eyes of the wise, and peruerteth the words of the iust*, as it is Deut. 16.19. If he see one in office couetous, he promiseth great reuenues and stately houses, if hee will deceiue the Prince of their right, and oppresse the subiect with grieuous extortion: and the like offers he maketh to couetous gentlemen, if they will build their houses with the blood of their tenants, and by grinding the faces of the poore, and by inhaunsing their rents, and increasing their fines to such vnreasonable rates, that the poore tenant can scarce with the sweate of his face earne his bread.

Neither doth hee angle with this baite in the Court and countrie onely, but he thinketh it fit for the citie also: for he commeth to the couetous Merchant, and promiseth him that in such a countrie he shall haue good trafficke, if hee will dissemble his religion, that is, denie Christ before men: he offereth to the shop-keeper increase of wealth, if hee will vse false waightes & measures, and false lights, or els sell such wares as are neither profitable for the Church nor Common-wealth; or adulterate and falsifie his stuffe by mixing bad with good; or aske double the price, swearing that it cost him more than afterwards himselfe is contented to take: in a word, if in buying and selling he will vse fraud, lying, swearing and forswearing, hee promiseth to make him a rich man, though oftentimes hee deceiue him, for in stead of increasing in wealth by these vngodly practises, oftentimes he becomes bankrupt, the Lord laying his curse on those wicked meanes, without whose blessing the builder buildeth and the labourer laboureth but in vaine, as it is Psal. 127.1.2. So also he commeth to the Artificer, and telleth him that if he will be rich, he must make sale ware: and what is that? such as is sleight and altogether vnfit for vse; as though that were most fit for sale which is sleight and altogether vnprofitable. And so common nowadaies is this fault, that no greater dispraise can be giuen, than to say it is sale ware, as though now nothing which

which is good and substantiall were fit to be sold. And with these and such like snares doth Sathan intangle those that are couctous, and haue set their hearts vpon the earthly Mammon; which I haue the longer stood vpon, because it is a temptation most dangerous; neither doth Sathan by any meanes more easily sacke our soules, and spoile vs of Gods graces, than when hee ascendeth by these golden ladders, or maketh a breach in our hearts with these rich bullets.

§. Sect. 3.
How Sathan
tempteth the
vaine-glorious
to sinne.

If Sathan see men proud and vaine-glorious, then he inticeth them to sinne, by offering them gorgeous attire farre vnfitting their state and callings, and so causeth them to commit a great absurditie: for whereas our Sauour Christ saith, that the bodie is of more worth than raiment, they make their raiment of more worth than their bodies, in other mens iudgement, and preferre gay apparell before the health of their soules, in their owne estimation; for that they may iet it out in rich attire, they vse vnlawful meanes, either by iniuring and oppressing their inferiours, or at least by keeping the poore from their right: (for their superfluitie of wealth was not giuen them to spend in such excessse, but that they should like the Lords Almners relieue the poore with their surpluffage) and by both, they wound their soules with sinne, and without repentance plunge them into euerlasting death.

So also Sathan taketh aduantage of our complexion and temperature; by tempting the Sanguine to pleasure and lust; the Flegmaticke to idlenes and sloth; the Melancholicke to enuie and malice; the Cholericke man he prouoketh to quarrels and braules, and inticeth him to take reuenge by aggravating the iniurie, and suggesting that it will be great disparagement to put vp such a wrong. In a word, Sathan carefully obserueth to what sinne we are most prone by nature, custom or occasion; and to that he eggeth vs forward vnto which our owne lusts leade vs, changing his temptations as we change our affection. And therefore the Apostle *James* telleth vs, that whosoeuer is tempted, is drawne away by his owne concupiscence, because Sathan neuer assaulteth vs, but he is sure that the flesh will further him in his temptations.

Iam. 1. 14.

§. Sect. 4.

And thus haue I discouered Sathans first stratagem, which he

he vs. in tempting vs. to sinne; which if wee would withstand and defeat, we are as carefully to obserue our own nature and disposition, that wee may finde to what vices we are most prone, and so with greater watchfulnes we may auoide them. For as when a citie is besieged, the inhabitants will most strongly man that place, which by nature is most weake and assaukable, because they know that the enemy will giue the onset there where he is like to finde the easiest entrance: so wee being besieged with our spirituall enemies, are most carefully to obserue where our soules are weakest to make resistance, and ouer that part wee are to watch with greatest diligence, assuring our selues that there Sathan will plant all his engines of batterie, that hauing made a breach hee may enter and surprize vs. And because the heart of man is deceitfull about all things, and none but God know it, let vs summon it often before the throne of Gods iudgement, and examine it by his law, that thereby wee may see our secret corruptions, and after labour to kill and mortifie them.

*Of the meanes
to defeat Sa-
thans former
policies.*

Ierem. 17. 9.

If we finde that wee be ambitiously affected, wee are to vse all good meanes that true humilitie may bee wrought in our hearts, and whensoever (honours being offred) we are tickled with ambitious and aspiring thoughts, let vs suspect that vnder honour Sathan hath hid a hooke to catch vs. And therefore before wee accept it, wee are to examine our selues whether we be fit for so high a place, and whether we can attaine thereto by honest and lawfull meanes, and whether the place it selfe be such, that therein we may glorifie God, benefit his Church, and keepe a good conscience.

So if we finde that we are addicted vnto pleasures, wee are with all care to studie and practise true mortification; and when any pleasures are offred vs, wee are to looke narrowly into them, that we may discern if Sathan hath not laid vnder them a snare to intrap vs, either by tempting vs to pleasures which are vnlawfull, or to the immoderate vse of those which be lawfull; and as we loue the saluation of our soules, let vs auoide the baite when we see the snare.

In like manner if wee finde that we are prone to couetousnes, let vs carefully labour to weane our selues from this vice,
by

1. Tim. 6. 9. 10.

Eph. 5. 5.

Col. 3. 5.

Matth. 19. 24.

Luk. 12. 20.

by considering that it is idolatrie; and the roote of all euill; that the rich (that is, such as set their hearts vpon riches) shall as hardly enter into Gods kingdome as a Camell thorow an needels eye; that riches are momentanie and mutable, and wee mortall, and therefore haue no assurance of them for the space of one day. And when any commoditie is offred vs, we are to looke twice on it before we accept thereof, examining whether wee may compasse it by honest and good meanes, and without the hurt of our brethren, and then wee may take it as sent from God; otherwise we may assure our selues, that how pleasantly soeuer the baite looketh, yet Sathan hath hid vnder it a deadly hooke, and therefore if we swallow the baite the hooke will choake vs.

And thus also are we to behaue our selues in respect of all other sinnes, to which we finde after due examination we are addicted, if wee will be safe from the diuels malice and cunning furie, knowing that where we are most weake, there he will giue the most violent assaults.

CHAP. XVIII,

How Sathan fitteth his temptations to our state and conditions.

§. Sect. I.



*How Sathan fit-
teth his temp-
tations to our
worldly estate.*

As Sathan fitteth his temptations to our nature and disposition, so also to our state and condition: for this also he obserueth, and according to the qualitie thereof he tempteth vs to such sinnes, as by reason thereof wee are most inclinable: and this he doth both in respect of our worldly and also our spirituall estate. In regard of our worldly estate, he obserueth whether we are in prosperitie or aduersitie. If we be in prosperitie, then he tempteth vs to those sinnes whereunto that estate is most subiect, namely to pride and forgetfulnes of God, to contempt of our poore brethren, to the loue of the world, to coldnes in religion, and carnall securitie; for he will perswade vs, how wickedly soeuer we liue, that we are highly in Gods fauour, otherwise he would

would not bestow so great and manifold benefits vpon vs, as pawns and pledges of his loue.

If we be in aduersitie, then he will labour to perswade vs to vse vnlawfull meanes for the repairing of our estates, distrusting in Gods al-ruling prouidence and neuer deceiuing promises. If we be poore, he inticeth vs to steale, defraud and oppresse our brethren, that so wee may become rich by others spoyles. If wee haue lost any thing by theeuers or other casualtie, he tempteth vs to goe to witches and wizards, that so we may hazard our soules, which are of more value than the whole world, for the recouerie of some earthly trifle. If wee suffer any great crosse or affliction, hee will perswade vs that God hath forsaken and hateth vs, or els he would not so grievously afflict vs; and hereby hee moueth vs to despaire, murmuring and repining against God. Which temptation he findeth so forcible, that he confidently presumed that he could thereby haue caused *Iob* to haue blasphemed God to his face. Yea hee thought it a fit weapon to vse against our Sauour Christ; for, wanting ordinarie meanes to sustaine his hunger, Sathan tempteth him to distrust Gods prouidence, and to shift for himselfe, by turning stones into bread, *Matth. 4.*

Matth. 4.

§. Sect. 2.

*How we are to
defeat Sathans
former policie.*

Now if wee would withstand Sathan in this his cunning practise, wee also are carefully to obserue our estates, and to arme our selues against those temptations, to which that estate wherein we liue is most subiect. In the time of prosperitie we are continually to meditate, that whatsoeuer wee haue it is the gift of God, bestowed on vs not for our desarts, but of his free mercie and goodnesse, that by the consideration hereof we may be stirred vp to true thankfulness, and as often as wee looke vpon the gifts may thinke vpon the giuer, and praise his name for his benefits, and imploy them to his glorie, and the good of our brethren the poore members of Iesus Christ. Let vs remember that wee are but stewards of these earthly treasures, and therefore must one day be called to an account, and consequently the greater our receipts be, the greater will be our reckoning; that these earthly things are momentanie and mutable, and we also mortall, and therefore there is no reason that wee should be proud of them, or con-

temne.

temne our brethren who want them, seeing in an instant they may abound, and we may be stripped of all we possesse.

So if we be in aduersitie, wee are to relie our selues on the Lords prouidence, who hath promised to all that depend vpon him all things necessarie, so farre foorth as they tend to the saluation of our soules: neither are we to belecue Sathan when he telleth vs that afflictions are signes of Gods hatred, seeing there are innumerable examples of Gods deare children grieuously afflicted, and plaine testimonies of Scriptures which proue the contrarie, as shall appeare hercafter.

§. Sect. 3.
How Sathan
frameth his
temptations in
respect of our
spiritual estate.

In respect of our spiritual estate Sathan obserueth whether wee be meere worldlings or professors. If worldlings, then whether we be notoriously wicked, or ciuill honest men; those that be notoriously wicked he plungeth headlong into a gulf of all wickednesse and outrageous rebellion against God, hee tempteth them to Atheisme, and to contempt of Gods worship and seruice, to swearing and blaspheming, to the prophaning of the Sabbaoth, and scorning of all religion, to murders, adulterie, drunkennes, theft, and all diuellish practises, because they are his slaues readie at his appointment to execute all those workes of darknes wherein he will employ them. For such men it is but lost labour to shew them how they may resist Sathan, seeing they take their whole delight in seruing and obeying him; and therefore before they be taught how to resist him, they must be perswaded to a desire of comming out of his thraldome, of whom they are taken prisoners to doe his will, as it is 2. Tim. 2. 26.

2. Theff. 2. 26.

If they be ciuill honest men, he perswadeth them that it is sufficient if they deale iustly and vprightly with their neighbours both in their words and actions; and for Gods seruice consisting in the duties of pietie, which is commanded in the first table, that it is enough if they haue a good meaning, though they be ytterly ignorant of the principles of religion, and that it is onely required of preachers and those that be book learned, to be able to render an account of their faith; as for them God wil haue them excused, so they leade an honest life amongst their neighbours, and be not tainted with grosse and outrageous sinnes.

But

But beloued, if we would not be subdued by Sathan, let vs be most carefull in withstanding this dangerous assault: for there is not any one temptation wherewith Sathan preuaileth more, than by perswading men to content themselues with a ciuill kinde of honestie, which is destitute of religion and the true feare of God. And to this end let vs consider, that ciuill honestie seuered from true pietie is but glorious iniquitie: for when wee haue attained to as great a measure thereof, as possibly we can in this age of corruption, we shall come short in diuers duties of many of the Heathens, who haue excelled in these morall and ciuill vertues: and consequently when we are at the best we shall be but honest Infidels and good natured worldlings, if wee doe not ioine thereunto the duties of pietie. And how goodly a shew soeuer our workes make in the eyes of men, yet are they odious in Gods sight, if they be not done in knowledge, and grounded on Gods word and commandement, but in ignorance and according to our own inuentions and the fond conceit of our blind vnderstanding; if they proceede not from the true loue of God, which is the onely fountaine of all acceptable obedience, but from the loue of our selues and other carnall respects; if they bee not the fruites of a liuely faith, but done in ignorance and infidelitie; for, *what soeuer is not done in faith, is sinne*, as it is Rom. 14. 23. and therefore cannot please God, Heb. 11. 6. By which we are not to vnderstand an historicall faith, whereby wee know and are assured that those workes wee doe are commanded in Gods word; but a true iustifying faith which doth applie vnto vs Christ Iesus, and all Gods mercifull promises made in him. For, that our workes may be acceptable before God, there is required first that our persons bee acceptable vnto him, neither can any thing we doe please him, so long as we remaine his enemies, in which state we are by nature, till wee are reconciled in Christ our Mediatour, as appeareth Rom. 5. 10. Now vnlesse we haue faith, we cannot apply vnto vs Christ nor his merits and righteousness, by whom onely wee are reconciled vnto God, and consequently we remaine Gods enemies, who can doe nothing pleasing in his sight.

Secondly, the best of our workes are imperfect, and mingled

§. Sect. 4.

How we may resist the former temptations.

Rom. 14. 23.

Heb. 11. 6.

Rom. 5. 10.

Col. 1. 20.

led with many corruptions, and therefore cannot abide the examination of Gods exact iustice, till their imperfections be couered by Christs righteousness, and their corruption washed away with his most precious blood; now Christ and his merits cannot by any other meanes be applied vnto vs, but by the hand of a liuely faith.

Matth. 5. 16

Lastly, if all our works and honest dealing be not done in zeale of Gods glorie, & referred to this end that Gods name may be magnified, they are not acceptable before God: for, the cause why he would haue our light shine before men, is, that he our heavenly father may be glorified, as it is Matth. 5. 16. and the maine end wherefore wee should haue our conuersation honest amongst the Gentiles and vnbeleeuers, is, that they which speake euill of vs, as of euill doers, may, by our good works which they shall see, glorifie God in the day of their visitation, as it is 1. Pet. 2. 12.

1. Pet. 2. 12.

And therefore let not Sathan deceiue vs, in perswading vs to rest in ciuill honestie; for if it be seuered from true pietie, from sauing knowledge, from sincere loue of God, iustifying faith, and a zeale of Gods glorie, it will not be acceptable in Gods sight; as proceeding from the loue of our selues, and other carnall respects, namely to obtaine praise or profit thereby.

6. Sect. 5.

How Sathan
dealeth with
professors of re-
ligion.

And thus Sathan dealeth with ciuill worldlings. But if those which he incountrere be professors of religion, then hee seeketh to perswade them, that if they outwardly perfourme the duties of pietie, as the hearing of Gods word, the publike and priuate calling vpon Gods name, the frequent receiuing of the Sacraments; if they attaine to the knowledge and profession of religion, and can tip their tongues with godlinesse; then they may liue how they list amongst their brethren, neglecting all the duties of the second table, so they outwardly obserue the first; for though they be barraine of good workes, destitute of charitie, filled with pride, addicted to couetousnesse, oppression, and all deceitfull dealing, yet they shall be iustified by their faith, and approoued of God for their outward profession sake. But let such men know that this is a notable stratagem of Sathan, to cause vs to fall into
his

his secret ambushments to our destruction, which if they would preuent and auoide, let them consider that pietie and charitable honestie are two such twinnes as are borne, liue, and dye both together, that they are the life and soule of a Christian which cannot possiblie be seuered; that it is as possible for the good tree to bring foorth bad fruite, for the fire to be without heate, and the Sunne without light, as it is for a liuely faith to be voide of good workes, true profession to be seuered from holie practise, and iustification before God from sanctification and holinesse of life before men; that whosoeuer braggeth of his loue to God and loueth not his brethren is a liar, and there is no truth in him, 1.Ioh.4.20. 1.Ioh.4.10. that though they professe themselues the children of God, yet if they doe not the workes of righteousness as well as the workes of pietie, and loue their brethren, they are in truth the children of the diuell, as appeareth 1.Ioh.3.10. that not the hearers of the word, but the doers thereof are iustified, Rom. 2.13. that *not euery one who saith Lord, Lord, shall enter into the kingdome of heauen. but they who doe the will of the father which is in heauen*, Matth.7.21. that they deceiue themselues who looke to be saued by hearing the word, if they practise not that which they heare, 1.Iam.1.22. for in stead thereof they shall plunge themselues into deeper condemnation: *For the seruant that knoweth his masters will and doth it not, shall be beaten with many stripes*, Luk.12.47. And it shall be more easie for Tyre and Sidon, Sodome and Gomorrah, who had not the Gospell preached amongst them, nor saw Christs miracles, than for Coraziu and Bethsaida which enioyed both, Matth.11.21. for there as the Lord soweth much, he looketh to reape much, and there as he giueth great meanes of knowledge, there hee expecteth great fruites in practise, and as hee will be honoured in all, so especially in those that come nigh vnto him; as it is Leuit.10.3. Lastly, that the sentence of saluation and damnation shall not be giuen according to our words and profession, but according to our deedes and the holie practise of the workes of mercie and Christianitie, which are the inseparable fruites and vndoubted signes of true faith. And therefore let not Sathan delude vs, by per-

That pietie and honestie are inseparable.

1.Ioh.4.10.

1.Ioh.3.10

Rom.2.13,

Matth.7.21.

1.Iam.1.22.

Luk.12.47.

Mat.11.21.

Leu.10.3.

Matth.25.

§. Sect. 6.

*How Sathan
dealeth with
sincere profes-
sors, and first
with the weak
Christian.*

swading vs that pietie without honestie, profession without practise, faith without workes are sufficient for our saluation.

But if they be sincere professors, then hee obserueth whether they be babes or strong men in Christ; if he finde them babes, then he seeketh to abuse their simplicitie, by drawing them either into errours and heresies, or at least into blinde zeale and superstition. If he cannot so preuaile, by reason that the bright beames of the Gospell shining in the preaching of the word doe discouer his errours and lies, giuing light to those that sit in the darknes of ignorance, and in the shadow of death, whereby their feete are guided into the way of peace, then he laboureth to ouerwhelme them with the burthen of their sinnes, and to plunge them into the bottomlesse gulfes of horreur and despaire, by aggrauating the odiousnes of their rebellion, and huge multitudes of their outragious transgressions, by setting before them the curse of the law, the vengeance of God due vnto them, his infinite and exact iustice which must be satisfied, and the vspeakable and endlesse torments prepared for the damned. But if he cannot aggrauate their sins, which in truth they haue committed, and make of them such an huge mountaine as may serue to ouerwhelme them, he addeth vnto them his owne sinnes, by casting into their minds outragious blasphemies against God, and such horrible suggestions of impietie, as it will make their haire to stand on end when they do but think of them, perswading them that they are their owne thoughts, and therefore horrible sinnes, whereas in truth they are but his suggestions, and therefore if wee doe repell and reiect them, they are not our sinnes but the sinnes of the tempter: for as it is not our fault if a theefe intice vs to steale, so wee doe not intertaine his motion, but shew our detestation of his sinne; so it is not a sinne to be tempted, if wee presently doe repell the suggestion, and doe not yeeld vnto the temptation. And this may appeare by our Sauour Christ himselfe, who though he were free from sinne, yet hee was tempted in all things like vnto vs, and so not free from Sathans suggestions, for he was tempted to diffidence, to tempting God, yea to the worshipping of the diuell himselfe; but resisting Sathans suggestions,

suggestions, he was not guiltie of sinne. Whose example if we imitate, Sathans blasphemous temptations shal neuer be laid to our charge; neither is it possible to be free from temptations, although it be possible by Gods grace to resist them. But more of this hereafter.

If by this meanes he cannot ouerthrow their faith & bring them to despaire, then hee taketh aduantage of their simplicitie, by inticing them to commit sinnes of ignorance. For example, he will tell them that it is lawfull, nay, expedient to vse their Christian libertie, when he tempteth them to licentiousnesse; and to the end he may more easily deceiue them, he will set a faire glosse vpon foule sinnes, and seeke to iustifie them by Gods word, apparelling vices in the habite of those vertues which most resemble them. He will tempt to couetousnes, vnder shew of frugalitie, telling them that they who prouide not for their familie are worse than Infidels; and to prodigalitie, vnder the pretence of liberalitie, alleaging that they who sow plentifully shall reape plentifully. He will allure them to tempt God, by neglecting those meanes which he hath graunted them, vnder the colour of affiance in God; and to trust in the meanes, vnder the vizard of carefull prouidence. He will tempt them to propound this end of their good workes, that they may be saued by them, because God hath promised to reward them; or to neglect good workes, as vnnessearie to saluation, because faith alone iustificth. Which temptations if wee would withstand, wee must labour after true sauing knowledge that we may discerne betweene vertue and vice, truth and error, that which God hath forbidden as vnlawfull, from that which hee hath commanded as lawfull; to this end vsing diligently all good meanes which tend to this purpose, as hearing, reading, meditating, and conferring of Gods word, that so the clowdes of ignorance being dispelled with the light of knowledge, wee may discouer Sathans delusions and deceits. Otherwise if he depriue vs of knowledge, which is the eye of the soule, he may easily seduce vs out of the right way into the gulse of perdition.

And thus Sathan dealeth with the weake Christian: but if he finde those whom he assaulteth strong men in Christ, so

§. Sect. 7.

How Sathan inticeth the weake Christian to commit sinnes of ignorance.

§. Sect. 8.

that

How Sathan
dealeth with
the strong Chri-
stian.

Psal. 19. 13.

2. Cor. 11. 14.

that he cannot take any aduantage of their ignorance, nor o-
uerthrow their faith, then he laboureth to make them wound
their conscience, by committing sins of presumption against
their knowledge, vsing the violence of their affections, to a-
buse their reason and misleade their iudgement; the daunger
of which temptation *Dauid* well discerning by his owne wo-
full experience, doth earnestly intreat the Lord to preserue
him from presumptuous sins, Psal. 19. 13. And thus hath Sathan
preuailed with so many of Gods owne children, that he durst
therewith assault our Sauour Christ himselfe, by offering him
the whole world and the glory thereof, if he would fall down
and worship him; that his affections tickled with ambition,
might moue him to commit this sin for the satisfying his de-
sires. But if he cannot thus preuaile, he wil transforme himself
into an angell of light, and tempt them to the doing of a lesse
good, that they may neglect a greater; or that which is in it
selfe lawfull and commanded in his due time & place, he will
tempt them to performe it vnseasonably, whe as other duties
in respect of present occasion are more necessary; and so vseth
one vertue or dutie to shoulder another, & thrust it disorderly
out of it own place and standing. For example, in the hearing
of the word he will cast into their minds meditations, in their
owne nature good and acceptable to God in their due time
and place, to the end hee may distract their mindes and make
them heare without profit: in the time of prayer hee will not
stick to recall to their memories some profitable instructions
which they haue heard at the sermon, to the end he may di-
sturbe them in that holy exercise, and keep them from lifting
vp their hearts wholly vnto God. Moreouer, in all his tempta-
tions he will alleage scripture; but then either hee depraueth
the place by adding or distracting, as when he alleageth scrip-
ture to our Sauour Christ, *Matth. 4. 6. It is written he will giue
his angels charge ouer thee, &c.* and leaueth out *to keepe thee in
all thy waies*, which is expessed in the place he quoteth, *Psal.
90. 11.* because that made quite against him; or if hee recite
them right, he will wrest the words vnto another sense, than
the holie Ghost hath written them, that so he may deceiue vs
and leade vs into error.

CHAP. XIX.

How Sathan allureth vs into sinne by degrees, and draweth vs from one extreme to another.



And thus haue I shewed at large Sathans first pol-
liticke stratagem, which he vseth to circumuent
vs by fitting his temptations according to our
nature and disposition, or our state and condi-
tion. A second pollicie which Sathan vseth to
circumuent vs, is this; if he cannot at the first intice vs to fall
into outrageous wickednes, he will seeke to draw vs thereun-
to by degrees, beginning at the least, and so bringing vs from
that to a greater, till at last we come to the highest step of
wickednes: whereby it commeth to passe, that as those who
walke to the top of an high hill, whose ascent ariseth by little
and little, come to the top without wearines, before they well
perceiued that they did ascend; so they who goe forward in
the waies of wickednes by degrees, do without any controul-
ment or checke of conscience clime vp to the highest top
thercof, whence Sathan casteth them down headlong into the
pit of destruction. For example, if he see a professor of religi-
on which maketh conscience of his waies, he doth not vsual-
ly seeke at first to draw him into heinous sinnes, vnlesse the
cordes of his temptations be exceeding strong; but first he al-
lureth him to come into the companie of wicked men, by of-
fering some pleasure or profit, or by occasion of affinitie and
marriage, ioyning him if he can with such a yokefellow as wil
draw him faster backe than he can draw her forward in the
course of godlines. If he thus farre preuaile, then he tempteth
him to winke at their sins which in conscience he condem-
neth, that he may still inioy his pleasure and profit, or conti-
nue in their loue and fauour; then in the next place he mo-
ueth him to thinke them tollerable sinnes which they com-
mit, and nothing so outrageous as others fall into; and when
he hath made this progresse, then he inticeth him to taste of
sinne, which he so sweetneth with the sugred delights of this

§. Sect. I.

*Sathan labo-
reth to draw
vs into out-
ragious sinnes by
degrees.*

vaine world that he swalloweth it downe without all loathsomeesse, and neuer tasteth the bitternesse thereof till the heat of Gods spirit doe cause it worke in his conscience, so as he is neuer at rest till he haue cast it vp againe by vnfeined repentance. Otherwise if he be not preuented thus by Gods spirit, Sathan will by this meanes cause his conscience to swallow and to digest such loathsome finnes, which in former times he abhorred to see others commit. And as those who from their infancie are accustomed to take poysons in small quantities doe enable their stomackes to digest more, till by long custome and increasing the quantitie by degrees, it becommeth so familiar to their stomackes, that instead of poysoning them they are nourished thereby, as histories doe record of some of the Indian Kings: so Sathan inticeth vs to swallow downe the poyson of sinne at the first in such small quantitie, that our consciences may not be sicke thereof: but hauing well digested the least, he increaseth the measure till by long custome he hath made it so familiar to our consciences, that those finnes are euen meate and drinke vnto vs, which at the first we loathed as deadly poysons.

Now if we would defeate this pollicie of Sathan, we must continually watch ouer our owne hearts and pull them backe when wee see that they but incline vnto any sinne; we must not lightly esteeme of any sinne, nor willingly giue entertainment to the least wicked thought, for though in it selfe it be not so hainous, yet it will enlarge our consciences and make roome for a greater, til at last we keepe open house, readie to receiue all wickednes which offereth it selfe vnto vs; and as we are carefull to auoyde the finnes themselues, so with as much diligence we are to shunne the occasions and meanes by which we might be drawne, or inticed thereunto. But of this point more hereafter.

*§. Sect. 2.
Sathans third
pollicie in
drawing men
out of one ex-
treme into
another.*

A third pollicie which Sathan vseth to circumuent vs, is to bring vs from one extreme to another. For example, when we see the vilenesse of prodigalitie, so as we will no longer be possessed of that vice, then will Sathan make it as odious as he can, and indeauour to bring vs into extreame hatred thereof, that so he may the more easily draw vs into the contrarie vice
of

of couetousnesse. If he cannot any longer keepe vs asleepe in sinne, by rocking vs in the cradell of carnall securitie, and singing vnto vs the sweete tunes of Gods mercie and Christs merits, the will he labour to plunge vs in despaire, by setting before our eyes the heynousnesse of our sinnes, and sounding in our eares the thundring threatnings of the law. If he cannot any longer nuzzle vs in superstition, and cause vs to place all our religion in ceremonies, and in restrayning our selues of the vse of things indifferent, he will draw vs to the other extreame by mouing vs to thinke all ceremonies vnlawfull, and to practise all licentiousnes vnder pretence of christian libertie. If he can no longer perswade vs to seeke for iustification by the workes of the law to the end wee may not rely on Christs merits and righteousnes, he will bring vs into vtter dislike of this doctrine, by shewing vs the absurdities thereof, that he may draw vs to the other extreme, namely to neglect good workes, as altogether vnnesseary to saluation because faith alone iustifieth. If he cannot hide out of our sight the shining graces of Gods spirit by casting before our eyes the cloude of our sinnes and corruptions, then he will cause vs to looke on them through the spectacles of selfe loue and affection to the end we may imagine them much greater than in truth they are, and so be puffed vp in pride, and too securely rest in those gifts we haue, not seeking for increase. If he cannot perswade vs to diffidence and distrust, he will moue vs to tempt God vpon no necessarie occasions: and thus he dealt with our Sauour Christ, for first he tempted him to distrust Gods prouidence, and to prouide for himselfe by turning stones into bread; but when he could not so preuaile, he moued him to make an vnnesseary experiment of his prouidence and care, by casting himselfe downe headlong from the pinnacle of the temple, whereas there were ordinarie meanes whereby he might descend.

Now the end why Sathan vseth this pollicie is, more violently to cast vs into one extreame of sinne, when with full swinge of will we do auoyde the other: as also to make vs beleue that the latter temptation is the motion of Gods spirit, seeing it is cleane contrarie to the former suggestion of Sathan.

than, whereas in truth they are but vnlike children of the same father.

§. Sect. 3.

That we are to auoyde the former temptation by keeping vs in the golden meane.

The daunger of which tentations if we would auoyde, we must keepe vs in the golden meane auoyding both extreames; and because we are ignorant and vnskilfull in traauayling the straight path which leadeth to Gods kingdome, and euery hower readie to take the bywaies of errour which leade to destruction, let vs vse the word of God for our guide: and as the Israelites traauayling towards the land of promise, were directed by the cloud and pillar of fire, going forward when that went before them, and pitching their tents where that stayed; so let vs constantly and boldly trauaile in our christian pilgrimage so long as we haue the word of God for our direction, not staying where it biddeth goe, nor going when it stayeth. Let this be the touchstone to discern the golden truth from the droffie extreames on either side; let it be the line to leade vs out of this laborinth of errours; let it be the starre of *Bethlehem* to conduct vs in our tedious iourney vnto the place where our Saviour Christ is, not now lying in the armes of his mother, but sitting at the right hand of his father in all glorie power and maiestie. And because we are vnskilfull pilots in sailing the daungerous sea of this tempestuous world, readie to fall vpon the rockes while we auoyde the sands; let Gods word be our card, to direct vs to the holy land; otherwise Sathan will raise against vs such stormie tempests, and contrarie blasts of temptations, that our soules will suffer shipwracke vpon the rockes of sinne, and be drowned in a sea of destruction.

CHAP. XX.

Of three other stratagems which Sathan vseth.

§. Sect. I.

How Sathan moueth vs to propound bad ends to good actions.



Fourth pollicie which Sathan vseth to entrap vs in his secret ambushments is this. When by the violence of his tentations he cannot altogether restraine vs from doing that which is good; then he will tempt vs to doe good actions to bad ends. In giuing
of

of almes he will moue men to propound this end that they may be seene of men; in doing of good workes, he will tempt them to forget Gods glorie, and to set before them as their maine end of all their good actions, the meriting of heauen; and if men will needes appeare vertuous and religious, he will intice them to vse outward vertues as a cloake to hide their inward vices, and religion as a faire vizard to couer their foule impietie. And thus he tempteth men to vse all outward shewes of humilitie, to the end they may the better disguise their hidden pride and ambition, as we may see in the example of *Abolon*; and all complements of curtesie and loue, as a maske to hide their enuie and malice. And thus he allureth men to profess religion, heare sermons, and vse glorious speeches, that they may (seeming religious and men of good consciences) haue their shoppes the better custumed, and their words credited, and so haue the fitter opportunitie of deceiuing them who for their profession repose trust in them.

A fift pollicie whereby hee seeketh to surpise vs is by tempting men to vse wicked meanes for the accomplishing of good ends, and to doe euill that good may come thereof; and thus he tempted *Saul* to transgresse Gods commaundement in reseruing the fat of the cattell to the end he might sacrifice therewith vnto the Lord; and *Isaac* to say that *Rebecca* was his sister to saue his life; and *Peter* to vse dissimulation that he might not offend the Iewes. And thus he tempteth men to tell officious and profitable lies for the auoyding of greater euils; he moueth seruants to giue their maisters goods to the poore without their priuitie or liking, and so to commit theft that they may giue almes; he tempteth non-residents to possesse many liuings that they may keepe good hospitalitie, and so starue the soule to feede the body; and citizens to vse all fraud and deceite that they may prouide for their familie. Which pollicies of Sathan are exceeding daungerous; for hardly can we escape them both, namely doing good things to bad ends, or vsing of euill meanes for the atchieuing of good purposes: but the more difficult the thing is, the greater must be our care; the more secret and daungerous Sathans ambushments are, the more diligent and watch-

§. Sect. 2.

How Sathan
moueth vs to
vse euill
meanes for the
effecting good
ends.

Galat. 3.

watchfulnes must we vse in auoyding them. In all our actions therefore let vs be carefull to propound vnto our selues good ends; and vse good meanes for the accomplishing of our honest and godly purposes; for if we neglect the first, we shall bewray our hypocrisie and impietic, if the latter we shall pollute a faire worke with filthie tooles, and shew our diffidence in God in not dairing to vse those godly and honest meanes which he hath commaunded and commended vs, vnlesse we bolster and prop them vp by our owne foolish inuentions, and wicked practises. And whensoever wee are moued to propound euill ends of our good actions, or to vse euill meanes for the accomplishing of good ends, let vs assure our selues that they are not the motions of Gods spirit, but the suggestions of Sathan, at least so farre forth as we are tempted to the euill of the end or meanes; and therefore we are to purge the wheate from the chaffe, the pure gold from the drosse, and to doe the workes of God for those ends, and by those meanes, which he hath appointed.

§. Sect. 3.

How Sathan tempteth vs to be proud of our vertues.

A sixt pollicie which Sathan vseth, is to take aduantage of our vertues to plunge vs headlong into vice; for example when we haue mortified our sinnes, and are plentiful in all good workes, he taketh occasion thereby to puffe vs vp with pride, and a pharisaicall conceite that wee are not as other men are; yea if we be so humble that hee cannot make vs proud of any thing else, he will labour to make vs proud of our humilitie. Let vs not therefore be retchlesse and secure, but haue an eye to our hearts, euen in our good actions; and when we entertaine any excellent vertue, let vs take heede least pride thrust in with it; seeing most commonly it attendeth vpon vertue, and taketh vp his standing where it lodgeth, for we are not quite at libertie, and out of the daunger of Sathans thraldome, so long as pride like a iaylour attendeth on vs.

CHAP. XXI.

Of the manner of Sathans fight.



And so much concerning Sathans stratagems and warlike policies : now let vs consider of the manner of his fight. In which we are first to obserue that it is most cruell and cowardly, for he obserueth no complements of true valour, but then most violently assaulteth vs when we are least prouided; if he cannot preuaile when we are waking, he will set vpon vs while we are sleeping; if he cannot hurt vs when we are readie in the field armed with the compleat armour of a Christian, the girdle of veritie, the breast-plate of righteousnes, the shield of faith, the sword of the spirit, &c. he wil watch a time when he can spie vs vnarmed, and then he will assaile vs; if he cannot ouercome vs in the time of prosperitie, when God hath hedged vs in with his blessings, as it is Iob. i. 10. then he will watch till wee be cast downe with some aduersitie, and then he will lay load on vs whilest wee are vnder foote; and whereas all our hope of victorie is in the Lords assistance, he will perswade vs to yeeld vnto him, for as much as the Lord is become our enemye.

§. Sect. i.

*That Sathan
obserueth no
complements of
true valour.*

Iob. i. 10.

Now if wee would resist Sathan, wee must so prepare our selues that he doe not hurt vs by this his dastardly fight. Seeing therefore he vseth to set vpon vs on all aduantages, wee are alwaies to be so prouided as that we giue him no aduantage; being awake, wee are alwaies to stand vpon our guard, readie armed with the graces of Gods spirit; being to sleepe, we are to desire the Lord to watch ouer vs, and to commaund his angels to pitch their tents about vs, that so we may be defended from Sathans furie; seeing he is readie to assault vs when he seeth vs disarmed, we are alwaies to keepe the coate-armour of a Christian buckled vnto vs: lastly, seeing in the time of prosperitie he is readie to puffe vs vp with pride, and in the time of aduersitie to plunge vs into despaire, let vs humble our selues when God exalts vs, by thinking of our vnworthines.

2. Tim. 3. 12.
and 2. 12.

§. Sect. 2.

Sathan assaulteth vs when we are most secure.

vnworthines to receiue the least of Gods mercies; and comfort our selues in the time of our affliction, by remembering that it is the portion of all that will liue godly in Christ Iesus, and that *whosoever suffer with Christ, shall also raigne with him*, 2. Tim. 3. 12. and 2. 12.

The second thing to be obserued in his manner of fight, is, that he setteth vpon vs when wee are most secure, and then soundeth the alarum to battaile, when wee most flatter our selues with hope of peace, and that not drowfily and faintly, but with all celeritie and speede, whereby hee ouercommeth oftentimes, or at least foyleth vs, before we can arme or prepare our selues to make any resistance. And thus he assaulted our first parents in paradise, when they securely promised vnto themselves the continuance and increase of their happines; and *Dauid* also after all his troubles when he was retchlesse and idle, sleeping in the day, and after walking on his house top, letting his eyes wander after pleasures.

If therefore we would withstand Sathan, let vs shake off all drowfie and carnall securitie, and continually watch, standing on our guard to resist his encounters whensoever he setteth vpon vs: and as in calme weather the carefull Mariner prouideth all things against a tempest, and the valiant souldier doth arme and furnish himselfe with all necessaries before the assault; so when Sathan seemeth to offer vs a time of truce, let vs therein prepare our selues more strongly against the day of battaile; for when this raging lion seemeth to sleepe as though he did not regard vs, then if through retchlesnesse we giue him the least aduantage, hee will suddenly runne vpon vs and deuoure vs, if he get vs within his cruell pawes.

§. Sect. 3.

Sathan neuer wearie in assaulting vs.
1. Pet. 5. 8.
Iob. 1. 7.

The third thing to be obserued, is his indefatigable paines in tempting and assaulting vs, for he neuer taketh rest, but still goeth about like a roring lion seeking whom hee may deuoure; and this is euident by his owne confession, Iob. 1. 7. where he professeth that he had been compassing the earth to and fro, and walked from place to place. So that he omit- teth no paine nor labour in seeking our destruction. And though he ouercome vs not at the first, but retire foyled, yet he will gather his forces againe and againe, and incessantlie set

set vpon vs. And therefore if we would obtaine victorie, wee must not thinke much of our labour, but vse all paines, diligence and watchfulnes in repelling his assaults. And seeing Sathan is so vigilant and painfull in seeking our destruction, let vs thinke no paines too great in seeking our preseruatiō; and considering that Sathan after one, or two, or twentie foyles is as readie to set vpon vs againe as at the first, let vs neuer faint, but like valiant souldiers alwaies stand readie in the field to endure his incounters. But alas, the practise of most is farre otherwise, for they watch and drudge night and day to attaine vnto riches and preferment, and in the meane time little regard this dangerous foe, but to the end they may attaine vnto their worldly desires, they intangle themselves in the snares which hee hath laid to intrap them to their vtter destruction.

The fourth thing to be obserued in Sathans fight, is his often changing of his temptations, and taking as it were into his hand another weapon, when he perceiueth the first woundeth not. For example, he will tempt vs to the contempt of Gods word; if he cannot so preuaile, he will intice vs at least to neglect it; and if thus he cannot hurt vs, he will, if he can, choake the seede of Gods word with the thornie cares of the world, and so make it vnfruitfull. He will moue vs to thinke that Christ was no Sauour; if he cannot perswade vs to this, then he will tell vs he is not our Sauour. Yea so shamelesse is this tempter, that he will now tempt vs to beleue one lie of his coyning, and presently after when hee seeth wee giue no credit to that, he wil tell vs the cleane contrarie. For example; he will sometimes tell vs that wee are such grievous sinners that there is no way but damnation: and if we withstand this assault, hee will soone after perswade vs to an ouerweening conceit of our owne excellencie, and to a pharisaicall opinion that wee are not as other men are. Sometimes he will moue vs to doubt of our election, and if he cannot thus preuaile, he will presently perswade vs to thinke our election so sure, that though wee follow our owne lusts, and giue our selues ouer to all outragious wickednesse, yet in the end wee shall be saued. In a word, this wicked *Prophet* will transforme himselfe

§. Sect. 4.

That Sathan often changeib his temptations for his better aduantage.

into

into a thousand diuers shapes, and in a short space will varie many waies his temptations, that if hee cannot preuaile by one meanes, he may ouercome vs by another. And therefore it behooueth vs, if we will withstand him, to arme our selues, not on one side alone, nor to bee prepared against two or three assaults of our spirituall enemy, but wee must be readie to answer all obiections, and not so wholie incline to one side and to the defending one part, as that in the meane time wee leaue the other naked to bee wounded with Sathans blowes. And to the end we may the rather be encouraged to stand constantly in our defence, wee are to know that when Sathan doth so often shift his temptations, and in a short distance of time doth seeke to bring vs into quite contrary vices, it is a manifest signe that he doth not yet preuaile: for as no enemy is so foolish as will after that hee hath made one sufficient breach for entrie, or forced one gate of the citie, go from that to another, but rather enter where the way is made; so Sathan laying siege to our soules, would not seeke to make a new battrie with his temptations, if the former had made way for him to enter and surprize vs; he would not tempt vs to pride and presumption, if he had ouercome our faith and plunged vs into despaire; hee would neuer transforme himselfe into an angell of light, if he could haue ouercome vs in his owne likenes; he would neuer tell vs of Gods mercie, if hee had already ouerwhelmed vs with the sight of our sins, and consideration of Gods iustice; nor yet of Gods iustice, if he could keepe vs in carnall securitie, by setting before vs his mercie: but that way whereby he perceiues he any whit preuailes, he will follow and continue earnest in the same pursuite, till he perceiue he cannot catch vs. As therefore when the fit of the ague shifteth from time to time, it is a good signe that our nature waxing strong doth preuaile against the disease; so when Sathans temptations in a short time often change, and that from one contrarie to another, it is a signe that Gods spirit being strong in vs, doth resist Sathan and putteth him to these shifts, whereas he would hold on a constant course if he preuailed against vs.

The oft changing of Sathans temptations a probable signe that he doth not preuaile.

§. Sect. 5.

The first thing to be obserued in the maner of Sathans fight, is,

is, that sometimes he setteth vpon vs immediatly in his owne person, & sometimes immediatly vsing for his instruments the world & the flesh. Of the first we haue an example 1. Chr. 21. 1. where it is said that Sathan prouoked *Dauid* to number Israel. So Ioh. 13. 2. the Euangelist sheweth that the diuell did put in the heart of *Iudas Iscariot* to betray Christ. And the Apostle *Peter* Act. 5. 3. telleth *Ananias* that Sathan had filled his heart with his suggestions that he should lie vnto the holie Ghost. And thus also he tempted our Sauour Christ immediatly fortie daies together in the wildernes, Mat. 4. When he thus fighteth against vs in his owne person, he giueth the assault either in his own likenes, or els transformeth himself into an angell of light. When he incountreth vs in his owne likenes and like a diuell indeede, then he doth as it were proclaime open warres, tempting vs not onely to those sinnes which, hauing some apparance of good in them, our corrupt conscience doth approue of, or at least can without any great terrour winke at, but also to all outrageous wickednesse and hellish impietie, which euen a ciuill worldling would abhorre to thinke of; namely, to Atheisme, Idolatrie, contempt of all religion, blasphemies against God, periurie, sacriledge, persecuting the knowne truth, heresie, murder, adulterie, and such like: all which at the first sight may easily be discerned to be the suggestions of Sathan, because this hellish broode do resemble their wicked father in their very countenance and outward appearance. And therefore Sathan who subdueth more with the serpents wiles than with the lions force, doth seldome vse this fight against any which haue but the ciuill restraining grace of God, vnlesse he intice them thereunto by degrees (as before I haue shewed) or except hee finde them exceeding ignorant, to the end he may make them beleue that his suggestions are their owne thoughts; but hee practiseth these temptations, for the most part, against those who haue euen sold themselues to worke wickednes, hauing their hearts hardened and consciences seared with their customeable sinning.

And therefore most commonly hee transformeth himselfe into an angell of light tempting vs to sinne, by vsing friendly
 H §. Sect. 6.
 perswasions,

*That Sathan
 assaulteth vs
 sometime him-
 selfe, and some-
 time by his in-
 struments.*

*Now Satban
transformeth
himselfe into an
angell of light.*

perswasions, and making liberall offers of pleasure, profit or preferment, or els minsing those sinnes to which he tempteth vs as though they were nothing, or masking them vnder the vizard of vertue. Neither doth hee often moue vs to commit those sins which nature (restrained by Gods common grace, or sanctified by his spirit) doth abhorre and tremble to think of; vnlesse it be either to vexe Gods children with such suggestions, rather than for any hope of ouercomming them; or els that whilest their mindes are wholly intent in withstanding his outward violence, hee may more cunningly intrap them in his secreet ambushments, which they regard not: but otherwise hee vsually tempts vs to commit such sinnes, as through our corruption wee are prone vnto, as not thinking them to be sinnes, or but small, or rather neuer entring into any consideration of them at all; as namely, carnall securitie, hardnesse of heart, infidelitie, impeniteucie, neglect of Gods word, prophaning of his Sabbaoths, couetousnes, ambition, pride, neglect of the generall duties of Christianitie and speciall duties of our callings; all which are not much lesse hainous in the sight of the Lord than the other grosse outward sinnes, and much more dangerous vnto vs, as being Satbans secreet snares which hee laieth to intrap vs at vnawares; in which when we are caught wee are content to lie bound, because they do not so much pinch and torment the conscience as the other outward sinnes, they being not seene, or not regarded. As therefore those diseases which by disturbing the braine doe take away all sense of paine, are of all others most desperate, namely, the dead paulsie, the falling sicknesse, and sleepe lethargie, and in other diseases the patient is most dangerously sicke when he hath no feeling thereof; so there is no sicknes of the soule so desperat and dangerous, as those that afflict not our consciences with any sense of paine, to wit, carnall securitie, hardnesse of heart, and the rest aboue named.

§. Sect. 7.

*That Satban is
most to be feared
when he
most flattereth.*

And thus haue I shewed Satbans disguised and subtile manner of fight, wherein like a Pirate he hangeth out flags of truce, to signifie peace and friendship, till hee haue gotten vs within his reach and commaund: and then he grappleth with

vs, and ranfacketh vs of all Gods graces, and caſteth vs ouer boord into the ſea of deſtruction. And therefore it behooueth vs with no leſſe care to withſtand Sathan when he fawneth, than when hee frowneth; when hee fighteth by ambuſhment, than when he aſſaulteth vs by open violence; when he offreth to ſtab vs to the heart, than when hee doth but (as it were) pricke a vaine, letting vs blood to death without ſenſe of paine; when hee tempteth vs to outrageous finnes, than when he inticeth vs to ſecret and hidden finnes; when he allureth vs like a friend to commit ſinne, by offering pleaſure, riches, or honours, than when like an enimie a roring lion, or cruell dragon he raungeth about and rageth againſt vs; *Nam cum delectabile proponit, moleſtum ſupponit, & dum unguit pungit*; He propoundeth things delightfull to bring vs to grieſe and miſerie, he fawneth on vs that he may beſmire vs, and killeth while he embraceth vs. *Neither doth man know his time, but as the fiſhes which are taken in an euill net, and as the birds which are caught in the ſnare, ſo are the children of men ſnared in the euill time, when it falleth vpon them ſuddenly, as it is* Eccleſ. 9. 12. Nay, ſeeing this fight is farre more dangerous, becauſe hee couereth his hooke with an alluring baite; and thoſe ſnares of ſinne more pernicious which lie hidden, than thoſe which lie in open view; ſeeing wee are more eaſily tempted to thoſe finnes which are ſecret and diſguiſed in the habite of vertue, than vnto thoſe groſſe finnes which haue their names as it were branded in their foreheads; ſeeing alſo we can more hardly repent of them, both becauſe they do not appeare ſo horrible and grieuous vnto vs, as the other open and outward finnes, and alſo becauſe they worke in vs no ſhame after we entertaine and liue in them, neither can any of our chriſtian brethren admoniſh or rebuke vs for them, they being ſecret & vnknown: therefore is Sathan made more audacious to tempt vs, and wee more bold to admit of his temptation, and after we are fallen wee lacke meanes to raiſe vs vp againe by vnſained repentance, for our ſelues doe approoue our finnes, and our brethren know them not: which Bernard well diſcerning, vttereth this ſpeech fit for this purpoſe: *Extimeſco magis occulta peccata qua clam committo*

Eccleſ. 9. 12.

*Temptations
vnto ſecret ſins
moſt dangerous.*

quam manifesta qua perpetropalam, clam enim si pecco nemo me redarguit. Vbi autem reprehensio non metuenda est, ibi tentatori patet aditus liberrimus, & peccatum cum voluptate admittitur. Iam more affraid (saith he) of my secret, then of my open finnes; for if I sinne secretly there is no man to reprove me; and where reprehension is not feared, there the tempter hath most free accessse and the sinne is entertained with pleasing delight. In a word, seeing we are more easily drawne into these finnes; and after we are enthralled with them, make no hast to get out of our captiuitie: therefore let vs be much more warie and heedfull in discouering and auoyding these hidden snares and secret finnes, into which we doe most commonly fall vnwittingly, and being fallen, doe most willingly continue in them.

§. Sect. 8.

How Sathan assaulteth vs by his instruments the world and the flesh.

Secondly, Sathan assaulteth vs sometimes by his deputies and instruments; especially he employeth in these seruices, the world and the flesh. In the world he doth not onely make choyse of our enemies and prophane irreligious men, which he stirreth vp to afflict and persecute vs, to the end we may be discouraged from the profession and practise of true godlinesse; but also of our deare friends and acquaintance and our neere kindred: sometime our brother or sister, our parents and children, yea sometimes a mans wife which lieth in his boosome, playeth the part of the tempter. As we may see in the example of *Iob*, who was not so much vexed by all his outward afflictions, as by the temptation of his wife, and three friends. The same is euident in the example of *Eue*, whom Sathan vsed as his instrument to intice *Adam* to the breach of Gods commaundement: and *Iesabel* who was the diuels deputie, in prouoking her husband to oppression and horrible murder. Neither doth he onely vse to these ends our carnall friends, but also our spirituall kindred in Christ, who are of the same religion, and make the same profession with vs; and thus by the old Prophet, he inticed the young Prophet to transgresse Gods commaundement. 1. King. 13. And thus hee tempted our Sauour Christ to neglect the worke of our redemption, vsing the Apostle *Peter* as his instrument; and therefore because he supplied the diuels place,

our

our Sauour calleth him by his name saying, *Get thee behinde me Sathan, thou art an offence to me*, Matth. 16.23. And thus nowadaies he vseth professors, yea preachers of the Gospell, as meanes to tempt men to sinne, both by their words and euill examples: which temptation is farre more daungerous and of greater force, then if all worldlings should combine themselues together, and labour both by perswasion and example to seduce them; for when they can say I am a professor as well as thou, I am a seruant of God who make conscience of my waies as well as thou, I am a Prophet as well as thou, and therefore thou needest not to make any doubt or scruple in following my counsell or example; it is a most strong temptation to intice vs to sinne: for like sheepe we are most apt to follow after when any of our owne companie leade vs the way. And therefore if we would resist this temptation, we must labour after true knowledge, that we may not depend vpon others for our direction, but vpon the word of God alone, and not liue by example, but by precept; for the straightest rule that euer was of the most holy mans life (our Sauour Christ excepted) is often and in many places crooked (for who is it that hath not erred and gone astray?) and therefore if we alwaies follow their examples in all particulars, we shall erre with them besides all our owne errors.

So also he vseth the helpe of our owne flesh to betray the spirit, and leade vs captiue into sinne; and that so cunningly, that we can hardly discern between Sathans suggestions and our owne corrupt motions and desires: for being a spirit, he doth not appeare in a corporall shape and perswade vs to sinne with reall words, which are conuayed to the heart by the eare, but he commeth to vs after a spirituall manner, and suggesteth secretly his temptations into the heart and minde directly and immediatly, so as wee can seldome distinguish his motions from our owne thoughts. For as the spirit of God doth so moue vs to all vertuous and holy actions, as that in the meane time we would thinke his motions to be our owne godly cogitations, but that we are sufficiently instructed out of Gods word, that we cannot of our selues so much as thinke a good thought vnlesse it proceede from

§. Sect. 9.

That Sathan vseth the helpe of our owne flesh in tempting vs to sin.

2. Cor. 3. 5.

God; so much lesse can we discern betweene the suggestions of Sathan and our owne fleshly thoughts, because they are both corrupt and alike wicked. By reason whereof it cometh to passe that Sathan wanteth no opportunitie of circumventing vs, because we can put no difference betweene his temptations and our owne carnall desires: and therefore he hauing gotten (as it were) our owne watchword, we are readie to open the gates of our soules when he offereth to enter, and to yeeld to his temptations as soone as he assaulteth vs; where as no man almost is so outrageously desperat that would wittingly and willingly entertaine Sathans suggestions, whom he knoweth to be a common enemy to mankind, continually seeking their destruction, though hee should intice him hereunto by offering much riches and great preferments. Yea hence it is that after Sathan hath many times deceiued and circumvented vs, yet cannot we beware of him, nor auoyde his deceits. For whereas if a man doe giue vs euill counsell, or any way coufin vs, yet after once or twice he come vnto vs, we can take heede of him, and though he make faire shewes of honestie and friendship, we will notwithstanding be very ialous and suspicious least againe hee ouerreach vs; when Sathan cometh to vs this day and tempteth vs to such grosse wickednes, that we cannot chuse but discern them to be his suggestions, yet this is no impediment to him but that he may come againe to morrow, and deceiue vs with some more subtile policie, because we cannot discern betweene his suggestions and our owne thoughts, and therefore doe acknowledge no other author of his temptations but our selues.

Hence also it is that he will not sticke to tempt the most godly vnto the grossest impietie, and the most learned and found in iudgement, to entertaine the absurdest heresie or error. For if he preuaile (which sometime he doth as we may see in the example of *David* whom he tempted to adulterie and murther, though hee were a man according to Gods owne heart; and of *Peter* whom hee tempted to deny and forswear Christ, though hee were a most worthie Apostle) then he getteth a great victorie, and giueth them a singular

gular foyle; but if he be repulsed, yet this is no hinderance vnto him, why he may not entrap them in some more secret ambushment. Hence it is that though he begin his fight with cunning pollicie, taking vpon him the person of a friend, and transforming himselfe into an Angell of light, yet this is no impediment but that he may afterwards againe appeare and violently assault vs in his owne likenes; as he assaulted our Sauour, first with subtile and secret temptations, like a friend and welwiller; and when he could not so preuaile, he doth not sticke to appeare like himselfe, tempting him to outrageous grosse idolatrie, saying, all this will I giue thee if thou wilt fall downe and worship me. And contrariwise though he begin his assault like a diuell and professed enemy, this is no hinderance but that he may end it like an Angell of light, and a flattering treacherous friend. So when he hath inticed vs to one extreme and preuaileth not, this is no impediment but that soone after he may allure vs to the cleane contrarie; because though we thinke the first motion to be his suggestion, yet we may imagine the other to be our owne thought, or (as I said) the motion of Gods spirit, because it is quite contrarie to the former.

Seeing therefore the matter standeth thus; how may we resist Sathan, considering that we cannot discern his suggestions from our owne cogitations? I answer; wee must be skilful in Gods word, and thereby able to iudge what is good and what is euill, to discern what is vertue and what is vice, what God hath commaunded and what he hath forbidden, which be the motions of Gods spirit, and which the suggestions of Sathan, and the thoughts of our corrupt flesh; and then are we carefully to imbrace that which our conscience approoueth as good, being enformed by Gods word, and to auoyde and reiect those motions which we know to be euill, whether they doe proceede from Sathan or from our selues; for it is not greatly materiall to know who is the author of them, so we are assured that they are euill and wicked; neither is it any dangerous error to ascribe Sathans suggestions to our corrupt flesh; or to attribute the wicked thought of our owne flesh vnto Sathan: for though he be not the next

*§. Sect. 10.**How we may
auoide danger,
though we can-
not discern
Sathans temp-
tations from
our owne lusts.*

Act. 5. 3. 5.

and immediat cause, yet he is the first and principall cause of all sinne and wickednes. And hence it is that in the Scriptures the same wicked motion and action is sometimes ascribed to man, and sometimes to Sathan indifferently as appeareth, Act. 5. 3. 5. where first *Peter* affirmeth Sathan to be the author of *Ananias* sinne, by filling his heart with his suggestions, whereby he was tempted to lie vnto the holy Ghost, and after he saith that *Ananias* had conceiued this lie in his owne heart.

6. Sect. II.

*How Sathans
suggestions may
be discerned
from our owne
fleshy lusts.*

But though most commonly it be very hard to discern betweene the suggestions of Sathan, and of our corrupt flesh, yet sometimes they may be distinguished by apparant differences; as first when the temptations are so cunning and exceeding subtile, that it is not possible they should be the thoughts of a seely ignorant man, but the apparant suggestions of the old wily serpent.

Secondly, when as the suggestion is vrged with great force and violence, and leaueth behind it a deepe impression, which seemeth to bring a necessitie of doing that which is euen contrarie to naturall reason, whereas the suggestions of the flesh doe rather leade and intice vs then draw and inforce vs vnto sinne.

Thirdly, the temptations of Sathan moue vs oftentimes to such outrageous wickednes, and hellish impietie, that euen nature corrupted doth condemne as abominable, and euen trembleth with feare and horror, when they are first suggested.

Fourthly, the flesh raketh occasion of things present and subiect to the senses to intice vs vnto sinne; but Sathans suggestions sometimes are farre fetcht and so strange vnto vs, that before the instant they are suggested we neuer thought or so much as dreamed of them.

Lastly, the things whereunto we are tempted by the flesh, are alwaies delightfull and pleasing vnto vs; but sathan tempteth vs also to those things which are irksome and grievous: as namely to superstitious abstinence whereby the body is almost starued; to punishing of our owne bodies, as he tempted the Baalitic priests, to cut and launce themselues before

before their idol; and the superstitious papists to whip themselves before their images, and to take vpon them tedious and daungerous pilgrimages to idols and reliques of Saints; and the idolatrous heathen to burne in sacrifice their deare children. So also he tempteth some to despaire of Gods mercie and so torment themselves with horror and feare; yea sometimes to lay violent hands vpon themselves, murdering and taking away their owne life, which by nature is so deere and precious vnto them. All which being contrarie to our naturall inclinations and the desires of the flesh, manifestly appeare to be the suggestions of Sathan.

And these are the chiefe differences betweene the temptations of Sathan and the flesh; otherwise they are commonly so like one to the other that they can hardly be discerned: and therefore let vs not be so carefull, curiously to distinguish them, as to auoyde or resist them; knowing that Sathan is the captaine generall, and the flesh and the lusts thereof Sathans chiefe aides and assistants, which continually fight against the spirit and labour to plunge both bodie and soule into euerlasting destruction.

CHAP. XXII.

Of the generall meanes whereby we may be enabled to withstand our spirituall enemies.



And so much concerning the manner of Sathans fight: now we are to speake of the conflict it selfe; wherein (as I haue shewed) the parties assaulting and oppugning are the diuell and his assistants the world and the flesh; the partie defending and resisting is the christian souldier. The cause of the fight is not for lands and dominions, nor for riches and mines of gold; for these would Sathan be content to giue if he had them in his possession, if we would renounce Gods seruice, and fall downe and worship him; but for the euerlasting saluation of our soules which Sathan laboreth by all meanes possible to hinder, and to plunge vs into endlesse destruction.

§ Sect. i.

The circumstances to be considered in this spirituall conflict.

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 destruction. The weapons which the assailants vse in this fight are not the sword & speare, or any other carnall furniture, but spirituall temptations, whereby they seek to intice, draw, and prouoke man to sin, that consequēly he may receiue the wages therof euerlasting death. The weapons which the Christiā souldier vseth to defend himself and repell his enemies, is the spiritual armour before spokē of, namely, the girdle of veritie the breast-plate of righteousness, the knowledge & profession of the Gospel of peace, the shield of faith, the helmet of saluation, the sword of the spirit, and seruēt and effectuell prayer.

*§. Sect. 2.
 Of two common affections to be considered of in this spirituall conflict.*

Now in this conflict of temptations, there are first two common affections or generall properties to be considered of; the Christian souldiers manfull resistance, or els his fainting and receiuing the foile; for either he courageously standeth vpon his defence, armed with the graces of Gods spirit, and putteth Sathan to flight by withstanding his temptations; or els being surprized at vnawares, whilest he is disarmed of these spirituall weapons and Christian armour, hee is foiled by his spirituall enemies, yeelding vnto their temptations and falling into sinne.

Of the first meanes to withstand our spirituall enemies, to wit, Gods commandement.

Eph. 6. 10. 11.

1. Pet. 5. 8.

That we may withstand our spirituall enemy valiantly in all his temptations, and obtaine a finall victorie, there are certaine general means to be vsed; which may serue as strong forts and bulworkes, vnto which we may retire our selues as often as we faint, and be readie to receiue any disadvantage in the fight. First, we are continually to haue in memorie the commandement of our chiefe captaine Christ Iesus, whereby he inciteth vs to a continuall fight without fainting or yeelding. So Eph. 6. 10. 11. *Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against all the assaults of the diuell.* And 1. Pet. 5. 8. *Your aduersarie the diuell as a roring lion walketh about seeking whom he may deuoure. Whom resist stedfast in the faith.*

The second meanes, hope of victorie.

Secondly, let vs be encouraged to withstand our spirituall enemies with assured hope of victorie; for we fight the Lords battailes vnder the stander of Iesus Christ, whose power is omnipotent, and therefore able to defend vs, & to ouerthrow our enemies with a word of his mouth; who also is our head and

and we his members, and therefore we may assure our selues that he hath no lesse will than power to succour vs. As also let vs alwaies haue in minde the crowne of victorie promised to all that ouercome, euen a crowne of glorie and euerlasting happines in Gods kingdom, Apoc. 2. 7. & 3. 5. 12. 21. And this will make vs resolute neuer to faint in the battell, nor cowardly yeeld vnto Sathans temptations, though he should intice vs to sinne by offering vs the whole world, because we would not thereby hazard the losse of this eternall waight of glorie.

Apoc. 2. 7. and
3. 5. 12. 21.

Thirdly, we are alwaies to stand in readines armed with the christian armour, the graces of Gods spirit, and to vse al good means that we may be more and more strengthened & confirmed in them: but yet when we are at the strongest, we are not to presume vpon our own strength, but to relie our selues whoiy vpon the Lords assistance, and when wee are tempted and assaulted, we must continually implore his help, that being armed with the power of his might, wee may withstand the temptation and obtaine victorie.

*The third
meanes, to be
alwaies in rea-
dines.*

Fourthly, when we are assaulted by our spirituall enemies and tempted vnto any sinne, we must not only abstaine from committing thereof, but also take occasion thereby of doing the contrary vertue. For example, whe we are tempted to vnlawfull pleasures, we must not only abstaine from the, but also we are somewhat to abridge our selues of those that be lawfull, and the more seriously and painfully to follow the works of our lawfull callings; when we are tempted to couetousnes, we must the more earnestly exercise the works of mercie and christian liberalitie; when we are tempted to ambition, we must not only refraine fro vainglorie, but we must labour after true humilitie and mortification, refusing not only vnlawfull honours, but those also which are lawfull, so oft as we haue iust cause to feare that Sathan wil (taking occasion of our corruption) hereby cause vs to forget God; when we are tempted to neglect the hearing of Gods word on the Lords Sabbath, wee are the more diligently to heare it, not only then, being bound hereunto by Gods commandement, as being one of the chief means of sanctifying this day consecrated to Gods seruice; but also on the weeke daies, if the Lord giue vs fit

*The fourth
meanes, to take
occasion of Sa-
thans tempta-
tion vnto sinne
of doing the
contrary vertue.*

opportunitie

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 opportunitie, when as we might lawfully be exercised in the
 duties of our callings. In a word, when we are tempted to any
 vice, wee are to take occasion thereby of doing the contrarie
 vertue; in the meane time carefully auoiding the policie of
 Sathan, before spoken of, whereby hee laboureth to draw vs
 from one vice to his contrarie extreame. And so like valiant
 souldiers we shall not onely auoide the daunger and violence
 of Sathans strokes, but also wee shall giue Sathan the foyle
 with his owne weapon, yea and make him afraide to assault
 vs againe with his temptations, least when hee prouoketh vs
 vnto sinne, we take occasion thereby to serue God, and more
 constantly to imbrace vertue.

§. Sect. 3.
*The first meanes
 to withstand
 temptations
 when they are
 first suggested.*

Fifely, we are most carefully to withstand Sathans tempta-
 tions when they are first suggested; and to giue him the re-
 pulle as soone as wee perceiue that he is but beginning to
 make an entrance. For this gliding serpent if he can but thrust
 in his head, will easily make roome for his whole bodie: and
 therefore we must nip and bruse him in the head, and vse his
 temptations like the serpents broode, which if men desire to
 kill, they doe not tread vpon their tailes, for so they would
 turne againe and sting them, but vpon their heads, and then
 they haue no power to hurt them. So wee are not fondly to
 thinke that we can without hurt vanquish Sathans tempta-
 tions in the end when wee haue long entertained them: for
 vnlesse they be nipped in the head, and withstood in the be-
 ginning, they will mortally poyson vs with the sting of sinne.
 For as theeues comming to breake into a house, if they can
 but finde roome for the point of their wrench to enter, will
 easily by turning and winding about the vice make the
 doores, though very strong, flie open and giue them en-
 trance; so if this cunning theefe Sathan can finde any en-
 trance for his first temptations, so as wee can be content to
 thinke vpon them, and reuolue them in our mindes with any
 liking, hee will easily burst open the gates of our soules, and
 entring further will rob vs of all Gods graces. Let vs there-
 fore if wee would resist Sathan, follow the aduice of the hea-
 then Poet in a farre different matter: *Principijs obsta: sero me-
 dicina paratur, Cum mala per longas conualuere moras.* Or ra-
 ther

ther the counsell of the Apostle giuen vs in this selfesame respect, Eph. 4. 27. *Giue no place to the diuell.* And as wise citizens Eph. 4. 27. being besieged, doe not let their enemies scale their walles and enter the towne, with a purpose then to repell and beate them backe againe; but they withstand them as soone as they giue the first assault, and keepe them, if they can, from approaching neere their walles with sconces and bulwarkes: so we are not to suffer Sathan our enemy and the troupes of his temptations to enter into our hearts, but to giue them the repulse at their first approaching, least it be too late afterwards when they haue surprized and wounded vs with sinne. Blessed are they therefore who take this Babylonish brood of Sathans temptations and dash them euen whilest they are Psal. 137. 9. young against the stones, least waxing old and strong they furiously fight against vs, and leading vs captiue in the chains of sinne, grievously afflict and vex vs.

Sixty, if we would not be surprized and foiled by Sathan, *6. Sect. 4.* we must after we haue resisted him in one temptation, be ready prepared to withstand another, and after we haue once or twice giuen Sathan the repulse, wee are not securely to giue *The sixth means is after one temptation is past to prepare our selues for another.* our selues to rest, as though the warre were at an end: but we must continually expect his returne with fresh supplies, and prepare our selues for a new assault, vsing the time of Sathans intermission, as a breathing time to recouer strength against the next encounter. And as souldiers besieged after they haue sustained one assault, and giuen their enemies the repulse, doe not securely giue themselves to idlenes and sleepe, but prepare all things readie for the next conflict, mending the breaches, and repairing those places which in the time of fight they found to be most weake; so when wee haue withstood some of Sathans temptations, and giuen him the repulse, we are not to giue our selues to rest, sleeping in retchlesse securitie, as though our enemies were quite ouercome, but rather in the intermission of the spirituall combat, we are to prepare our selues for the next assault, vsing all meanes to confirme our selues, where wee discerned in the time of fight that wee were most weake, and more strongly to arme our selues with the shield of faith and the sword of the spirit, against

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1. Pet. 5. 8.

against those temptations which wee found most forcible to preuaile against vs. For our enimie like a roring lion continually raungeth about seeking whom hee may deuoure; his malice will neuer let him rest, but euen then when he seemeth to entertaine a truce, hee is most busie in plotting meanes whereby he may worke our finall destruction: and therefore wee are neuer more carefully to stand vpon our guard, than when this enimie seemeth to proclaime a peace, or when he fleeth away as though he were vanquished; for when he talketh of peace, he maketh himselfe readie for the battaile, and this wicked Parthian doth more hurt in flying than in fighting. Here therefore the Christian souldier must auoide two dangerous euils: the one, that hee doe not faint or yeeld in the time of the fight; the other, that he doe not after one victorie waxe insolent and secure: but when he hath once ouercome, he is so to behaue himselfe as though he were presently againe to be assaulted. For, Sathans temptations like the waues of the sea doe follow one in the necke of the other, and when one is past, another is readie to ouerwhelme vs, if like skilfull Pilots we be not readie as well to breake the violence of that which followeth, as of that which went before. Neither must we look for any sound truce or firme peace, till we haue the euerlasting peace in Gods kingdom; for as long as wee continue in this life our spirituall enemies will continually assault vs: and therefore let vs neuer be secure, vntill by death we haue obtained a finall victorie.

*Reasons to
perswade vs to
perseuere in
fighting this
spirituall bat-
taile.*

Apoc. 2. 7. 10.
11. 17. and 3.
5. 21.

And to the end that wee may the rather be perswaded to continuall care and Christian perseuerance in this spirituall fight vnto the end of our liues; let vs consider that Gods promises and the crowne of victorie are not promised to those that enter into this spirituall fight, but vnto those that continue fighting, till they haue obtained a full victorie over their enemies. *To him that ouercommeth will I giue to eate of the tree of life, Reu. 2. 7. Be thou faithfull vnto the death, and I will giue thee the crowne of life. Vers. 10. He that ouercommeth shall not be hurt of the second death. Vers. 11. To him that ouercommeth will I giue to eate of the Manna that is hid, &c. Vers. 17. He that ouercommeth shall be clothed in white aray, and I will not put out his*

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this name out of the booke of life. cap. 3. 5. To him that overcometh will I graunt to sit with me in my throne, even as I overcame and sit with my father in his throne. As it is vers. 21. So that it is not sufficient that we enter the lists and sustaine the first and second encounter, if afterwards we shamefully forsake the standard of Christ and cowardly runne away, or else traitorously yeeld vnto sinne and Sathan: but if we would be made partakers of Gods promises, we must overcome, that is, obtaine a full victorie ouer the flesh, the world, and the diuell. There is none triumpheth for making his enemies once or twice to retire, or for getting the better in some skirmish; because they may gather their dispersed forces, and ioyne with them new supplies, and so giuing a fresh assault, obtaine victorie: but those onely triumph who obtaine a full victorie; neither shall any triumph in the kingdome of glorie, who resist Sathan in one temptation onely or bridle one lust of the flesh, but they who subdue them finally and wholly not once alone, but vnto the end of their liues; for as it falleth out in worldly warres, oftentime the enemy doth retire backe, and counterfeiteth a flight, to the end the other may pursue him securely and disorderly with full assurance of victorie; and then he makes a stand and reuniting all his forces doth overcome his retchlesse enemy: so oftentimes Sathan faineth himselfe to be put to flight, to the end we may conceiue an opinion of his great weakenes, and our owne inuincible strength, and so be brought to negligence and securitie; and then he knits together all his force, and overthroweth vs when we are retchlesly secure fearing no danger. Yea sometimes he is in truth foiled, but yet not so as that he will surcease his fight; for if he cannot preuaile one way, he will try another, so long as our continuance in this earthly weake tabernacle giueth him any hope of overcoming or foyling vs: and therefore we are alwaies to stand vpon our garde, and to keepe our standing continually, watching and preparing our selues against the fresh assaults of our spirituall enemies. If *Iob* had been secure after he had resisted Sathans first temptation, in taking away his oxen, asses and sheepe, surely those which followed would haue made him blasphemous.

pheme God as Sathan imagined, but like a good souldier after that he had receiued one blow, he did not cast away his sheild of faith and patience, as though hee had no further neede of it, but still held it vp expecting more, till the combat was ended; whose example wee must imitate, if we would obtaine victorie, and inioy the crowne of victorie euerlasting happines in Gods kingdome. Otherwise if we sleep in securitie after we haue giuen Sathan one ouerthrow, wee shall be sure to be assaulted and surprised before we be aware; for as one saith, *Diabolus victus quoque vincit*, euen whilest the diuell is vanquished, he obtaineth victorie; and therefore *non victor magis quam victus est extimescendus. Nam sepo se prostratum afflictumque simulat, ut acius insurgat; fugit ut in insidias pertrahat & incautos adoriatur; palam cedit ut clam vincat*: he is no more to be feared when he ouercommeth, than when he is overcome; for oftentimes he faineth himselfe to be foyled that he may the more scarcely renew the assault, he flyeth that he may draw vs into his ambushments, and assaile vs at vnawares; he retireth openly that he may secretly ouercome.

*Ioa. Ri. At-
tend. de luct.
Christ.*

*§. Sect. 5.
The seauenth
meanes not to
beleue Sa-
thans sugge-
stions.
Ioh. 8. 44.*

Seauenthly, if we would not be circumvented by Sathan, we must not giue any credit vnto him whether he lyeth or speaketh true, whether he accuseth or flattereth, whether he indeauoereth to puffe vs vp with pride and selfe conceite, or whether he laboreth by aggrauating our sinnes to plunge vs into the gulfes of hellish despaire; *for he abode not in the truth because there is no truth in him. When he speaketh a lie he speaketh of his owne, for he is a lyer and the father thereof*, as it is, Ioh. 8. 44. And if at any time he speake the truth, it is to the end he may be the better credited when he lyeth, *Nam verum dicit ut fallat, blanditur ut noceat, bona promittit ut malum tribuat, vitam pollicetur ut perimat*, he speaketh the truth that he may deceiue, he flattereth that he may hurt vs, he promisseth good things that he may giue vs euill, he promiseth life that he may kill vs. And therefore we are not to beleue the truth it selfe, because he speakes it, but because it is grounded on Gods word; nor to receiue it from his mouth as his assertion, but from the mouth of God, and his holy Prophets and Apostles,

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Apostles, guided and inspired with his spirit; for either he speaketh the truth to gaine credit vnto his lies, or propoundeth true promises that he may sophistically gather out of them false conclusions. And hence it is that our Sauour Christ did reiect his testimonie though true, and inioyned him silence when he confessed him to bee the holy one of God, Mark.1.24.25. And the Apostle *Paul* would not suffer the diuining maide to giue them her approbation though she spake truth, in confessing them the seruants of the most high God, which did shew vnto vs the way of saluation. Act.16.17.18. because Sathan did it, either to this end, that by his testimonie and approbation he might cause them the rather to be suspected and reputed imposters and deceiuers, who did their miracles by the helpe of some familiar spirit; or that he might afterwards by telling this truth, be the rather credited when he did bely and slander them.

Eightly, if we would withstand al Sathans temptations, we must auoyde two extreames, the one to despise them, the other too deeply to apprehend and too greatly to feare them. For if we securely contemne Sathans temptations, we will neuer arme and prepare our selues to make resistance, and so he will ouercome vs before we be aware; if we take them too much to hart continually meditating vpon their strength and violence, and vpon our owne infirmitie and weaknesse, they will fill vs with feare, and plunge vs into despaire; if we despise the temptation, Sathan will easily subdue vs: for there is noemie so weake and feeble which will not preuaile against those who securely contemne them, though exceeding mightie; because they neglect all meanes of their preservation, and neuer stand vpon their guard for their defence; and therefore much more will Sathan preuaile against vs, if wee regard not his temptations, hee being strong and mightie, and we feeble and weake. On the other side if we so feare his temptations as that we despaire of victorie, Sathan shall not neede to fight against vs, for we will ouercome our selues, fainting before the fight, and casting away our weapons as soone as Sathan doth but muster his forces and march against vs. And therefore let vs so much
I feare

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feare the temptations, as that we doe not securely contemne them; and not so much feare them as that we should despaire of victorie: let vs feare them so much as that thereby we be stirred vp with more care & diligence to resist and ouercome them; but not somuch as that we should cowardly faint, distrusting Gods helpe: let vs feare them in respect of our weaknes and their violence, but let vs boldly strue against them, trusting in Gods almightie power & merciful promises of his aide and assistance, being hereby assured of certaine victorie.

§. Sect. 7.

*The ninth
meanes, to ob-
iect Christ a-
gainst all temp-
tations.*

Matth. 9. 13.

Esa. 53. 5.

2. Cor. 5. 21.

Galat. 3. 13.

Col. 1. 21. 22.

1. Cor. 1. 30.

Lastly, if we would withstand Sathā, we must obiect our Sauour Christ against al his temptations: for if we apply him vnto vs by a liuely faith, he will be our sheeld and buckler to defend vs from all Sathans blowes. For example, if Sathā tell vs that we are miserable sinners, and therfore in the state of damnation: we are to answere that our *Sauour Christ came into the World to saue sinners, & that he was wounded for our transgressions & broken for our iniquities &c. and with his stripes we are healed, and so he which knew no sin, was made sin for vs, that we might be made the righteousness of God in him.* If he say that we are subiect to the curse of the law; we are to answere that *Christ hath redeemed vs frō the curse of the law when he was made a curse for vs.* If he obiect that we are subiect to Gods wrath, we are to tell him that Christ did beare his fathers displeasure, that he might make our peace: and whereas *we were strangers and enemies, because our minds were set on euill works, he hath now reconciled vs in the body of his flesh through death.* If he tell vs that we are his bondslaues, we are to answere, that we were so indeede in time past, but our Sauour christ hath paid vnto his father the price of our redemption, & hath set vs free. If he affirme that we are vniust and therefore shall be condemned before Gods iudgment seate; we are to answere that Christ who was innocent was condemned, that we who are guiltie might be acquitted; that though we are wicked in our selues, yet we are most iust being clothed with his righteousness; that he that came to saue vs shall come to iudge vs, and therefore we neede not doubt of mercie, if wee pleade his merits forsaking the plea of our owne righteousness and renouncing all selfe confidence. If he say that we shall be held captiue of death and neuer rise

to

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to take possession of our heauenly inheritance, we are to answer that our Sauour Christ hath broken the bonds of death and led captiuitie captiue; that he is risen againe, being the first fruites of them that slept, and is ascended into heauen, to prepare vs a place there. If he object that Christ and all his benefits doe not appertaine vnto vs, for euery man shall liue by his owne righteousness, and the soule that sinneth shall die the death; we are to answer that by the spirit of God and a liuely faith, Christ is become our head and we his members, so that he is ours and we his, and our sins he hath taken vpon him, & bestowed on vs his righteousness, he is become our husband and we his spouse, and therefore as he hath communicated himself vnto vs, so likewise al his benefits, his merits, righteousness, sanctificatiō, & euerlasting happines.

Ioh. 14. 2.

Ezech. 18.

But if Sathan will not thus be answered, we are not to entertaine any further disputation with him, but to send him to our Sauour Christ who hath taken vpon him to be not onely our redeemer and our mediator and intercessor vnto God his father, but also our aduocate to pleade our cause and to answer all suites made against vs both by Gods iustice and the handwriting of the law, and also by Sathan and all his adherents. as it is, 1. Ioh. 2. 1. Seeing therefore our Sauour Christ who is the wisdom of his father hath taken vpon him the defence of our cause in all our suites, let not vs our selues be ouer busie in disputing with this wrangling sophister, but send him for an answer to our Sauour Christ who hath fully satisfied his fathers iustice, in all, which it had against vs, and cancelled the handwriting of the law, whereby we were obliged and bound, and therefore much more able is he to answer al accusations which this cauelling accuser hath against vs. Neither are we to doubt but that our Sauour will be our aduocate to pleade our cause, especially considering that it doth principally concerne himselfe, and his owne glorie and sufficiencie. For the questions and causes controuersall betweene vs and Sathan, are not about our owne worthinesse, merits, righteousness, and satisfactions, all which we renounce and cast away from vs as polluted cloutes, in respect of being any causes of our iustification and saluation:

§. Sect. 8.

That to auoyde Sathans importunitie, we must leaue to dispute with him and send him to our aduocate.

1. Ioh. 2. 1.

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but concerning Christs righteousness, merit, and the sufficiency and efficacy of his death and obedience, for the salvation of al repentant sinners which do apply them vnto themselves by a liuely faith: and therefore we may assure our selues he wil defend his owne cause against all Sathans obiections and imputations.

*¶ Sect. 9.
If we will avoid
Sathans
importunitie,
we must imploy
our selues in
holly exercises.*

But if Sathan continue his importunitie, and will admit of no answer, we are as much as in vs lieth to banish his temptations out of our mindes, and not to thinke and meditate on them: and to this end we are continually to exercise our selues in feruent prayer, desiring the Lords gracious assistance whereby wee may be enabled to withstand all the assaults of our enemy, as also to heare reade and meditate in Gods word, and diligently to vse holy conferences with our christian brethren, and painfully to imploy our selues in the workes of our callings, that so we may haue no leasure to entertaine Sathans temptations. For as a vessell which is already full can receiue no more, and whatsoeuer is powred thereinto spilleth vpon the ground: so when our mindes are replenished with holy thoughts, and occupied in godly and honest exercises, there is no roome left for Sathans suggestions and therefore as soone as they offer to enter, we presently reiect them. Whereas on the other side if we spend our times in idlenes, and doe not diligently exercise our selues in the duties of christianitie, and of our seuerall callings; then are our mindes fit groundes to receiue the seedes of Sathans temptations, and to nourish them till they bring forth the fruites of sinne: and if Sathan finde vs like emptie houses cleane swept and voyde of all holy meditations and godly exercises, he will easily enter, and if himselfe be not strong enough he will take vnto him seuen other spirits worse than himselfe, that so he may be more strong to keepe possession. If therefore we would not be overcome by Sathans temptations, let vs beware of idlenes; for when the minde is emptie of that which is good, it is most fit to receiue that which is euill.

Math. 12. 45.

But if Sathans temptations be at any time entertained into our mindes, let vs most carefully take heede that we doe not suffer

suffer them (as it were) to take vp their lodging, by reuol-
 uing them in our thoughts, not to meditate too earnestly on
 them, but rather on the preseruatiues which may strengthen
 vs against their violence; neither are we so seriously to thinke
 on Sathans obiections, as that in the meane time we forget
 how to answere them. For example, when he setteth before
 our eyes the haynousnesse of our finnes, we are not to bend
 all our thoughts to meditate and call to minde all our finnes
 both new and old, both which we haue fallen into through
 infirmitie, and which we haue willingly committed, for so
 the huge cloude of our finnes being neere our eyes, will hide
 from our sight the shyning beames of Gods mercie and
 Christs merit, though they are without comparison greater:
 but as soone as we cast one eye vpon our finnes for our hu-
 miliation, let vs cast the other presently vpon Christ Iesus
 who hath payed the price of our redemption, and suffered all
 the punishment which we by our finnes had deserued. For
 if when this fierie serpent Sathan hath stung vs with the
 sting of sinne, we spend our time in looking vpon the wound,
 and neuer thinke vpon the remedie, euen the true brasen ser-
 pent Iesus Christ hanging on the crosse: the poyson of sinne
 will so inflame our consciences, that the wound will proue
 mortall, which at the first might easily haue been cured if we
 would haue applied thereunto the precious balme of our
 Sauours blood. So when Sathan setteth before our eyes our
 owne wickednes and infirmities, to the end we may despaire
 of victorie, as being neuer able to withstand such strong
 temptations, we are not to spend our time in thinking here-
 upon, but presently to call to minde the almightie power of
 God who hath promised vs his assistance in this spirituall
 fight. So when he obiecteth vnto vs the iustice and wrath of
 God, in punishing of sinne, and the curse of the law and tor-
 ments of hell prepared for the damned; we are not ouer
 seriously to reuolue these things in our mindes; but pre-
 sently to call to minde Gods infinit mercie and Christs me-
 rits, whereby Gods iustice is fully satisfied, his wrath appea-
 sed, the curse of the law cancelled, and we made of fire brands
 of hell heires of heauen. And thus if as soone as Sathan in-

*That we must
 not reuolue in
 our mindes Sa-
 thans tempta-
 tions, but ra-
 ther meditate
 on the contra-
 rie preserna-
 tiues.*

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 fliteth the wound we apply the cure, it will neuer be mortall vnto vs; but if we let the poyson of his temptations runne in our mindes and neuer thinke of any remedie, though at the first it seemed but a small scratch, it will so inflame our consciences with scorching heate that they will afterwards very hardly admit of any cure. When therefore Sathan doth cast into our mindes his temptations, let vs repell them, and indeuour to quench them whilest they be but small sparkes: for our corrupt mindes are like vnto tinder, and Sathans temptations like the fire, and therefore if in stead of putting them out we blow vpon them, though they be but as a small sparke at the first, within a while they will increase to an vnquenchable flame which will torment our consciences with scorching heate: neither is there any thing but the blood of Christ, and the water of the spirit which will extinguish this wilde-fire when once it hath taken deepe hold on vs.

CHAP. XXIII.

How the christian being foyled by Sathans temptations may be raised againe.

6. Sect. 1.



And these are the meanes whereby the christian souldier may be strengthened and encouraged to stand in the combate of temptations. But sometimes it commeth to passe that by reason they neglect these meanes, or else doe not so carefully vse them as they should, they are foyled by Sathan, ouercome by his temptations, and led captiue vnto sinne. How therefore must the christian thus ouertaken behaue himselfe? surely he is not desperatly to cast away all hope of victorie and cowardly to yeelde himselfe to be the slaue of Sathan, lying contentedly in the chaines of sinne, without any desire or indeauour of comming out of his captiuitie: but being fallen he is to labour and striue that he may rise againe, and being taken prisoner by sinne and Sathan, he is not willingly to remaine in their bonds but earnestly to desire his freedome and libertie.

Now.

Now the meanes whereby being fallen he may rise againe, is by vnfeined repentance, when as he is hartily sorie for his sinne, because thereby hee hath displeased his louing and gracious father, and stedfastly purposeth for the time to come to leaue and forsake those sinnes, into which by the malice of Sathan and his owne infirmitie he is fallen; and by a liuely faith, when as he doth apply vnto himselfe all the mercifull promises made vnto all repentant sinners. For though faith in nature goe before repentance, yet the act and frute of faith, whereby we are assured of Gods mercie in the free forgiveness of our sinnes, alwaies commeth after.

Where by the way we may note a difference betweene the state of Gods children and the wicked: both fall into sinne very often, both also commit heynous and grieuous sinnes; yea sometimes the child of God falleth into more fearefull and horrible sinnes, than a meere worldling; but herein the chiefe difference betweene them consisteth, that the child of God after his fall is vexed and grieved, and laboreth to rise againe by leauing and forsaking the sinne which is odious vnto him; but the wicked man after his fall neuer soroweth nor grieueth, but rather resolueth to liue still in his sinne, and to commit it againe and againe with greedines and delight when he hath any occasion offered.

*A difference
betweene the
child of God
and the wicked.*

But here the weake christian whose soule is oppressed with the heauie waight of sinne will say vnto me; alas this is small comfort vnto me which you speake, neither can I hereby haue any assurance that I am the childe of God; for after I am fallen into sinne, such is the hardnes of my heart that I cannot bewaile nor be sorie for it; and whereas euery small worldly losse or crosse maketh me mourne, weepe and waile, when by my sinne I haue offended God, I cannot shed a teare nor shew any true signe of hartie sorrow; and such is mine vntowardnes and corruption that in stead of forsaking my sinne, I am readie to fall againe vpon the next occasion. And therefore I cannot haue any faith or full assurance of Gods promises made in Christ, seeing they are all limited and restrained to those sinners which repent and amend.

*§. Sect. 2.
The complaint
of the weake
christian.*

*That the desire
of Gods graces
is accepted
for the graces
which we de-
fire.*

That therefore these mourning soules may receiue some comfort, let them know first, that if they haue an earnest desire of repentance, faith, and the rest of Gods graces; if they haue a good purpose to leaue and forsake their sinnes, and to spend their liues in the seruice and worship of God: if they are displeased with their corruptions, and according to the measure of grace giuen, pray vnto God, desiring the assistance of his holy spirit, whereby they may more and more mortifie the old man, and crucifie the flesh, and the lusts thereof: if they hate the sinne they commit, and loue the good which they cannot doe: if they can grieve because they are no more grieved for their sinnes, and be displeased with themselues, because their sinnes doe no more displease them: then may they be assured that they are Gods children, who are acceptable vnto him in Iesus Christ. For he respecteth not so much our actions as our affections; nor our workes, as our desires and indeuours: so that he who desires to be righteous is righteous; he that would repent, doth repent; hee that struieth to leaue and forsake his sinnes, hee repenteth of them, as if he had left and forsaken them; they that would neuer fall, nor bee foiled by their spirituall enemies, God esteemeth as his inuincible souldiers, and valiant worthies, who were neuer vanquished. For the Lord accepteth the desire for the deede; and *if there be first a willing minde, it is accepted according to that a man hath, and not according to that a man hath not*, as it is 2. Cor. 8. 12. So he is accounted blessed, not who hath attained vnto perfect inherent righteousness indeede, but he who hungrcth after righteousness, Matth. 5. 6. that is, who hath a sence and feeling of his wants and imperfections, and withall an earnest desire to haue his wants supplied.

2. Cor. 8. 12.

Matth. 5. 6.

*§. Sect. 3.
The conditions
required vnto
that desire
which is ac-
ceptable.*

But yet we must not imagine, that euery flickering and vnconstant desire, proceeding from suddaine passion, and some extraordinary occasion, is pleasing vnto God; for so euery worldling might imagine himselfe to be in the state of grace: but vnto this desire I speake of, there are diuers things required. As first, that this desire be ioyned with an holy indeuour, and earnest struiing and labouring in the vse of the meanes,

How the Christian foyled by Satrans temptations &c. 121
meanes, whereby wee may attaine vnto those graces which
we doe desire: for it is not sufficient that wee wish for faith,
repentance, and other graces, vnlesse we indeuour to attaine
vnto them, and to this end carefully vse all good meanes or-
dained of God for the obtaining our desires.

Secondly, this desire must not be suddaine like a flash of
lightening, vanishing away as soone as it entreth into vs, but
we must constantly perseuere in it, till it be satisfied.

Thirdly, it must not bee a slight, and indifferent desire, as
though we would haue these graces, if we could easily attaine
vnto them, otherwise wee doe not greatly care whether wee
haue them or no: but it must bee very earnest, at least some-
time, though not alwayes: So as we may say with *David*:
My soule longeth after thee, O Lord, as the thirstie land. Psal.
63.1. And, *As the Hart brayeth for the riuers of water, so pan-*
teth my soule after thee, O God: as it is Psal. 42.1.

Fourthly, this desire is true, and pleasing vnto God, when
as it proceedeth from a sence of our owne want and penurie,
in regard whereof we are truely humbled. And hereof it is
compared to hungering and thirsting; in which two things
concurr, first, a sence of want which afflicteth vs, and, a de-
sire to haue it supplied.

Fifthly, it is not sufficient that we haue a continuall and ear-
nest desire of our saluation, vnlesse wee desire as earnestly the
subordinate causes and meanes tending thereunto; namely,
vocation, iustification, sanctification, faith, repentance, and
the rest of the graces of Gods spirit: for euen *Balaam* him-
selfe did wish that he might die the death of the righteous,
but his desire was not acceptable to God, because he wished
not also to liue their life: he desired to die like them, that he
might be saued; but hee desired not to serue the Lord in ho-
linesse and newnesse of life, whereby he might haue been assu-
red of saluation.

If therefore wee would haue our desires acceptable to
God, they must be ioyned with an holy indeuour to obtaine
those spirituall graces which we doe desire; they must be con-
stant, earnest, and proccede from a true sence and feeling of
our owne want, and be referred as well to the meanes, as to
the

the ende, and then the desire of grace is the grace it selfe; the desire of faith is faith; the desire of repentance is repentance; not in it owne nature, but in Gods acceptation, who accepteth the will for the deede.

§ Sect. 4.

The Christians perfection consisteth in desiring and labouring after perfection.

And in truth this is the chiefe perfection of our righteousness, when as we feele our imperfections, and labour earnestly after more perfection: for, *Christiani sumus potius affectu quam effectu*. We are Christians rather in our affections and desires, than in our workes and abilities: neither doth the Lord bestow vpon his children the full measure of his spirit and the graces thereof in this life, but onely the first fruites, which are as it were but an handfull of corne in respect of the whole field; and the earnest to assure vs of the rest, which is but as a peny in respect of many thousands, which are confirmed vnto vs thereby, as the Apostle speaketh Rom. 8. 23. 2. Cor. 1. 22. and 5. 5.

Rom. 8. 23.
2. Cor. 1. 22.
and 5. 5.

True it is indeede that God bestoweth his spirit and the graces thereof vpon some of his children in greater measure, and vpon some in lesse, euen as the first fruites may be a greater or lesser handfull, and the earnest is sometimes a peny, and sometimes a shilling, sometimes more and sometimes lesse; but yet the greatest measure which any receiue, is but as an handfull of the first fruites, and an earnest peny in respect of the maine summe and full measure, which the Lord hath hereby assured vs that he wil bestow vpon vs in his kingdom: and hee that hath receiued the least earnest, hath as full and perfect assurance of the whole bargaine, which God hath couenanted to make good vnto vs, as he who hath receiued the greatest, according to the nature of an earnest, to which the measure of grace here receiued is compared.

But wherein doth this measure of grace and chiefe perfection of a Christian consist in this life? Surely, not in their workes, for they are all imperfect, and so full of corruptions that they are odious in Gods sight, being considered in themselves, and examined by the rule of his exact iustice; neither in their inherent righteousness, and begun sanctification, for when they are at the holiest they are polluted with the reliques of originall corruption, which bring foorth the fruites of

of actuall transgressions, and make vs vnable to doe the good we would, in that manner and measure which we should, and therefore those which are most righteous are not in this respect acceptable to God: but herein the perfection of a christian consisteth, when as seeing his imperfections, wants and sinnes, he is grieved and truly humbled with the sight and sense of his owne miserie and wretchednesse, and disclaiming and reiecting his owne righteousness and good workes, doth flee vnto our Sauour Christ, hanging after his righteousness, and by a liuely faith applying vnto his wounded soule his merit and obedience, doth looke for saluation in him alone; and lastly, when as in obedience to his commandement, and in true thankfulnes for his infinite mercies he hath an earnest desire to glorifie his name, by a godly and Christian life, straining and endeavouring continually to forsake his sinnes, to mortifie his corruption, and to attaine vnto more and more perfection in righteousness and holines. For, *Maxima pars Christianismi est toto pectore velle fieri Christianum*; It is the greatest part of Christianitie to desire with the whole heart to become a Christian.

If therefore we doe keepe the covenant of the Lord, nay, if we but thinke vpon his commandements, to the end we may doe them, the louing kindnes of the Lord shall endure for euer vpon vs, as it is Psal. 103. 17. 18; if we can from our harts say with good *Nehemiah*, Nehem. 1. 11. *O Lord I beseech thee let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruants who desire to feare thy name*, the Lord will heare vs indeed and graunt our requests. If with the Prophet *David* we haue but a respect to Gods commandements, with a care to fulfill them, we shal not be confounded, as it is Psal. 119. 6. 119. 6. If wee but desire to obey Gods commandement, the Lord will accomplish our desire, and quicken vs in his righteousness, though we be dull, yea dead vnto all goodnesse, as it is vers. 40. If with the Apostle *Paul* wee doe the euill which we would not, and consent to the law that it is good, delighting therein in the inner man; then though we are with him led captiue vnto sinne, yet it is not wee that offend, but sinne that dwelleth in vs, that is, our old man, our corrupt and vnergenerate

*That neither
the name, nor
actions of the
flesh, can pro-
perly be ascri-
bed to the spiri-
tuall man.*

generate part, which cannot fitly be called by our name, because it is mortified already in some measure, and shall be fully abolished by the spirit of God; neither doth it live the same spirituall life with vs, seeing it is not quickened by the same spirit: and therefore as those who haue diuers soules, which giue vnto them life and motion, are themselues diuers and also called by diuers names; so the new and old man liuing as it were by diuers soules, the one being quickned with Gods spirit, the other by Sathan (whereof it cometh to passe, that the more the one liueth the other dieth, the more strong the spirit is, the weaker is the flesh; and the actions of both are quite contrarie) therefore they may fitly be called by diuers names: neither can the actions of the flesh be ascribed to the spirit properly, seeing they are contrarie the one to the other. For as if a science of a crab tree, and another of a pepin tree being grafted into the same stocke doe both bring forth their seuerall fruites, the one crabs, the other pepins, it may fitly be said this tree bringeth forth either pepins or crabs, because they grow in the same stocke; but yet it cannot be truly said that the crab tree science bringeth forth pepins, or the pepin science crabs: so because the flesh and the spirit are ioyned together in the same bodie and soule, we may in this respect say that this man sinneth, or doth that which is good; but yet whē we speak of the regenerate or carnall man properly and seuerally, as we cannot truly say that the flesh doth any good, so neither can we truly affirme that the spirit and regenerate man doth commit that which is euill, but (as y^e Apostle speaketh) sin which dwelleth with him. And though the flesh be the farre greater part, yet doth it not denominate & giue the name to the christian & his actions, because it is partly mortified, partly in mortifying, and partly to be mortified, that is, deputed and destinated to death and destruction; and also because it is the worse and more vnworthie part without compare, and consequently not to giue the name: for as wine mixt with water is called still wine, though the water exceede the wine in quantitie, because it is the more excellent substance; so the flesh being mixt with the spirit, though it be in greater quantitie, it doth not giue the

the name to vs and our actions, but the spirit, as being our most excellent and worthie part; and of it wee are called spirituall, regenerate and new men, though the least part be spirituall, regenerate and renewed.

If therefore we are regenerate, and haue in vs the spirit of God, and the graces thereof in the least measure, wee may boldly say with *Paul*, that it is no more we y do offend God, but sinne that dwelleth in vs, neither shall we receiue punishment but the flesh, that is, our vnregenerate and corrupt part, which shall be mortified and fully abolished by the spirit of God; as for the spirituall and regenerate part, it shall daily bee more and more strengthened and confirmed in the spirituall life, and the more punishments, afflictions and torments the flesh hath inflicted on it, the more shall the spirituall man grow vp in grace and goodnes, till our corruption being by little and little mortified, and in the end fully abolished by death, we shall be perfect men in Christ, liuing a spirituall and euerlasting life in all glorie and happines in his kingdome. When therefore the Lord suffreth Sathan to afflict vs in our goods, bodies, and in our soules and consciences as hee did *Iob*, it is not because hee hath forsaken vs and giuen ouer his whole interest hee hath in vs to this wicked spirit, but, as the Apostle speaketh in another matter, he deliuereth vs unto *Sathan* (to be afflicted) *for the destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus*, 1. Cor. 5. 5.

It may be that the worke of mortification and regeneration doth goe slowly forward, and the Lord may for a time let our corruptions beare great sway in vs, to the end he may hereby truly humble vs with the sight of our infirmities, and take away from vs all selfe-confidence, presumption and cause of boasting, and cause vs wholly to relie vpon his mercie and Christs merits: but though it go on slowly, yet it shall goe surely, because it is not begun and continued by our selues, for we cannot so much as thinke a good thought; but all our sufficiencie is of God, as it is 2. Cor. 3. 5. neither can we so much as will and desire that which is acceptable in Gods sight, for it is he that worketh in vs the will and the deed, euen of his good pleasure, as it is Phil. 2. 13. And therefore these

holie

§ Sect. 5.
Though our spirituall growth be slow, yet it is certaine.

2. Cor. 3. 5.
Phil. 2. 13

holie desires, which are the beginnings and first fruites of regeneration, being the worke of Gods spirit; he will finish and perfect that which he hath begun, till at last we be fully freed from our corruption, and indued with vnspotted holines and sanctification. According to that Phil. 1.6. *I am perswaded of this same thing, that he who hath begun this good worke in you, will performe it untill the day of iesus Christ.* For as with the Lord himselfe *there is neither change nor shadow of change,* Iam. 1.17. Mal. 3.6. so also *are his gifts and calling without repentance:* as it is Rom. 11.29.

Phil. 1.6.

Iam. 1.17.

Mal. 3.6.

Rom. 11.29.

§. Sect. 7.

If we earnestly desire perfectiō, the Lord will perfect vs, and in the meane time pardon our imperfections.

If therefore we haue but a desire to forsake our sinnes, and to attaine vnto true sanctification, this desire is Gods worke, which he wil finish & accomplish, according to that Psal. 145. 19. *He wil fulfill the desire of them that feare him.* For if the Lord doe euen presse vpon vs whilest we doe not desire his companie; if hee stand waiting and knocking at the doore of our hearts, calling and crying vnto vs that we will open and giue him entrance: when his holie spirit hath inflamed vs with true loue of him, and opened our hearts with an earnest desire to haue him enter, will he now thinke you goe away and refuse to come in when wee inuite him? Nay assuredly, for he hath promised the contrarie, Reuel. 3.20. *Behold (saith he) I stand at the doore and knocke: if any man heare my voice and open the doore, I will come in vnto him and sup with him, and he with me;* that is, I will make him a rich banquet of my heauenly graces, and giue him to drinke the water of life, of which whosoener drinketh shall neuer be more a thirst, but it shall be in him a well of water springing up into everlasting life, as our Sauour speaketh Ioh. 4.14. So our Sauour Christ calleth such as thirst vnto him, *If any man thirst, let him come to me and drink;* And, *I will giue to him that is a thirst of the well of the water of life freely.* If therefore we haue a thirsting desire after Gods spirit and the graces thereof, we shall in Gods good time be satisfied, and filled with the full measure of them. And in the meane time though our infirmities be neuer so great and manifold, yet in Christ God wil be well pleased with vs, when as our corruptions do displease our selues, so that we earnestly desire to be freed from them, and to serue the Lord in righteousness

Ioh. 7.38.

Reu. 21.6.

teoulnes

teousnes and holines of life. For the Lord esteemeth more of our will than of our deedes, and of our holie endeouour, than of our best workes, because this is the seruice and sacrifice of our hearts, wherewith aboue all other things hee is most delighted: and therefore, *Da cordi Deo & sufficit*, Giue thy hart to God and it sufficeth, Prou. 23. 26.

For the Lord is our most gracious father, whose loue farre exceedeth the loue euen of tender mothers, Esa. 49. 15. Looke therefore what affection the tender father or mother beareth and sheweth towards their childe: and such, nay infinit more will the Lord shew towards vs, as himselfe professeth Mal. 3.

17. *And I will spare them, as a man spares his owne sonne that serueth him.* Now we know that if a child endeouour to do his dutie, and strue to doe his best, though through want of power or skill hee is not able to doe as he would, those things which his father inioyned him; there is no louing father but will winke at his imperfections, and accept his wil; commending his obedience and dutifull endeouour, though the worke in it self deserue no commendations: how much more therefore will our heauenly father, whose loue is infinite and without all compare, be wel pleased with vs in the midst of our infirmities, if we haue a desire and care to serue him?

The Lord is our shepheard, and we his flock and the sheep of his pasture; as it is Psal. 23. 1. and Ioh. 10. Now if a sheepe be intangled in the briars, so as hee cannot follow the shepheard, though he heare his voyce calling vnto him, yet if hee struggle and strue to come out to the vntermost of his power, and bleat for the shepherds helpe, when he cannot help himselfe, hereby it appeareth that hee is one of his flocke, which the good shepheard will not suffer to be lost; whereas indeed if he want not power alone, but will also to be freed and to follow after, it is cleere that he belongeth to another sheepfold: so if when wee are intangled in the briars of our corruptions, and so hindred with our imperfections, that wee cannot follow the great shepheard of our soules Iesus Christ in the path of righteousness, which leadeth to the sheepfold of euerlasting happines, though wee heare his voyce calling vnto vs; yet if with the sillie sheepe we struggle and strue to be

Rom. 7.24.

be freed from the snares of sinne, and when wee cannot free our selues by our power, doe as it were bleate, and after our sheepish manner implore the help of our carefull shepheard; crying out with the Apostle *Paul*, (that blessed sheepe of Christ) *Wretched man that I am, who shall deliuer me from the bodie of this death*, as it is Rom. 7.24. then will our louing shepheard Iesus Christ in his good time come and loose vs, and if with strugling in the briars of sinne we are so disabled that we cannot goe, he will take vs like the straied sheepe vpon his shoulders, and carrie vs by the waies of righteousness into his sheepfold of euerlasting happinesse. Neither can it possibly be that our heauenly shepheard, who of purpose came into the world to seeke vs whilest wee were lost, and spent thre and thirtie yeeres in following and finding vs, who were wandring and straied sheepe, crying and calling vnto vs euen till he became hoarse with lowd cries, and passing thorow the thornie waies of troubles and persecution, till he had shed his precious blood, and finally laid down his life for our sakes; should now turne away his eyes and stop his cares when his sheepe desire to follow him, and earnestly implore his helpe, finding their owne weaknesse and vnabilitie to come so swiftly to him as they should.

1.Tim.2.6.

Luk.4.18.

The Lord is our Sauour and Redeemer, who hath not spared his owne precious blood, but hath giuen it to his father as the price of our redemption, that wee might bee deliuered out of the captiuitie of the diuell, in which we were detained, as it is 1.Tim.2.6. If therefore we haue a sense of our captiuitie, and a desire to be set at libertie, being wearie of our miserie, and vnwilling to stay any longer in this cruell bondage; our Sauour Christ will redeeme vs, for to this end hee came into the world, as appeareth Luk.4.18. And though like vnto poore captiues who (hauing long time been clogged with heauie bolts, and galled with strong chaines) haue their lims so benumbed and sore, that they cannot goe after they are freed out of prison; so we after we haue long been detained in Sathans captiuitie, fettered with chaines of sinne, and clogged with the heauie bolts of our corruptions, be so galled and benumbed, that wee cannot swiftly follow Christ our Redeemer

Redeemer in the waies of righteousness vnto his kingdome of glory, but halt and stumble euery step through our infirmities and weaknes; yet if we haue an earnest desire of coming after him, then surely he that hath giuen this inestimable price for our redemption, will not now leaue vs in the hands of his and our enemies; but will feede vs with the foode of his word and Sacraments, & strengthen and support vs with his holy spirit, inabling vs with the graces thereof to follow his steps, till hauing obtained full libertie wee arriue at his kingdome of euerlasting glorie.

Lastly, that I may fit the similitude to the spirituall conflict whereof we speake. If we haue an earnest desire of ouercomming our spirituall enemies, and withstanding their temptations, whereby they labour to draw vs to sinne: wee may be assured wee are Christs souldiers, how weakly soeuer we fight when we come to the encounter. For though a souldier through sickness be so infiebled that he cannot wield his weapon against the enemy: yet if hee march forward, and shew a couragious heart and earnest desire to overcome, it will hereby plainly appeare that hee is faithfull to his Captaine, and therefore hee shall receiue his pay, though at the first onset his lims should faint vnder him. And so if through sinne we haue our spirituall man so weakned, that he is ready to faint at the first encounter with our spirituall enemies, yet if we march vnder Christs standerd, and fight the battailes of the Lord of hostes, hauing an earnest desire euen aboue our strength to overcome our enemies, surely Christ our grand Captaine will acknowledge vs for his souldiers, and will giue vs our pay, euen a crowne of victorie: and seeing his power is omnipotent and his loue incomprehensible, we may make sure account that if in the fight wee receiue a foile, hee will stand ouer vs to defend vs with the shield of his prouidence and raise vs vp againe; yea if we be taken prisoners and led away captiue by sinne and Sathan, hee will rescue and deliuer vs. There is no discredit accreweth to a souldier by receiuing wounds, or by being by vnresistable violence taken prisoner; nay rather it argueth his valour, and sheweth that the inuincible courage of his minde doth farre surpassie the weak force

§. Sect. 8.

*That these are
Christs souldiers who haue
a desire of ouer-
comming their
spirituall ene-
mies.*

of his bodie; but rather hereby is a souldier disgraced, if either he dare not march into the field, or being entred the battaile doth shamefully flee away, or cowardly yeeld vnto the enimie: so in this spirituall warfare it is no dishonour to receiue foiles and wounds of our spirituall enemies, for the most valiant souldiers that euer fought the Lords battailes, haue sustained the like: nay if in the fight they be taken prisoners, yet so they resist to the vttermost of their power, and shew an earnest desire to be out of the captiuitie of sinne and Sathan, this is acceptable to their captaine Christ, and he will in pitie and compassion restore them to libertie. But if rather than they would endure the danger of the fight, they professe themselves friends to sinne and Sathan; or if hauing professed themselves Christs souldiers, they at the first encounter of their spirituall enemies tempting them to any sinne, doe forsake Christs standerd shamefully, or cowardly yeeld to sinne and Sathan, voluntarily liuing in their slauerie without desire of liberty: then either they shew themselves notable cowards, worthie to be cassered out of Gods campe: or traitorous rebels, who though outwardly they made a profession that they were Christs souldiers, yet in heart they desired to serue Sathan.

§ Sect. 9.

Here therefore is encouragement for the weake Christian, who is discouraged and ashamed to looke his Redeemer Iesus Christ in the face, because of the manifold foiles which he receiueth in this spirituall combat; for howsoeuer before the fight of temptations he resolueth manfully to make resistance and to ouercome, yet when the diuell strongly assaulteth, the world flatteth or frowneth, and the flesh treacherously betraieeth him, fighting secretly with whole legions of vnlawful lusts against the spirit, then is hee foiled and often taken captiue of sinne: But let such to their comfort know, that if they continue their earnest desire of fighting still the Lords battailes, and ouercomming their spirituall enemies, they are accepted of Iesus Christ, and in the end hee will giue them strength to obtaine a finall victorie.

And that their manifold foyles and grieuous wounds which they receiue of sinne and Sathan may not discourage them;

let

let them consider that neuer any entred the battaile (our chiefe captaine Christ excepted) but they haue beene subiect to the like. *Adam* who was the strongest champion in his owne strength that euer entered the lists, was ouerthrowne at the first encounter, and taken captiue of sinne: in which bondage he should euer haue remained, had not Christ redeemed him. *Noah* was overcome with drunkennes; and *Lot* added therunto incest. *David* a notable souldier in fighting the Lords battailes; was made a slaue to his owne lusts. *Peter* a stout champion, ranne away and forsooke his master. In a word there was neuer any that liued, who haue not been foyled by Sathan, and wounded with sinne. One perhaps receiue more and deeper wounds, or is longer held captiue in the chaines of sinne than another; but none haue escaped altogether. And those who haue receiued the most grievous hurts, so they haue an earnest desire to haue those wounds healed which sinne hath made in their consciences, to the end they may be enabled to renew the fight against their spirituall enemies; may assure themselues that Christ the good Samaritane and their most carefull captaine, will power the oyle of his grace and mercie, and the precious balme of his blood into their woundes, which will as easily cure them, though they be many and greisly, as if they were but few, and (as it were) but small scratches.

That Gods most valiant souldiers haue receiued foyles.

And so much concerning the first consolation which may serue for the comforting and raising vp of those who are fallen. In the second place wee are to consider that Sathan foyleth vs and causeth vs to fall into sinne, not at his pleasure nor by his owne absolute power, but because the Lord hath said, thou shalt thus pteuaile, for the further manifestation of my glorie: for therefore the Lord doth leaue his children sometimes to themselues, so that being assaulted by Sathan they fall into sinne, and bewray their infirmities and corruption; to the end he may shew hereby and declare the riches of his power, mercie, and goodnes, which otherwise would not so manifestly appeare. And this the Apostle plainly sheweth, 2. Cor. 12. 8. 9. 10. where he saith that he besought the Lord thrice that he might be deliuered from the pricke in

§. Sect. 10.

That Sathan preuaileth against vs not by his absolute power, but by Gods permission.

2. Cor. 12. 8. 9.

the flesh and the messenger of Sathan, which did buffet him : but the Lord returned him this answer, my grace is sufficient for thee, for my power is made perfect through weakness; after which answer received, the Apostle quieteth himselfe, notwithstanding his infirmities, nay glorieth in them, rather than in his revelations, as he professeth saying, Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

*That the Lord
suffereth vs to
fall for the ma-
nifestation of
of his owne po-
wer, mercy and
goodnesse, and
for our humi-
liation.*

Though then our infirmities be great and our falles many, yet are we not to be altogether discouraged thereby, seeing it is the will of God that we should thus bewray our infirmities and corruptions, to the end his power mercie and goodnesse, may be made the more manifest, and that both vnto our selues, and vnto others. For such is our spirituall blindness and secret pride, that if we should alwaies alike withstand the temptations of Sathan, without receiving any foyle, and neuer fall into any sinne, we would be readie to thinke that we stood by our owne strength, and so ascribe the praise of victorie to our selues, thereby robbing God of the honour due vnto him : and also for the time to come, we would rely vpon our selues rather than on the Lords assistance; than the which nothing could bee more dishonorable vnto God, nor pernicious vnto our owne soules. But when as in the spirituall combate of temptations, we sometimes stand and sometimes fall, sometimes resist those assaults which are strong and violent; and another time faint and yeeld in the lightest trials: this maketh it apparant that it is not our owne power, which in it selfe is not much vnlike at all times; but the power of God, which sustaineth vs sometimes, that we may not be wholly discouraged; and sometimes withdraweth it selfe, that we may by receiving foyles learne to know our infirmities, and wholly to rely our selues on the Lords assistance, returning all the praise of victorie to the Lord, who onely hath sustained vs. As therefore our infirmities in respect of our selues, should serue to abate our pride, and to worke in vs true humiliation and vtter despaire in our owne strength: so in respect that they shew vnto vs the Lords power supporting vs, they should the rather incourage

rage vs to fight the spirituall combate, with assured hope of victorie, seeing it is manifest that we stand not by our owne power, which like a broken staffe or crackt weapon would faile vs when we did most trust and rely vpon it, but by the almightie power of God, against which neither Sathan nor the gates of hell can any iot preuaile. And in this regarde wee may well reioyce in our infirmities with the Apostle *Paul*, because by reason of them it more manifestly appeareth that the power of Christ dwelleth in vs, which is able to defend vs from Sathans malice and violent rage, not onely when we stand manfully in the encounter, but also when we are foyled and put to the worst.

Yea in this respect the more weake and full of infirmities the poore christian is, the more is the praise of Gods glorious might manifested and magnified; for when Sathan, who is so malicious puissant and pollitike an enemy, hath long time assaulted a feely weake man or woman, and yet cannot wholly preuaile, but returneth away foyled and ouercome; it must needes be confessed that they are assisted and strengthened by some superior power which farre excelleth Sathan in strength and pollicie: whereas it seemeth no such wonder when as the strong christian, who hath obtained a great measure of knowledge, faith, and other graces, giueth Sathan the repulse; neither are men so readie to ascribe the praise of victorie to the Lord, because his immediate power and helping hand doth not so manifestly appeare; although in truth their victorie also commeth wholly from him, for without his gifts and graces, they were as feeble and vnable to stand as the weakest; but yet the weaker and smaller the meanes are, the more manifest is the Lords power and wisdom, who hereby doth accomplish things which are aboue the power of men and Angels. For example; the power and goodnesse of God appeareth great, when as he prouideth for vs foode conuenient, and giueth strength thereto to nourish and sustaine vs; and yet it is more manifest, when as he so strengtheneth vs by vertue of one meale that we neede no more in fortie daies, as he did *Elias*; but then it shineth as it were in his full strength, when as he sustaineth vs without

§. Sect. II.

*Gods power
most cleerely
appeareth in
our weakenes.*

Psal. 144. 1.

any fooode at all, as he did *Moses* and our Sauour Christ. So it is made manifest when as he giueth vs victorie ouer our enemies, though there be some equalitie in the numbers, and other preparations, for it is he that *teacheth our hands to warre and our fingers to fight*: but it is more euident when as our number is small, as when he deliuered the Israelites by *Gedson* and his three hundred men, from an innumerable armie; and ouercame the whole host of the Philistines, by the weake meanes of *Jonathan* and his armour-bearer: but then it is most cleere and manifest, when as he ouercommeth our enemies by his owne immediate power, as he did the *Aegyptians* in the red sea, and the host of *Senacherib* at the siege of *Ierusalem*. And so when he giueth the strong christian who is full of grace, victorie ouer Sathan, his power appeareth; for vnlesse he were strengthened with his graces, he could not stand: but when one who seemeth in his owne eyes destitute of grace, and full of sinne and corruption (so, that he plainly seeth that he is altogether vnable to withstand the least assault) is notwithstanding so supported by Gods almightie hand, and immediate power, that he doth not onely stand in the battaile, but in the end obtaineth victorie; hereby the power and goodnesse of God most cleerely appeares to themselves and all the world. Seeing then our sinnes and falles do shew vnto vs our owne infirmities & weakenes, and these doe declare Gods vnresistable power and might, which notwithstanding our feeblenesse doth vphold vs: therefore let vs so despaire in our selues, as that thereby we may be mooued to rely wholly vpon the Lord, hauing so much more hope of victorie, as the strength of God excelleth the strength of man; let vs be so humbled with a true sense, and sorrow for our owne infirmities and corruption, as that in the meane time we may receiue more sound consolation and true ioy, because we stand not by our owne strength, which euery hower would faile vs, but by the power of Gods might: and therefore though Sathan and all the power of hell conspire and bande themselves against vs, yet shall they not preuaile; and though they foyle vs, yet shall they neuer finally ouercome; for he that is with vs is stronger than all they who are
against

against vs; and the greater our weaknesse is, the fitter occasion shall the Lord haue of shewing his omnipotent power in giuing vs victorie.

But if hauing bewrayed thine infirmities, and gotten a foyle in the spirituall conflict, thou presently be discouraged and despaire of victorie, surely it is a manifest signe that thou diddest trust too little in Gods assistance, and too much in thine owne strength, which because it hath failed, thou hast cast away all hope: and the greater thy horror and despaire is which followeth thy fall, the greater was thy selfe-confidence, and the lesse thy affiance in God. For he that altogether relieth vpon the Lords assistance, and wholly distrusteth his owne strength, when he falleth in the time of temptation, is not much astonished with any great wonder, knowing that through his owne infirmitie and weakenes, he is most apt to fall when God leaueth him to himselfe; neither is he vterly discouraged and ouerwhelmed with despaire, as though now there were no meanes to stand in the spirituall combate, and to obtaine victorie; but hating and with a peaceable and quiet sorrow mourning for his sinne, because thereby he hath dishonored his God, and offended his diuine maiestie, he doth not abate his hope; but with lesse confidence in himselfe and more confidence in God, he renews the fight against his spirituall enemies, with vndanted courage; knowing that the Lord in whom he trusteth and wholly relieth will neuer faile him. And therefore let vs no more rest in our selues, if euer we would inioy the peace of conscience, or would haue any assurance of the Lords assistance; for he will be all in all, neither can he abide any sharing in the glorie of the victorie: and therefore so long as we trust in our owne strength, and fight with our owne forces, he will withdraw his helpe, till our often falles and foyles haue taught vs to know our owne infirmities and corruptions, that so despairing wholly in our owne strength, we may peaceably rest wholly vpon his almightie power, and promised assistance.

Lastly, let those who are truely humbled in regarde of *§. Sect. 12.* those foyles which they receiue in the spirituall conflict, comfort themselves by the experience of Gods loue, care, and

*Horror, feare
and despaire,
following our
falles, argue
our diffidence
in God, and
selfe-confi-
dence.*

*The last conso-
lation, taken
from the ex-*

*perience which
we haue had of
the Lords as-
sistance.*

goodnesse, both in others and in themselves; for how many haue been cast downe as well as they, and yet haue in the end been raised vp? how many haue sorrowed and mourned, that now reioyce and haue receiued comfort? how many haue taken notable foyles and grievous falles in the spirituall conflict, and yet in the end haue obtained victorie? In a word, who hath depended vpon the Lord, and hath been reiected? who hath been truely humbled, and hath not been comforted? who hath fought against their spirituall enemies, and hath not by the Lords assistance overcome? And is the Lords arme now shortned, or are his mercies come to an end? hath he forgotten to be gracious, or hath he shut vp his louing kindnes in displeasure? Nay rather say it is thine owne infirmitie, for the Lord is the same he was, without change or shadow of change, and therefore as he hath comforted and strengthened and giuen victorie vnto others, so will he comfort and strengthen and giue vnto thee a famous victorie ouer thy spirituall enemies, if thou wilt depend vpon him and waite his leasure.

But if this will not comfort thee when thou hearest of Gods mercie and assistance in supporting others, yet at least let thine owne experience confirme thee in the assurance of Gods loue and succor: for, hast thou not indured many assaults of thy spirituall enemies, and yet thou standest in the encounter? but I pray thee by whose strength? surely not thine owne, for thou art weake and feeble, and thine enemies strong and mightie, and therefore able to destroy thee euery minute, if the Lord did not support thee by his almightie power. Hast thou not also receiued many foyles, and bewrayed notable corruptions, and yet thou art not quite overthrowne nor swallowed vp by thy sinnes? And who hath preserved thee? surely not thy selfe; for if thou canst not stand against Sathan whilest thou art fighting, much lesse couldst thou rise vp againe when thou art cast downe; but it is the spirit of the Lord who hath raised thee vp by vnfeined repentance, and hath renewed thy strength, so that againe thou art readie to withstand and resist Sathan and his temptations. Why therefore shouldest thou feare least Sathan will in the
end

end ouercome and destroy thee? why shouldest thou doubt
of the Lords assistance in the time to come, of which thou hast
had sufficient experience in times past? seeing himselfe is vn-
changeable and his gifts without repentance, and therefore
those whom he hath defended he will defend, those that he
hath once raised vp, he will euer raise vp, and to whomsoever
he hath giuen grace to withstand their spirituall enemies,
to those he will continue and increase his grace, till
in the end they haue a finall victorie, and
the crowne of victorie, euer-
lasting glorie.

The end of the first booke.



THE SECOND BOOKE, INTREATING OF SATHANS speciall and particular temptations, which he suggesth against the seuerall causes of our sal- uation; and of the answers whereby they are to be refuted and repelled.

CHAP. I.

*Answers to those temptations of Sathan, whereby he perswa-
deth carnall men of Gods loue.*

§. Sect. 1.

*That Sathans
temptations
impugne all the
causes and
meanes of our
saluation.*



And so much concerning the common af-
fections of the Christian conflict, namely
his manfull withstanding Sathans en-
counters, and also his fainting and falling
into sinne. Now we are to speake of the
speciall temptations themselves, and the
meanes whereby wee may be strengthe-
ned against them. Where first wee are to consider that Sa-
thans temptations are not alwaies one and the same, neither
impugne one or two points onely of our faith and religion;
but as the causes and the meanes of our saluation are mani-
fold, so also doth he gather manifold obiections against eue-
rie one of them, if they truly appertaine vnto vs, that so hee
may impugne and race our faith; or els doth fill vs with vaine
presumption, perswading vs that all the causes and meanes
of saluation concurre together in vs, when as in truth wee are
voide and destitute of them all.

Let vs therefore consider of the seuerall causes of our sal-
uation, and obserue what temptations Sathan suggesth in
our

our minds against euery one of them. The first and principall cause of our saluation is Gods eternall loue and immutable goodwill, wherewith he hath loued his creatures from before the foundations of the world were laid; the which loue and goodwill in himselfe did moue him to elect them to saluation, whom he so loued without any deserts in themselues: for how could they deserue any thing at Gods hand before they were? or what good could the Lord foresee in them, but that which in his eternall counsaile hee purposed to bestow and impart vnto them?

First therefore we will speake of those temptations which concerne the loue of God towards vs, which are of two sorts; the first leading vs to vaine presumption and carnall securitie; the other, to horreur and desperation. For if Sathan see men liuing in carnall securitie, frozen in the dregges of their finnes, so as in truth there is no signe that they are beloued of God; he will perswade them that they are highly in his fauour and loue, and therefore though they runne on in their wicked courses, yet they shall be saued. Doeſt thou not perceiue (will he say) that God dearly loueth thee? Why, consider that hee hath made thee one of his chiefeſt creatures, whereas otherwise hee would haue made thee a toade or serpent; he hath also like a tender father preserued and nourished thee from thy infancie, and which is more, he hath sent his dearly beloued sonne to die for thee, and hee hath made choise of thee amongst many others to be a member of his Church, where thou inioyest the preaching of the Gospell, and the vse of the Sacraments, to the end thou maiſt be assured of thy saluation without all question or doubting. Neuer therefore take care nor trouble thy selfe concerning thy saluation, vse not such strictnes and precisenes of life, but take thy pleasure, and follow those delights which the Lord hath bestowed vpon thee as pledges of his loue; for thou art not now a slaue but a sonne, and therefore maiſt more freely follow thine owne desire, and vse thy libertie: cast away all seruile feare, which maketh thee take such paines in vsing all meanes whereby thou maiſt be assured of saluation; for thou art assured of the principall, namely of Gods loue, and therefore

Sathans temptation whereby he perswadeth carnall men that they are beloued of God.

fore thou needest not to doubt of the rest, nor to debarre thy selfe of thy pleasures, spending thy time in feare and care, to the end thou maist get the assurance of that which thou needest not to call into question.

*The answer to
the former
temptation.*

And thus doth the diuell fill men with presumption, and lull them asleepe in carnal securitie to their vtter destruction; and therefore it behooueth vs to arme our selues against him, that we be not circumuented. And to this end let vs consider that Gods loue goeth not alone, neither is it idle in those whom he loueth; but as the first linke of a chaine draweth all the rest of the chaine with it, so the loue of God, which is the first cause of our saluation, is accompanied with all the other causes which are subordinate thereunto; for whom God loueth, them he electeth; whom he electeth, those in his good time he calleth; whom hee effectually calleth, them he iustifieth; and whom he iustifieth, those hee sanctifieth: if therefore we be not sanctified, we are not iustified; if wee are not iustified, we are not called; if we are not called, we can haue no assurance that wee are elected, nor yet of Gods loue and fauour; and consequently whosoever liue in their blind ignorance, in their infidelitie, and wallow themselves in the filthie puddle of their sinnes, without any true sorrow for those which are past, or any good purpose of heart to forsake them in the time to come; they can haue no assurance of Gods loue, but are rather iustly to feare least they are in the number of those whom the Lord hath eternally reiected, if they continue in this their miserable and desperate estate.

§. Sect. 2.

Temporall benefits no infallible signes of Gods loue.

Neither let Sathan bewitch them with that vaine opinion of Gods loue towards them, because of those generall benefits, which like the raine and Sunne-shine are bestowed both vpon the good and bad; for what in this respect can they promise more to themselves than *Esa*, and *Saul*? Were not they created men according to Gods own likenes? were they not preserued and nourished by God, and that more liberally than many of Gods owne children? For *Esa* had so much that he professed to his brother *Iacob* that he had enough, and was attended vpon by foure hundred men. And was not *Saul* a mightie King, who had all at commaund? Were not all these

these in the Church of God, and outwardly enioyed the word and Sacraments as well as any other; and yet God himselfe saith that he hated *Esau*, and had reiecte*d* *Saul*. And therefore let vs neuer bragge of our assurance of Gods loue, because of these outward and common benefits which he indifferently bestoweth both vpon the elect and reprobate; but if we would be assured indeed of Gods loue, let vs looke into our selues, and consider if he haue bestowed vpon vs his spirituall graces, faith, hope, patience, loue of him and our brethren, true repentance for our sinnes, and holinesse of life and the rest; and then by the fruites of sanctification we may be assured that we are sanctified, and consequently iustified, called, elected, and eternally loued of God.

And thus doth Sathan falsely perswade the carnall man that he is highly in the loue and fauour of God: but contrariwise when he assaulteth the weake Christian, hee changeth his copie, and goeth about to perswade him that he is not beloued of God, but subiect to his wrath and heauie displeasure. And this he inforceth by two sorts of arguments: the one drawne from his manifold corruptions, whereby hee is vnworthie of Gods loue; the other from those grievous afflictions and crosses which the Lord in this life inflicteth on him; both which he thus vrgeth against him. Canst thou vild wretch conceiue the least hope that thou art beloued of God? Why, doe but take a view of thy selfe, and thou shalt see that originall corruption hath ouerspread both thy bodie and soule like a filthy leprosie; vnto which thou hast added actuall transgressions more in number than the haire of thy head, or the starres of heauen; for daily, nay hourelly thou omittest some dutie which thy God hath commanded thee, and committed some sinne which hee hath forbidden. Can therefore the Lord, who abhorreth wickednesse, loue the wicked? canst thou obtaine his fauour, and yet doest nothing but displease him? He that loueth God keepeth his commandements; but thou by transgressing them all, doest shew that thou louest him not: and will the Lord loue them who hate and rebell against him? Can iustice it selfe loue wickednes, and perfect holinesse impure corruption? No verely; for in his word hee hath

§. Sect. 3.

*How Sathan
perswadeth
weake chris-
tians that they
are not beloued
of God.*

hath threatned his wrath against all such notorious sinners, and hee is no lesse true in his threatnings than in his promises.

But if all this will not perswade thee that the Lord abhorreth thee, yet at least bee perswaded by thine owne experience. For, hath not thy iust God begunne already to make thee taste the cuppe of his wrath, of which hereafter thou shalt drinke in full measure; hath hee not spoyled thee of thy goods, taken away thy good name, made thee an abiect amongst men, afflicted thee in body with grievous and continuall sicknesse, and filled thy soule full of horror and despayre? Is not thy conscience stung with sinne, and hath not the poyson thereof drunke vp thy spirit? Doeſt thou not plainly apprehend his wrath, and is not thy soule as it were set vpon the racke, so that there is not one part of thee, either of body and soule which is not full of misery and wretchednesse. Doe not therefore fondly flatter thy selfe with a vaine opinion of Gods loue, but belecue, if not my words, yet at least thine owne senses; and seeing thou hast no hope of Gods loue, if thou beeſt wise loue thy selfe, follow thy pleasures, eate and drinke and cheere vp thine heart, and doe not vainely macerate and turmoyle thy selfe in labouring after impossibilities, and in struiing for the assurance of Gods loue, of which, when thou hast done what thou canst, yet shalt thou neuer be assured.

*§. Sect. 4.
How we may
answere the
former temptation.*

And thus you see the manner of Sathans temptations, whereby he laboureth to perswade vs that we are out of the loue and fauour of God; against which we must most carefully arme our selues, as being most odious and iniurious vnto God, and most pernicious vnto our owne soules. It is most iniurious vnto God, if we doubt of his loue towards vs, seeing he hath giuen vs innumerable pledges and most certaine testimonies thereof, and omitted nothing which might doe vs good. He hath created vs after his owne image, he hath continually preserued and sustained vs, giuing vs our meate in due season, and oft times hath succoured and defended vs before we craued his helpe; but which is more, he hath giuen his dearly beloued sonne to dye a bitter death,

to

to redeeme vs out of the hands of our spirituall enemies: and to the end we should be made partakers of Christ and all his benefits, he hath giuen vs his word, and made his couenant with vs, that in Christ he will be our God, and we his people, he our father, and we his children: And least yet there should be any place left to doubting, he hath added to his word, his sacraments, which like seales may assure vs of his loue and fauour. What iniurie therefore shall we offer vnto God, if notwithstanding all this we doubt of his good will, of which he hath assured vs by so many pledges, testimonies and seales? We know that a kinde friend will take it most vnkindely, if after he hath heaped vpon a man innumerable benefits, and shewed all testimonies of true loue, hee notwithstanding doubt of his good will, and suspect his friendship: and so surely the Lord will take it ill at our hands, and thinke himseife much abused, if after he hath bestowed such infinite benefits, euen his dearly beloued sonne to dye for vs, we now suspect his good will, and growe ialous of his loue; if we doubt of his loue, who is loue it selfe, as the Apostle speaketh, 1. Iohn 4. 8.

But against this which I haue said, there are two obiections, *§. Sect. 5.* the first is made by the worldling, the other by Sathan. The worldly man will say, that the Lord hath made him also partaker of all these benefits, and therefore there is no cause why he should doubt of his loue; nor any reason why he should be censured or condemned for his faith. I answere, that he is not reprehended for his perswasion of Gods loue, nor for his assurance of Gods promises in Christ; but for his boasting of this faith, perswasion, and assurance, whereas there is nothing in him in truth but a dead carcase of faith, carnall security, and vaine presumption. For true faith purifieth the heart, Acts 15. 9. and worketh by loue, Gal. 5. 6. it is plentiful in good workes, and prouoketh vs to performe all good duties to God and our neighbours: and it is impossible that wee should be truly perswaded of Gods loue, and not loue him againe: it cannot be that we loue God, if we shew no care in glorifying his name, by letting our lights shine before men, nor any desire to performe obedience to his will. For as our

That carnall men haue no assurance of Gods loue though they boast thereof.

Sauour

144 *Sathans temptations, whereby he perswadeth &c.*

Sauour faith, *He that loueth me keepeth my Commandements, and he that loueth me not, keepeth not my words*, as it is Iohn 14. 23, 24. If therefore we liue in our sinnes without repentance, if we make no conscience of our waies, and shew no zeale in glorifying Gods name; if our faith be destitute of the fruites of good workes, then is our perswasion but fond presumption; our assurance, carnall securitie; our faith dead, and like a carcase which breatheth not, as *Iames* speaketh, chap. 2. 26. Wee doe not then reprehend any for being perswaded of Gods loue, gathering his assurance out of Gods manifold mercies, and innumerable benefits bestowed on his Church: nay, contrariwise wee affirme that notwithstanding all our sinnes and vnworthinesse, we are to be perswaded of Gods loue in Christ, yea, and to belecue against beleefe, and to hope against hope, when as there is no ground or reason of either in our selues: but this we maintaine, that whosoeuer hath this assurance and faith, in the least measure begunne in him, doth truly loue God againe, and earnestly laboureth after mortification and newnesse of life; and whosoeuer is destitute of Gods loue, and liueth in his sinnes, without any sorrowe for those which are past, or purpose to leaue them for the time to come, he may well brag of his faith and assurance of Gods loue, but in very trueth there is as yet nothing in him but carnall securitie and vaine presumption.

§. Sect. 6.

That euery particular Christian may assure himselfe of Gods loue.

Secondly, the tempter will obiection that the Lord hath giuen all these testimonies and pledges of his loue vnto his Church, and that it therefore may well be assured thereof; but as for particular men, they notwithstanding may iustly doubt of his loue, seeing they haue no speciall reasons to perswade them that these testimonies and pledges were giuen vnto them. But I answere that this is a fond obiection. For what is the Church, but the whole company of Gods saints? What is it but a body consisting of many members, which are particular christians? how therefore can the whole Church be perswaded of Gods loue, if all the seuerall members doubt thereof? How can any thing belong to the whole, which belongeth not to the particular parts? as though a whole citie could be assured of the Princes fauour, and

and yet all the particular men in the citie should thinke themselves in his displeasure. Saint *Paul* teacheth vs another lesson in his owne person, saying; Gal. 2.20. *Who hath loved me and given his life for me*: he saith not, who hath loved and given his life for the Church, but for himselfe. Neither doth the Apostle here speake this by reuelation, whereby he might extraordinarily be assured of Gods loue: but he useth for his argument a reason common to all Christians; namely, that God loved him, because hee had given himselfe to death for him: whosoever therefore beleueth with *Paul* that Christ dyed for him, may bee assured also with him of Gods loue.

Secondly, if we doe not beleue that God loueth vs, wee make him a liar, for he hath professed his loue, and given vs many testimonies thereof in his word, neither doth he require any condition at our hands but that we beleue him. For his mercifull promises doe not exclude any for their unworthinesse, but for their vnbeleefe: according to that, Iohn 3.16. *So God loved the world, that hee gaue his onely begotten sonne, that whosoever beleueth in him, should not perish, but have everlasting life.* Seeing then there is no other condition required but faith, for the assurance of Gods loue and everlasting life; surely most desperately doe we sinne against our owne soules, and most blasphemously against God, if we will not beleue his word confirmed by his seale, no not his oath whereby he hath ratified his couenant betwene him and vs, but make him, who is truth it selfe, a liar, a couenant breaker, yea, a periured person. For so the Apostle speaketh, 1. Iohn 5.10. *He that beleueth not God, hath made him a liar, because hee beleued not the record, that God witnessed of his Sonne.* Though therefore we sinne, yet let vs not thus blaspheme; though we be grieuous sinners, and unworthy Gods loue, yet let vs not adde this to all our other sinnes and unworthinesse, to distrust Gods trueth in his gracious promises: for if we put all our other sinnes into the one scole, and this alone into the other, yet will it weigh downe all the rest; neither are we damned for our other sinnes, if we doe not adde vnto them infidelitic. For whereas the precious baulme of

§. Sect. 7.

That doubting of Gods loue, is iniurious vnto him.

Ioh. 3. 16.

1. Ioh. 5. 10

our Sauours blood is a foueraigne salve to cure all other sores of sinne; yet this it cannot helpe, because it doth refuse the cure, and as it were pulleth off this precious plaister when it is laid on it.

§.Sect.8.
Doubting of
Gods loue,
pernicious vn-
to our selues.

But as this distrusting and doubting of Gods loue is iniurious vnto him, so also it is pernicious vnto our owne soules. For first, it tormenteth our mindes, and setteth our consciences vpon the racke, when as we haue no other assurance of Gods loue, but onely so farre forth as we finde our selues worthy of it: for so often as wee fall, and the sight of our sinnes commeth before our eyes, hauing no other ground of Gods loue but our owne deserts, wee doubt and stagger like a ship tossed with the billowes of the sea, and in the end sinke into the gulfes of despaire, being ouer balanced and too heauily laden with the vnsupportable waight of our sinnes; whereas if we were throughly perswaded of Gods free loue and goodwill, grounded on his owne good pleasure, and not on our worthinesse, if we did fall we would be grieved in deede euen at the very heart, because wee had displeased our gracious God and louing Father; but yet our sinnes would not make vs despaire or doubt of his loue towards vs, because it hath not it ground on our worthinesse, but vpon Gods owne free mercie, grace, and good will.

That we can-
not loue God,
if we haue no
assurance of
his loue to-
wards vs.

1.Ioh.4.19.

Secondly, if we doubt and distrust of Gods loue towards vs, we shall neuer loue him from our hearts: for who loueth him intirely, of whose loue he is not perswaded? or who can performe the duties of loue to such an one as hateth and abhorreth him? *Cos amoris amor*, Loue is the whetstone of loue. And if this be true amongst men, then much more betweene God and vs: for *we loue him because he loued vs first*, as the Apostle sayth, 1.Ioh.4.19. As therefore the cold stone can of it selfe cast forth no heate, till it be first warmed by the Sunne beames, and then it reflecteth againe some of the heate which it receiued: so no more can our cold hearts cast any beames of hearty loue towards God, till they be warmed with the apprehension of his loue towards vs, and then they begin to returne some sparkes of loue towards God, after they are inflamed with the beames of his loue cleerely shining

shining in them. Vnlesse therefore wee be assured of Gods Rom. 13.8. loue we cannot loue him, and consequently cannot performe any duetie of loue in obedience to his will: for as loue is the fulfilling of the Law, as it is, Rom. 13.8. so the want of loue is the transgressing of all the commandements: for all consist in the loue of God, which is the fountaine of all true obedience; and in the loue of our neighbour, which as a spring issueth from it. Nay, when we dispaire of Gods loue, then doe we despaire of our saluation, and therefore hauing no hope of happinesse in the life to come, wee are ready to seeke al the pleasures and delights which this life wil afford vnto vs, giuing our selues ouer to the satisfying of all the filthy lusts of the flesh, and spending our times in all Epicurisme and sensuality.

Lastly, our doubting and distrusting of Gods loue doeth *§. Sect. 9.* ouerthrow our patience in the time of affliction, and causeth *The manifold* vs to murmur and repine against God, blaspheming him to *euils which accompanie our* his face; it hindereth all Christian resolution in suffering any *doubting of* thing for the Name of Christ; for how should we suffer any *Gods loue, and* thing patiently for his sake of whose loue we are not assured? *the benefits* It maketh the day of death horrible, when as we are not per- *which follow* swaded that we shall render vp our soules into the hands of *our perswasions* a gracious father, but into the hands of a seuerer iudge: where- *thereof.* as on the other side, when we are thoroughly perswaded of Gods loue, then may we patiently, yea, ioyfully suffer all afflictions, because wee know that they are but gentle trials, and fatherly chastisements, which our gracious God doth inflict on vs for our euermlasting good: when we are persecuted for our profession of the Gospel, we will triumph with ioy, because we are thought worthy to suffer any miserie for the Name of Christ, who hath laid downe his life for our sake: *Act. 5. 14.* when the day of our departing approacheth we reioice, be- *Phil. 1. 23.* cause we desire nothing more than to be dissolued, and to be with Christ, who so tenderly loueth vs. In a word, come prosperitie, come aduersitie, come affliction, come persecution, come fire, come sword, come life, come death, nothing can come amisse, nothing can dismay or discourage vs, if wee be once fully assured of Gods loue in Christ, both because our

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Rom. 8. 28.

loue of God, which by his loue is wrought in vs, will make the heauiest and most tedious burthen seeme light and momentanie, which it shall please our heauenly father to lay vpon vs; and also because *we know that all things* (euen miseries, afflictions, persecutions, yea death it selfe) *worke together for the best vnto them that loue God.* As it is Rom. 8. 28.

CHAP. II.

That our sinnes and vnworthinesse should not make vs doubt of Gods loue.

§. Sect. I.



Being therefore that our doubting and distrusting of Gods loue towards vs, is both iniurious vnto God and pernicious vnto our selues; let vs in no case admit of Sathans temptations whereby he laboureth to perswade vs that the Lord hateth vs. But forasmuch as there is no perswasio without knowledge and faith, neither can we know and beleue that we are in Gods fauour, vnlesse we haue some ground and warrant out of Gods word, whereupon we may cast our wauering mindes, and confirme our fainting faith against the boysterous blasts of Sathans temptations: therefore let vs examine Sathans reasons, whereby he goeth about to perswade vs that we are not beloued of God, by the touchstone of Gods word; and waigh his obiections in the scales of the sanctuarie, to see if they be of any waight or substance, or els but frauthie, light, and of no sound consequence.

*Answer to
Sathans temptations
grounded vpon our
vnworthines.*

First therefore whereas Sathan obiectioneth that we are miserable sinners, vnworthie altogether of Gods loue, and most worthie of his wrath and heauie displeasure; that God is infinitely iust, and therefore cannot nor will not loue vs being notoriously wicked: we are to answer, that indeede we are in our selues vnworthie the least drame of Gods loue, by reason of our originall corruption, and actuall transgression; and therefore if our assurance of Gods fauour, had no other foundation but our owne deserts, we had great reason not onely to doubt, but also vtterly to despaire of Gods loue towards

towards vs. But the loue of God is not grounded vpon our worthines which is nothing, but vpon his owne good will and pleasure, which is infinit as himselfe is infinit; and therefore though in our selues we are most miserable and wretched, yet this is no reason why we should distrust or in the least degree doubt of Gods loue, seeing it ariseth not from any thing in vs, but from himselfe who is vnchangeable.

The truth hereof manifestly appeareth by the scriptures, where it is said that the Lord hath loued vs not for our excellencie and worthinesse, but of his free grace and louing kindnesse. So *Hos. 14. 5. I will heale their rebellion; I will loue them freely, &c.* And the Apostle *Iohn* telleth vs that herein Gods loue appeareth, in that when we loued not him, he so deerely loued vs, that he sent his sonne to be a reconciliation for our finnes; *1. Ioh. 4. 10.* And *Paul* saith, that hereby *God setteth out his loue towards vs, seeing that whilest we were yet sinners, Christ died for vs, and when we were enemies God reconciled vs vnto himselfe by the death of his sonne.* *Rom. 5. 8. 10.* If therefore the Lord loued vs when we were enemies vnto him and dead in our finnes; how much more will he loue vs now being reconciled in Christ, and in some measure purged from our corruption, and quickned by his spirit to newnesse of life? If when we were most vnworthie, he freely shewed such exceeding fauour towards vs: how much more hauing by his spirit and the graces thereof made vs more worthie, will he continue his loue vnto vs? If he hath hetherto loued vs not for any deserts of ours, but of his free mercie, because he is loue it selfe, as *Iohn* calleth him, *1. Ioh. 4. 8.* and the God of grace, as *Peter* maketh him, *1. Pet. 5. 10*: why should we doubt of Gods loue in respect of our vnworthinesse, seeing his loue hath not his ground vpon our worthinesse, but vpon his owne nature which is immutable, and therefore whom he once loueth, he loueth them vnto the end, though in themselves they are miserable and wretched. *Ioh. 13. 1.*

But as the Scriptures shew that God hath loued vs freely from all eternitie; so also doe they as plainely declare, that God hath manifested this loue in the worke of our saluation freely, and without any respect of our worthines; as may appear

Gods loue not grounded on our worthines.

Hos. 14. 5.

1. Ioh. 4. 10.

Rom. 5. 8. 10.

1. Ioh. 4. 8.

1. Pet. 5. 10.

Ioh. 13. 1.

§. Sect. 2.

*Gods election
not grounded
on our works
and worthines.
Rom. 11. 5, 6.*

peare in the seuerall causes thereof. As first he hath elected vs of his owne free loue and good will, and not for any of our deserts; and therefore it is called the election not of vertue and works but of grace. Rom. 11. 5. Nay it is flatly opposed to workes in the verse following. *And if* (saith the Apostle) *it be of grace it is no more of works, or els were grace no more grace: but if it be of works it is no more grace, or els were workes no more workes.* So that our election is not grounded vpon our worthinesse, but on Gods grace and goodwill: and therefore it cannot be ouerthrowne by our vnworthinesse, so we wholly rely vpon Gods free mercie in Christ.

*Our worthi-
nesse is not
the condition
of Gods coue-
nant.*

Jerem. 31. 31.

Secondly the couenant betweene God and vs, wherein he professeth himselfe our God, and taketh vs for his people and heires of his promises, is not the couenant of workes, but the couenant of grace: in which hee offereth freely in Christ, his grace and mercy to all who will receiue it, by the hand of a liuely faith. And this the Lord himselfe expresseth Jerem. 31. 31. *Beholde the dayes come saith the Lord, that I will make a new couenant with the house of Israel* (that is, my Church.) 32. *Not according to the couenant which I made with their fathers* (that is, the couenant of workes) *the which my couenant they breake, &c. but this shall be my couenant that I will make with the house of Israel, after those daies saith the Lord; I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.* So the Apostle Paul saith, that the promise made to Abraham and his seede, was not giuen through the lawe, but through the righteousness of faith, Rom. 4. 13. and that it was therefore by faith that it might come by grace, and the promise might be sure to all the seede. For if the couenant were of workes and not of faith, of deserts and not of grace, we should continually disanull and make it of no effect.

Rom. 4. 13.

*6. Sect. 3.
Our redempti-
on not caused
by our worthi-
nesse.
Eph. 1. 7, 8.*

Thirdly, as we are elected before all times, so were we in time redeemed freely, and without respect of our owne worthinesse, of the meere mercy and loue of God; although our Sauour Christ payed the full price of our redemption vnto God his father for vs: and this appeareth, Ephes. 1. 7. *By whom we haue redemption through his blood, euen the forgiveness of sinnes,*

That our finnes and unworthinesse should not &c. 151

finnes, according to his rich grace. 8. Whereby he hath been abundant towards vs in all wisdom and understanding. So that our redemption was not free vnto our Sauour Christ, for it cost him the inestimable price of his most precious blood; but it was free vnto vs, without any respect of our workes and worthinesse. For we were like desperate debtors, deeply ingaged vnto God, and not able to pay the least farthing; and therefore were cast into the prison of euerlasting death, there to be detained till we had discharged the whole debt: which being impossible vnto vs, it pleased our Sauour Christ of his meere pitie and free goodwill to become our suretie, and to make full satisfaction to his father, euen to the least mite, that so we might be released and set free. We were all of vs miserable captiues, held in the thraldome of sinne, Sathan and death, vnable to deserue in any measure to be set at libertie; for wee were the children of wrath, who were not sick only, but euen dead in our finnes, as it is Eph. 2. 1. 5. But our Sauour Christ of Eph. 2. 1. 5. his vnderferued loue did pay the price of our redemption, and set vs out of our captiuitie, quickning and raising vs vp from sinne to newnesse of life; as the Apostle setteth it downe Eph. 2. 3. *And you were by nature the children of wrath as well as others.* 4. *But God which is rich in mercie, through his great loue wherewith he loned vs,* 5. *Euen when we were dead by finnes, hath quickened vs together in Christ, by whose grace ye are saued,* 6. *And hath raised vs vp together in heauenly places in Christ Iesus.* 7. *That he might shew in ages to come the exceeding riches of his grace, through his kindnesse towards vs in Christ Iesus.* So that there is no worthinesse in our selues which the Lord respected, for we were all alike the children of wrath, and dead in our finnes; but onely of his free mercie and great loue, he hath redeemed vs by Christ.

Fourthly, as the Lord hath freely redeemed vs, so also hee §. Sect. 4. hath freely called vs to the knowledge of the mysterie of our redemption wrought by Iesus Christ, and chosen vs amongst *Our worthines* all nations to be his Church and peculiar people, and that of *no cause of our calling.* his meere grace and free goodwill, without any respect of our worthines, as appeareth 2. Tim. 1. 9. *Who hath saued vs, and* 2. Tim. 1. 9. *called vs with an holy calling, not according to our workes, but ac-*

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According to his owne purpose of grace which was giuen vs through Christ Iesus before the world was. So Moses telleth the children of Israel, that the Lord had called and made choise of them aboue all other nations to bee his Church and people, not for any respect of themselues, or their owne worthinesse, but of his free loue and vnderferued mercie, as it is Deut. 7. 7. 8. Psal. 44. 3.

Deut. 7. 7. 8.

Our works and worthinesse no causes of our iustification.

Rom. 3. 24.

Tit. 3. 7.

Rom. 4. 3. 5.

Tit. 2. 14.

Fiftly, as the Lord hath freely called vs, so being called he hath freely iustified vs: not for any inherent righteousness in our selues, but of his owne grace and goodwill, through the righteousness and obedience of Iesus Christ which he imputeth vnto vs. And this is euident Rom. 3. 24. where it is said, *that we are iustified freely by Gods grace, through the redemption which is in Christ Iesus.* And Tit. 3. 7. where the Apostle saith, *that we are iustified by his grace.* And least wee should ioyne with Gods grace our owne workes and worthines, he telleth vs that *Abraham* himselfe, though a most righteous and holy man in respect of his sinceritie and integritie of heart, was notwithstanding not iustified by his workes, *but Abraham beleeueth God, and that was imputed vnto him for righteousness,* Rom. 4. 3 : & ver. 5. he flatly excludeth workes from being any causes of our iustification; *To him (saith he) that worketh not, but beleueth in him that iustifieth the vngodly, his faith is counted for righteousness.* So that wee are freely iustified of Gods grace and goodwill, without any respect of our owne workes and worthinesse, as being any causes of our iustification, although they are necessarie and inseparable fruites thereof. For the same death and bloodshed of Christ, whereby we are freed from the guilt and punishment of sinne and euerlasting death, doth free vs also from the death of sin to newnesse of life, and doth not onely iustifie but also sanctifie vs, as the Apostle plainly sheweth, Tit. 2. 14. *Who gaue himselfe for vs, that he might redeeme vs from all iniquitie, (that is, free vs from the guilt and punishment of sinne to which we were subiect) and purge vs to be a peculiar people vnto himselfe, zealous of good workes.*

Sixtly, our sanctification and inherent righteousness it selfe, what is it els but the free gift of God, begun, increased, and

and finished by his gracious spirit? what are the graces in vs but Gods free and vnderferued gifts? what are our best works but the fruites of his spirit working in vs? for by nature wee are dead in our finnes, and the children of wrath as well as the vnbeleeuing heathen or most prophane worldling, Eph. 2.1.3. 2.1.3. By nature we are not able so much as to thinke a good thought, or to will that which is good, no more than those who remaine in the state of condemnation, as appeareth 2. Cor. 3.5. Phil. 2.13. but it is our Sauour Christ, *who so loued his Church, that he gaue himselfe for it, that he might sanctifie it and cleanse it, by the washing of water through the word, &c.* as it is Eph. 5.25.26. So that when we haue attained to the highest measure of sanctification that wee can possibly attaine vnto, we must in all humilitie confesse with *Paul*, that by the grace of God we are that we are, as it is 1. Cor. 15.10. Neither must wee attribute any thing in the worke of our saluation, vnto our sanctification and good workes, but ascribe all to the free grace and vnderferued loue of God in Christ, whereby we are sanctified and stirred vp to new obedience, who were altogether polluted, yea dead in our finnes; so that our sanctification and worthinesse is not the cause of Gods loue and mercie towards vs, but his loue and free goodwill is the cause of our sanctification, and maketh vs, who were vnworthie in our selues, worthie in Christ of his loue and fauour. And therefore we must not measure Gods loue by our worthines and abundance of grace as being a cause thereof; nor despaire of his fauour and mercie, when wee see our vnworthines and weakness in sanctifying graces; for these are no causes of his loue but effects, and consequently when wee want them altogether, though there be no cause of hope whilest we remaine in this state, yet wee are not vtterly to despaire for the time to come, seeing the Lord in his good time may begin his good worke in vs; and when it is begun, and we haue receiued the least measure of sanctification, euen a desire and holie endeour to liue in holinesse and righteousness, wee may be assured that it is Gods worke, which he hauing begun will finish and accomplish, according to that Phil. 1.6. In the meane time let vs possesse our soules with patience, and with a quiet
and

That our sanctification is the free gift of God.

Eph. 2.1.3.

2. Cor. 3.5.

Phil. 2.13.

Eph. 5.25.26.

1. Cor. 15.10.

Phil. 1.6.

154 *That our sinnes and unworthinesse should not &c.*
 and peaceable minde labour after the increase of grace, vsing
 all good meanes ordained of God for this purpose, submitting
 our selues, in regard of the measure of grace which wee
 doe desire, to his good will and pleasure, who will dispose of
 all so, as shall be most for his glory and our good. And in any
 case let vs beware that wee doe not so impatiently and vio-
 lently desire encrease of more grace, as that in the meane
 time we forget to be thankfull to God for that wee haue, tur-
 ning our songs of praise for Gods great benefits, into mur-
 muring and repining. Let vs not be like vnto rich misers, who
 haue their mindes so intent vpon the getting of that riches
 they haue not, as that they forget to enioy and take comfort
 of that they haue; let vs not resemble those vnthankful men,
 who when they haue receiued many benefits, doe still desire
 more, and when their desires are not presently satisfied, vn-
 gratefully murmur against their benefactors, as though they
 had receiued nothing: but let vs make vse of those graces
 which we haue receiued, to Gods glory & our comfort; let vs
 desire more, y we may more glorifie him with his own gifts;
 and though our desires be not presently satisfied, let vs not
 fall into impatiencie, but submit our selues vnto his goodwill
 and pleasure, and be truly thankfull for that portion of grace,
 which it hath pleased him of his abundant mercie to bestow
 vpon vs.

§ Sect. 6.

*Our owne wor-
 thinesse no
 cause of our
 saluation.*

Rom. 6. 23.

Eph. 2. 8.

Tit. 2. 11.

Lastly, our saluation it selfe dependeth not vpon our owne
 worthinesse, but vpon Gods free mercy and vnderferued loue;
 for saluation is the free gift of God, and not the wages of our
 owne worthinesse, as death is the wages of sinne, as appea-
 reth Rom. 6. 23. And *wee are saued by grace through faith, and
 that not of our selues; it is the gift of God,* as it is Eph. 2. 8. And
 the Apostle telleth vs, Tit. 2. 11. *that the grace of God bringeth
 saluation, and teacheth vs to denie vngodlinesse and worldly lusts,
 and that wee should liue soberly and righteously and godly in this
 present world:* so that our forsaking sinne and imbracing ho-
 linesse and righteousnesse is not the cause of our saluation,
 but the grace of God, by which all these effects are also
 wrought in vs. But most plaine is that of the Apostle 2. Tim.
 1. 9. where he excludeth our owne workes and worthinesse, to
 the

2. Tim. 1. 9.

the end he might ascribe the whole worke of our saluation to Gods grace and goodwill. *Who hath saved vs* (saith he) *not according to our workes, but according to his own purpose and grace.* So Tit. 3. 5. *Not by the workes of righteousness which we had done, but according to his mercie he saved vs, by the washing of the new birth, and renewing of the holy Ghost.* Tit. 3. 5.

Seeing therefore Gods loue is not grounded vpon our owne worthinesse, seeing he electeth, redeemeth, calleth, iustifieth, sanctifieth, and finally saueth vs of his meere mercie and free goodwill, without any respect of our owne merits or good workes, let vs not reſtraine the infinite loue of God to our deſerts, nor meaſure his vnmeaſurable goodwill by the ſhort ell of our owne merits; but as the Lord hath freely loued vs, ſo let vs acknowledge his free and vndeſerued loue, and relie wholly thereupon, notwithstanding our vnworthinesse, ſeeing our worthinesse is no cauſe of his loue, but it is his loue which maketh vs, and will ſurely make vs worthie to be beloued, if we reſt wholly vpon him in Chriſt by a true and liuely faith. For, ſo much as we deſpaire in reſpect of our own vnworthinesse, ſo much would wee aſcribe to our owne worthinesse; and looke how much we attribute vnto our ſelues in the worke of our ſaluation, ſo much wee detract from Gods free mercie and Chriſts merit: and therefore let vs humbly acknowledge our owne vnworthinesse, and become nothing in our own eyes, that we may wholly rely vpon God, that hee may bee all in all. For well worthie are we to thiſt if wee leaue the fountaine of liuing waters, and dig vnto our ſelues broken ceſternes which will hold no water; well worthie are we to fall into the gulfe of deſpaire, if we forſake the firme pillar of our ſaluation Gods mercie and Chriſts merit, relying and reſting vpon the broken ſtaffe of our owne righteousness; well worthie are we to be damned, if wee enuie the Lord the praiſe and glorie of our ſaluation, deſiring rather to aſcribe it vnto our ſelues. Iere. 2. 13.

But here the tempter wil obieſt that God is iuſt, and therefore in his iuſtice cannot loue, elect, iuſtifie and ſaue vs who are vnworthie his loue, polluted with ſinne, and deſtitute of righteousness. I anſwere, that God doth not loue, elect, iuſtifie

§. Sect. 7.

*That being vn-
worthie in our
selues, we are
loued, elected,
and saued in
Christ.*

1. Cor. 1. 30. 31

1. Cor. 1. 4.
vers. 5.

Rom. 5. 21.

Eph. 2. 7.

Eph. 1. 5.

Galat. 3. 16.

Eph. 1. 9. 10.

2. Tim. 1. 9.

Rom. 5. 18. 19.

Esa. 53. 5.

1. Cor. 1. 30.

Col. 1. 20. 21.

Eph. 1. 6. and

2. 12. 13. &c.

Gal. 4. 4. 5. &c.

Eph. 1. 5.

1. Cor. 1. 30.

1. Ioh. 5. 11.

fic and saue vs in our selues, but in our sauour Christ, in whom being vnworthie of our selues wee are made worthie; being vniust in our selues, wee are made iust; after wee are adorned with the rich robe of his righteousnesse; being in our selues the children of wrath and firebrands of hell, wee are made children of God and heires of heauen. For *he is made vnto vs of God, wisdome, righteousnesse, sanctification and redemption, that he who reioyceth might reioyce in the Lord*, as it is 1. Cor. 1. 30. 31. And therefore the Apostle teacheth vs, that God hath giuen his grace, not simply vnto vs, who were altogether vnworthie thereof, but in Iesus Christ, 1. Cor. 1. 1. 4. *and that in all things we are made rich in him*, as it is vers. 5. So he telleth vs, that grace doth raigne by righteousnesse vnto eternall life, through Iesus Christ our Lord, Rom. 5. 21. And that he hath shewed the exceeding riches of his grace, through his kindnesse towards vs in Christ Iesus, Eph. 2. 7. And as God is gracious to vs in Christ, so hath he declared this his loue towards vs in Christ onely, as may appeare in the seuerall causes and meanes of our saluation. For in him God hath elected vs to saluation, as appeareth Eph. 1. 5. In him is made the couenant of grace, as being that seede of *Abraham* in whom all the nations of the earth are blessed, and to whom all the promises were made, as it is Gal. 3. 16. In him are wee called and gathered together into one bodie, whereof he is the head, as it is Eph. 1. 9. 10. 2. Tim. 1. 9. In him are wee iustified, as appeareth Rom. 5. 18. 19. Esa. 53. 5. 1. Cor. 1. 30. In him we are reconciled vnto God, Col. 1. 20. 21. Eph. 1. 6. and 2. 12. 13. 14. &c. In him we are adopted to be the sonnes of God, Gal. 4. 4. 5. 6. 7. Eph. 1. 5. In him we are sanctified, 1. Cor. 1. 30. In a word, in him wee are saued, as appeareth 1. Ioh. 5. 11. *God hath giuen vs eternall life, and this life is in his sonne*. Though therefore the Lord could not in his iustice bestow vpon vs these his benefits, because wee were vnworthie of the least of them, and most worthie of al his iudgments and punishments: yet in Christ wee haue fully satisfied his iustice, & performed perfect obedience, and therefore euen in his iustice he could not but bestow these his mercies and graces vpon vs, because in him wee deserued his loue, though in our selues we haue deserued eternall shame and confusion.

And

And therefore not trusting in our owne worthinesse, nor yet distrusting in Gods mercie and free loue in regard of our vnworthinesse, let vs cast off all selfe-conceit and opinion of our owne righteousnesse, so that wee may put on the righteousness of Christ; and acknowledging our owne weaknesse, yea our nothing, let vs neuertheless be strong in the grace which is in Christ Iesus, as the Apostle exhorteth 2.Tim.2.1. In his name let vs goe boldly vnto the throne of grace, that we may receiue mercie, and finde helpe in time of neede: for though in our selues we are the childre of wrath, yet are we reconciled and accepted of God, as his beloued in his best beloued, as it is Eph.1.6.

2.Tim.2.1.

Heb.4.16.

Eph.1.6.

CHAP. III.

That temporall afflictions are rather signes of Gods loue, than of his hatred.

THe second argument whereby Sathan seeketh to perswade vs that we are out of the fauour of God, is taken from the manifold afflictions which are laid vpon many of Gods children, whilest they remaine in this vale of miserie. But it is easie to answere this obiection, if we be but a little cōuersant in the book of God; for there we may learne that afflictions and crosses are rather signes of Gods loue than of his hatred; and markes rather of our election and adoption, than of reprobation and eternall damnation. For the Lord hath foreshewed vs that his childre should mourne when the world shall reioyce; that they should be hated and persecuted for his name sake; that all who will live godly in Christ Iesus, shall suffer persecution and affliction, 2.Tim. 3.12. That they who will be conformable to him in glorie, must also be conformable vnto him in his sufferings, Rom.8. 29. That this short and momentanie affliction, shall cause vnto vs a ferre most excellent and eternall waight of glorie, 2.Cor.4.17. That if we suffer with Christ, we shall also raigne with him, 2.Tim. 2.12. That whom the Lord loueth he chasteneth: and scourgeth euery son that he receiveth, as it is Heb.12.6. That those whom

§. Sect.1.

*Afflictions
markes rather
of our adop-
tion than of
our reprobation.*

2.Tim.3.12.

Rom.8.29.

2.Cor.4.17.

2.Tim.2.12.

Heb.12.6.8.

he

158 *That temporall afflictions are rather the signes of God.*

he doth not thus correct, *are bastards and no sonnes*, vers. 8. And to these wee may adde the examples of Gods children from time to time, as of *Abraham, Iacob, Ioseph, Moses, David, Iob*, the Apostles, but especially our Sauour Christ himselfe, who was hungrie, harbourlesse, despised, scoffed, reuiled, buffeted, spit vpon, crowned with thorne, and lastly crucified; and yet euen whilest he suffered al these afflictions, he was the onely begotten and best beloued sonne of his heavenly father.

§. *Sect. 2.*

That afflictions, though in their owne nature euill, turne to the good of Gods children.

So that both by testimonies and examples it is manifest, that afflictions are signes rather of Gods loue, than of his hatred; and markes of the children of God; rather than of the children of wrath. But here the tempter will demaund how this can be, considering that the Lord promiseth to his children all good things; whereas afflictions are euils, and punishments inflicted on the wicked. To this we may answere, that though in their owne nature they be euill, yet through the wisdome and gracious prouidence of our God, they turne to the good of his children; and though to the wicked they are plagues and punishments, yet to the godly they are but trials and fatherly chastisements; for all their sinnes are punished in Christ, neither will it stand with Gods iustice to punish them againe in the faithfull: and therfore there is no other end of them but the manifestation of Gods glory, and our spiritual good and euerlasting saluation. For as they are trials they serue to shew vnto all the world, and especially to our selues, our faith, hope, patience, obedience, constancie, and the rest of the graces of Gods spirit, to the praise of his glory who hath bestowed them, and to the comfort of our owne soules who haue receiued them. And as they are chastisements they serue for sharpe eye-salues to cleere our dimme sight, so as we may see our sinnes, and truely repent of them. They serue for sowre sauces, to bring vs out of loue with our sweete sinnes, and for fire and files, whereby wee are purged and scoured from the drosse and rust of our corruptions. They are sharpe pruning kniues, to lop and trimme vs, that we may bring forth plentiful fruits in godlinesse. They are spurres to pricke vs forward in the Christian race, and hedges to keepe vs from wandering out of the way. They are

are sharp salues to draw out our secret corruptions, and bitter potions to cure our desperate diseases. They are ~~that~~ wormewood, wherby the Lord weaneth vs fro the loue of the world, whose pleasing delights we would euer sucke without wearinesse, if our mouthes were not distasted with some afflictions. They are rodde, wherewith being scourged, wee are made more circumspect in our wayes, and more carefull to performe obedience vnto all the commandements of our heauenly Father. In a word, they are the straight path which leadeth to euerlasting happinesse, and a bridle to restraine vs from running headlong in the broad way, which leadeth to endlesse wo and miserie. And therefore seeing our momentary afflictions do serue for the manifesting of Gods glorie, for the increasing of spirituall graces, and the furthering of our eternall saluation, let not Sathan perswade vs that wee are out of Gods loue and fauour because of our afflictions, but rather let vs repute them as they are indeede signes of his gracious providence and fatherly care which he hath ouer vs.

But here the tempter will obiekt that this I speake is true of the outward afflictions of the bodie, for thereby the flesh is mortified and subdued, and the spirituall graces of Gods spirit exercised and increased in vs; but thy afflictions (will he say) are farre different, for thy soule is filled with horreur and feare, thy conscience is mortally stung with sinne, and the waight thereof ouerwhelmeth thee; thou seest thy selfe subiect to the curse of the law, and art alreadye tormented with the paines of hell; thy God who looketh vpon his children with an amiable countenance, frowneth vpon thee like a seuerer Iudge, and thou tastest of nothing but of his heauie wrath and displeasure; in a word, thou hast not one sparke of true consolation wrought in thee by Gods spirit, with which those that are Gods children are fully replenished, and wherby they are encouraged patiently to abide all afflictions, but thy inward vexations are the torments of an euill conscience, and the flashings of hell fire wherewith hereafter thou shalt eternally be burned.

§. Sect. 3.

Sathans temptations grounded vpon our spirituall afflictions.

To this temptation we must answer, that it cannot be denied but that the afflictions of the minde are farre more grievous

160 *Spirituell afflictions no infallible signes of Gods hatred.*

That our spirituall afflictions are no signes of Gods hatred.

Pro. 17. 12.

Pro. 18. 14.

Reu. 3. 19.
Heb. 12. 6.

uous than the afflictions of the bodie; and that the torments of conscience caused by the waight of sinne, and the apprehension of Gods fearefull wrath, are as it were Gods three-stringed whip, in respect of the gentle rod of outward afflictions; for a sorrowfull mind drieth vp the bones, as it is Pro. 17. 12. and the spirit of a man may sustaine his other infirmities, but a wounded spirit who can beare, as the wise man speaketh, Prou. 18. 14. Neuerthelesse, though these corrections are more sharp and grievous, than the outward afflictions of the bodie, yet it cannot be denied but that these also are the chastisements which our heavenly Father inflicteth vpon his children: sometimes for his owne glorie, and sometime for their triall or chastisement, when more light correction will not reclaim them. For first those places of scripture before quoted, are spoken generally of all afflictions whatsoeuer, and therefore are not to be restrained to the outward afflictions of the bodie, seeing they extend themselues also to the afflictions of the minde; neither doth our heavenly Father correct all alike, but some he rebuketh onely by his word, and goeth no further when as this reclaimeth them; but if this will not preuaile, hee goeth a step further, and chastizeth them with gentle correction, as with outward crosses and afflictions; but if this will not reforme them, he taketh his whippe into his hand, wherewith hee grievously scourgeth them, to the end they may more sensibly taste of his displeasure, and amend that which is amisse; and this he doth by making them feeble the waight of sinne, and appheend his wrath and heauie displeasure, which by their sinnes they haue iustly incurred; and yet notwithstanding all this he still remaineth their gracious Father, who seeketh not their destruction but their reformation. Neither need this dealing of our heavenly Father seeme strange vnto vs, seeing earthly parents take the same courses with their children whom they tenderly loue; for when they offend them, they first seeke their amendment by words and fatherly admonitions; and when this will doe no good they proceed to blowes, and in a gentle manner do correct them; and if this preuaile not with them, then they vse more sharpe and seuerer chastisement; but if all this be to no purpose, then

then will they disguise their fatherly affection vnder the vi-
zard of wrath and heauie displeasure; they banish out of their
countenance all signes of loue, and assume terrible looks and
bitter frownes; yea they will sometimes thrust them out of
doores, and reiect them a while, leauing them to shift for
themselues, and to endure all miserie. And whence proceedeth
all this? surely not from hatred, but from loue and tender
care which they haue ouer them for their good. And this
maketh them vse the bridle of correction, to restrain them
from running into all licentiousnesse; this causeth them to
pretend wrath in the countenance, that they be not by their
lewdnesse forced to entertaine it into their hearts; this mou-
ueth them to reiect them for a time, that they may reclaime
and retaine them for euer. Neither doth our heauenly Father,
who is infinite in loue, deale otherwise with his disobedient
children; hee vseth but his word if his word will suffice; hee
goeth no further then gentle chastizement if that be inough;
but if hee sharply scourge vs, yea if hee looke vpon vs with a
frowning countenance, and shew nothing in outward appea-
rance but his wrath and heauie displeasure; if he seeme to re-
iect vs for a time, and to giue vs ouer to be tormented by Sa-
than: yet vndoubtedly all this proceedeth from his loue and
that fatherly care hee hath ouer vs, for our euerlasting good
and saluation; hee seeketh not our destruction, but amend-
ment; he frowneth on vs for a time, that hee may looke gra-
ciously on vs for euer; he seemeth to reiect vs for a while, that
like the prodigall sonne we may returne againe, and be recei-
ued into his euerlasting loue and fauour.

Secondly, the Lord sendeth afflictions to mortifie in vs the
old man, the flesh and vnregenerate part: now the flesh is not
onely in our bodie, but also in our soule and euery part and
facultie thereof, and therefore the Lord doth not afflict the
bodie alone with outward calamities, but euen the soule also
with griefe of minde and horroure of conscience, with the
waight of sinne and sense of his wrath, to the end that our
corruptions both in bodie and soule may be mortified, the
old man with the lusts thereof crucified, and in the end fullie
abolished. And therefore doth the Lord breake our hard and Iere. 4. 4.

§. Sect. 4.

*That spiritual
afflictions tend
to our mortifi-
cation.*

162 *Spiritual afflictions no infallible signes of Gods hatred.*

stonie hearts, therefore doth he plowe and teare them vp like fallow ground, to the end that the seede of his grace being sowne in them may take roote, fructifie and bring forth a plentiful harvest of godlinesse, to his glorie and our comfort. It is not therefore for want of loue, that our heavenly father doth thus bruse vs and euen crush vs in peeeces; it is not because he will reiect vs and cast vs off: but when we are truly humbled, when our hard hearts are softened, and our spirits broken and made contrite, then will he regard vs and shew his tender loue and mercifull kindnesse vnto vs as he hath graciously promised. Matth. 12. 20. *The brused reede will he not breake, and smoking flax shall he not quench.* So Psal. 51. 17. *The sacrifices of God are a contrite spirit, a contrite and broken heart O God thou wilt not despise.* And the Prophet telleth vs that our Sauour Christ was sent into the world *to preach glad tidings vnto the poore, to binde up the broken harted, &c.* Esa. 61. 1, 2, 3. *to comfort all that mourne, to giue them beautie for ashes, the oyle of ioy for mourning, the garment of gladnes for the spirit of heauines &c.* as it is Esa. 61. 1. 2. 3. Luk. 4. 18.

Matth. 12. 20.
Psa. 51. 17.

Esa. 61. 1, 2, 3.

§. Sect. 5.

*Gods dearest
children sub-
iect to spiritu-
all affliction.*

Lastly, that the afflictions of the minde, the apprehension of Gods wrath, the sting of sinne, and torments of conscience, are not any true and certaine signes of Gods hatred, hereby it plainly appeareth: in that the most deare children of God haue been subiect to them, and that in great measure. For example, *Iob* who by Gods own testimony was the iustest man that liued on the earth, Iob. 1. 8. notwithstanding was so grievously afflicted both in body and minde, that he bursteth out into these grievous complaints, Iob. 6. 4. *The arrowes of the almightie are in me, the venime whereof doth drinke up my spirit, and the terrors of God fight against me.* And chap. 9. vers. 17. *He destroyeth me with a tempest and woundeth me without cause.* 18. *He will not suffer me to take my breath, but filleth me with bitternesse.* So, c. 13. 24. *Wherefore hidest thou thy face and takest me for thine enemy?* And v. 26. *Thou writest bitter things against me, and makest me to possesse the iniquities of my youth.* And c. 16. 9. *His wrath hath torne me, and he hateth me and gnasheth upon me with his teeth; mine enemy hath sharpened his eyes against me.* And, c. 19. 11. *He hath kindled his wrath against*

Iob. 1. 8.

Iob. 6. 4. & 9.
17, 18. & 13.
24. 26. & 16.
9. & 19. 11.

Spiritual afflictions no infallible signes of Gods hatred. 163
against mee and counteth mee as one of his enemies.

Looke also vpon the example of the Prophet *David*, who though he were a man according to Gods own heart, yet was he made to drinke a deep draught in this cup of inward afflictions, and was vexed not only outwardly in his estate, goods, and body, but also in his soule, with the sence of Gods wrath, with the waight of sinne, and the terrors and torments of conscience, which make him to vtter these and such like pittifull complaints in the booke of the Psalmes. Psal. 6. 3. *My soule is also sore troubled: but Lord how long wilt thou delay?* And v. 6. *I fainted in my mourning: I cause my bed euery night to swim, and water my couch with my teares.* So Psal. 38. 2. *Thine arrowes haue light vpon me, and thine hand lieth vpon me.* 3. *There is nothing sound in my flesh, because of thine anger: neither is there any rest in my bones because of my sinne.* 4. *For mine iniquities are gone ouer mine head, and as a waightie burthen they are too heauie for me.* &c. And Psal. 88. 7. *Thine indignation lieth vpon me, and thou hast vexed me with all thy waues.* And v. 14. *Lord, why dost thou reiect my soule, and hidest thy face from me?* 15. *I am afflicted and at the point of death: from my youth I suffer thy terrors, doubting of my life.* 16. *Thine indignations goe ouer me, and thy feare hath cut me off.* So in the 77 Psalm he taketh vp this lamentable complaint. vers. 7. *Will the Lord absent himselfe for euer? and will he shew no more fauour?* 8. *Is his mercie cleane gone for euer? doth his promise faile for euermore?* 9. *Hath God forgotten to be mercifull? hath he shut vp his tender mercies in displeasure?* 10. *And I said, this is my death.* Looke also vpon the Apostle *Paul*, who though he were a chosen vessel, whom God had seperated from his mothers wombe to carrie his name before the Gentils, as is Act. 9. 15. Gallat. 1. 15; yet was hee afflicted grieuously, not onely outwardly in body, as hee professeth 2. Corinth. 6. 4. 5. 6, 7, 8. 6. 7. 8. &c. but also in minde; for the messenger of Sathan was sent to buffet him, and hee had a long time a pricke in the flesh, from which hee could not be freed, though he often begged this fauour at Gods hand, as appeareth, 2. Cor. 12. 7. 8. And the burthen of sinne grieuously afflicting his conscience, forced him to cry out Rom. 7. 24, *O wretched*

164 *Spirituall afflictions no infallible signes of Gods hatred.
man that I am, who shall deliuer me from the body of his death?*

*§. Sect. 6.
That Christ
himselfe indu-
red these spiri-
tuall afflicti-
ons.*

1. Cor. 10. 13.

1. Pet. 5. 9.

Esa. 53. 3.

So that by these and many such like examples, that is manifest vnto our comforts which the Apostle speaketh, 1. Cor. 10. 13. *There hath no temptation taken you but such as appertaineth to man; for the same afflictions (which we suffer) are accomplished in our brethren which are in the world,* as it is, 1. Pet. 5. 9. Yea the same and farre greater were indured by our head Iesus Christ himselfe, who receiued deepe and grisly woundes, in respect of those small scratches which we suffer, and drunke the full cupe of Gods heauie displeasure, of which we onely sip or taste; for he was not onely in his outward state deiected and reputed as an abiect amongst men, nor persecuted by his cruell enemies alone, euen to the taking away of his precious life, by a cruell and shamefull death; but also inwardly in his soule he sustained farre more heauie crosses the that which he outwardly carried on his shoulders, though the waight thereof caused him to faint for wearines. For to say nothing of Sathans temptations and the power of hell which was set against him, let vs consider of that bitter agonie which he sustained in the garden, where the burthen of Gods anger, for our sinnes was so heauie vpon him, that it pressed out of his blessed body a sweate of water and blood; neither was he presently cased of this vnsupportable waight, but he was faine to beare it euen vnto his crosse; neither was he comforted in minde when the panges of death had taken hold of his body, but euen then he was so vexed with the sense of his fathers displeasure, that in bitterness of soule he crieth out my God, My God why hast thou forsaken me: Not that he despaired vtterly of Gods loue and assistance, or thought himselfe a reprobate and castaway, for he calleth him stil his God: but the deitie hauing for a time withdrawne it selfe, to the end the humane nature might suffer that punishment which we had deserued euen vnto death it selfe, which otherwise it could not haue been subiect vnto, he vttereth this speech truly according to his present sense and apprehension. Now if we consider who it is that was thus gricuously afflicted both in body and minde, we shall finde that it was not one hated of God, but his onely begotten and

and best beloued sonne, in whom he professeth himselfe to be well pleased. *Matth. 3. 17.* Seeing therefore our Sauour Christ *Matth. 3. 17.* who was the natural sonne and heyre of God, and so tenderly beloued of his heauenly father that in him hee loueth all his children, did notwithstanding indure not only grieuous afflictions of body, but the intollerable burthen of his fathers displeasure in his soule also. Why should we imagine y^e either our outward or inward afflictions are any signes or argumētts that God hateth or hath reiectēd vs? especially considering that he *hath predestinated vs to be made like to the image of his sonne, not only in his glory, but also in his afflictions: so that first we must suffer* *Rom. 8. 29.* *With him, & after raigne with him,* as it is *Ro. 8. 29. 2. Tim. 2. 12. 2. Tim. 2. 12.*

But it may be objected that our Sauour Christ suffered all *Obiection.* this not for any sinne that was in himselfe, for he *did no sinne,* *1. Pet. 2. 22.* neither was their guile found in his mouth. *1. Pet. 2. 22.* but he was wounded for our transgressions, he was broken for our iniquities, as it is *Esa. 53. 5.* And therefore considering that the *Esa 53. 5.* Lord did thus hate sinne, euen when his dearely beloued sonne did take it vpon him; how much more will he hate it in vs? if he so seuerely punished his deare darling when he had taken the sinnes of others vpon him, how fearefull punishments are prepared for the sinners themselues? I answer, that indeede *Christ who was iust did suffer for vs who were vniust,* as it is *1. Pet. 3. 18.* and that sinne is so odious to Gods eyes that rather then it should not be punished, he would punish it in his dearely beloued sonne; the consideration whereof should make vs also to hate and fly from it as the greatest euill: but yet this should be so farre of from discouraging vs, or from making vs doubt of Gods loue, that nothing in the world doth more assure vs thereof, no consolation can be imagined more comfortable; for what greater testimonie of Gods loue can be imagined, then that whē we were strangers yea enemies to God, he should send his deare beloued son to die for vs, to the end that by this meanes his iustice might be satisfied, his wrath appeased, and we being receiued into grace & fauour, might be made heires of euerlasting life? what greater assurance can we haue that our sins are forgiven vs then that they are already punished in Christ? it being a-

gainst the iustice of God to punish the same sinnes twice? What stronger argument can be brought, to proue that we shall neuer be subiect to Gods wrath, nor be cast away in his heauie displeasure; than that our Sauour hath borne his fathers anger, to the end hee might reconcile vs vnto him? and therefore though our Sauour suffered these outward and inward afflictions, not as he was the dearely beloued sonne of God who was free from sinne, but as he was our mediator, who had taken vpon him our sinnes, to the end he might satisfie his fathers iustice; yet seeing he indured these things in our stead, to the end we might be freed from them, hence ariseth vnto every true christian sound comfort, and certaine assurance of Gods loue and goodnes towards him.

§. Sect. 7.

*A dangerous temptation grounded vpon our not-profit-
ing by affliction.*

But the tempter will further vrge his obiection after this manner: let it be graunted (will he say) that God doth chastise sometime his children whom he loueth, both with outward and inward afflictions, and that they suffer euen the same miseries which thou indurest; yet seeing they are sometimes punishments also which he inflicteth vpon the wicked, hence thou canst not gather that they are fatherly chastisements and signes of his loue to thee: nay contrariwise thou maicst assure thy selfe, that they are fearefull punishments and signes of Gods hatred, which God in iustice inflicteth on thee for thy sinnes, that others may bee warned by thine example. For if they were chastisements and fatherly corrections, then would they indeede correct thee, that is, reforme and amend thee; for this is the end why God inflicteth them on his children, and his end cannot be frustrate: but in thee there is no reformation wrought, nor any increase of patience; whereas in the faithfull, *tribulation bringeth forth patience*, as euen by the Scriptures it is manifest. Nay contrariwise when the hand of God is vpon thee, thou bewraiest great impatiencie, and vtterest inconsiderate speeches, which tend to Gods dishonor, giue offence to the world and wounde thine owne conscience. And therefore howsoeuer to other these are fatherly chastizements, yet to thee they are seuerer punishments, which mooue thee rather to despayre, than assure thee of Gods loue.

Rom. 5.3.

To

To this we answer, that it cannot be denied, but that Gods ^{That it is no} corrections doe correct and amend his children, and that ^{fit time to} afflictions serue to the encreasing of their patience, faith and ^{iudge of our} other graces; but yet let vs know that Sathan playeth the ^{spirituall gra-} false deceauer, when he moueth vs to looke for the assurance ^{ces in the con-} of Gods loue, and for our amendment & increase of Gods ^{flikt of temp-} grace, in the very time when the hand of God is vpon vs, whilest the conflict lasteth, and the temptation grievously shaketh and battereth vs: as if he should come to a man who hath endured much and tedious sicknesse and should say vnto him, thou diddest imagine thy selfe awhile agoe very beautifull and exceeding strong, but thou wast much deceiued, for if thou lookest in a glasse thou shalt presently perceau that thou art leane, pale, and deformed, and if thou makest triall of thy strength, thou shalt finde that it is scarce sufficient to sustaine the waight of thine owne body. Now who would not deride such fond reasoning? who could not easily answer, that iudgement is not to be taken of the beautie and strength of the bodie in the time of sicknes, but in the time of health? but this is the very like case, and thus sottishly doth Sathan conclude, or rather delude Gods children in the time of temptation; for he sayeth thus vnto them, thou diddest perswade thy selfe that thou art the childe of God, and in his loue and fauour, that thou art indued with faith, patience, and other graces, and daily increasest in them; but now thou art come to the triall it proueth farre otherwise; for thy faith is turned into doubting or infidelitie, and thy patience to impatiencie, and therefore there is no likelihood that thou art beloued of God, for then thou wouldest profit by afflictions, and increase in grace and strength, whereas thou bewrayest nothing but thy manifould corruptions. But we are to know that we are not to iudge of our grace and strength, in the time of temptation, and of the spirituall conflict, when as our soules are grievously sicke with the sense of sinne and apprehension of Gods heauie displeasure incurred thereby, when as the fire of Gods spirit is couered with the ashes of our corruptions, and the fruites and graces thereof nipped with the coulde winter and boysterous blasts

of temptations, but we are to looke into our selues when the fit is past and the conflict ended, and then shall we finde our patience by experience of Gods loue confirmed, our faith renewed, all other graces strengthened and increased: and then shall we clearly discern the bright beames of Gods loue and fauour, shining vpon vs, when the cloudes of temptation are past away which did hide them from vs.

6. Sect. 8.

*That Gods
deare children
in greiuous
temptations
shew impati-
ence, and utter
sometime in-
considerate
speeches.*

But if in the time of triall and temptation we iudge according to our present sense and feeling, we must needes be deceived: for it cannot be denied but that euen the deare children of God who haue receiued a great measure of grace, when the hand of God is vpon them doe doubt of his loue and fauour, and when they are grievously afflicted doe bewray their corruption, and shew their impatience by ventering inconsiderate speeches; for while we continue in this life, we haue the reliques of sinne hanging on vs, and we are partly flesh and partly spirit, yea the flesh is the stronger part, and therefore it is no maruaile if the flesh being pinched in the time of temptation doth complaine, and being lanced deeply with the rasor of sharpe afflictions doth cry out for paine, complaining of the Surgeon that he dealeth too rigorously with him. And if men through bodily sickness haue their iudgements blinded, their vnderstanding dassed and misled, their memorie ouerthrowne, so that they can put no difference betweene their friends and their enemies, but euen raile vpon those whom in the time of their health they dearely loued, and thinke none so much their enemy as their physician, rauing and inconsiderately speaking they know not what; what wonder is it if the like effects follow the sickness of the soule, when it is as it were set vpon the racke, pressed with the burthen of sinne, and tormented with the apprehension of Gods anger, considering that these kinde of afflictions are farre more grievous and without comparison more intollerable, *for a man may sustaine his infirmities, but a wounded spirit who can beare?* as it is Pro. 28. 14. What meruaile then is it if they take God for their enemy, when they feele his sharpe medicines, though in truth he be their louing Physician, who by this meanes cureth them of their diseases

In the time of temptation we are not fit to iudge &c. 169
 diseases of sinne and corruption? what wonder is it if they
 utter rauing speeches when the sense of paine presseth them
 so sore? how is it possible but that they should doubt of
 Gods gracious loue and fauour, when as they presently taste
 of nothing but his rigor and iustice?

We must not therefore iudge of our state while the crosse
 is vpon vs, for so should we condemne the generation of the
 iust to be most wicked, then should we imagine those who
 haue excelled in patience to be most wayward and impati-
 ence. Looke vpon *Iob* who is renowned for patience, and you
 shall finde that while the hand of God was vpon him, he be-
 wrayeth the corruption of the flesh and sheweth notable im-
 paciencie, cursing the day of his natiuitie, and wishing that
 he had neuer been borne, or else that he had presently after
 his birth been swallowed vp in the iawes of death, *Iob. 3.* So
 chap. 6. 3. 9. he thus crieth out like a man vtterly desperat. *O*
that I might haue my desire, and that God would graunt me the
thing that I long for 9. That is, that God would destroy me: that he
would let his hand goe and cut me off. 10. Then should I yet haue
some comfort, though I burne with sorrow, let him not spare &c.
 Where *Iob* seemeth to deale with God as a condemned male-
 factor with a iust & seuerie iudge, who seeing the anger of the
 iudge incensed against him for his crime, hath no hope that
 he can by intreatie and perswasions moue him to reuoke
 his sentence of death, and therefore onely desireth a mitiga-
 tion of the tortures, and that he may quickly be dispatched
 and ridde out of his paine; *nam misericordia genus est cito*
occidere, it is a kinde of mercie to be speedie in execution.
 So *Iob* hauing no hope to be freed from his miseries, desireth
 onely this fauour at Gods hands, that he would not (as it
 were) torment him peece meale, but make a quicke dispatch
 of him by laying on a greater waight of afflictions, till by
 their vnsupportable burthen the breath were pressed out of
 his body. And chap. 10. 18. *Wherefore hast thou brought me out*
of the wombe? Oh that I had perished, and that none eye had
seene me! 19. And that I were as I had not been, but brought
from the wombe to the graue. Looke vpon the Prophet *Dauid*
 who was a man according to Gods owne heart, endued
 with

§. Sect. 9.

Example to
cleare the for-
mer point.
Iam. 5. 11.

Iob. 3. & 6. 8.
9. 10.

Iob. 10. 13.

170 *In the time of temptation we are not fit to iudge &c.*

with a stedfast faith and constant patience; and you shall perceiue that Gods loue, and the graces of Gods spirit in him, were so shadowed with the grieuoufnesse of his present afflictions, that he could not discern them. For he complaineth like a man vterly cast off and reiected of God. Psal. 88. 14.

Psal. 88. 14.

Lord why dost thou reiect my soule, and hidest thy face from me?

& 77. 8. 9.

I 6. Thine indignation is gone ouer me, and thy feare hath cut me off. The like complaint he taketh vp. Psal. 77. 8. 9. 10. Neither

Psal. 32. 3. 4.

had the Prophet in these times alwaies the spirit of supplication and prayer, but sometime the grieuoufnesse of his paine did shut his mouth so as he could not confesse his sinne, nor humble himselfe before his God; though through the waight of affliction, his bones were consumed, and he roared for griefe all the day long, as appeareth Psalm. 32. 3. 4. So

Ierem. 20. 14.
15. 18.

Jeremie seeing the word of God contemned, and himselfe who was Gods ambassador despised, could not beare it but bursteth out into great impacience, cursing the day of his birth, and euen the man that brought newes thereof to his father, because he was borne to see labour and sorrow, and that his daies should be consumed with shame. Ierem. 20. 14, 15. 18. If therefore we iudge of *Iob*, *Dauid*, and *Jeremie*, according to their outward behauiour, and their owne inward feeling in the time of afflictions, and in the combate of temptations; we should thinke them voyde of faith, impatience, and destitute of all assurance and hope of Gods loue and fauour: but the Scriptures teach vs otherwise, propounding them vnto vs as patternes of patience and true godlinesse; and themselues also at other times doe shew their singular faith, patience, and the rest of the graces of Gods spirit. Seeing then this is not our case alone, but the state of Gods dearest children, let vs not belecue the tempter telling vs that we are not Gods children because we see not Gods graces so plainly in the time of temptation and triall, but contrariwise bewray our impacience and other corruptions: but let vs be truely humbled in the sight of our infirmities, laboring and struing to reforme them; and iudge of our state, not as we finde it in the time of the conflict, but as it was or is before or after the combate is ended.

Lastly,

Lastly, the tempter obiection, and hath stirred vp his wicked instruments the enemies of Gods truth to defend, that though wee are not wholly to despaire of Gods loue, yet wee must doubt thereof: and to this purpose they alleadge that saying Eccles. 9. 1. which they reade thus: *I haue handled all these things in my heart that I might curiously vnderstand: Iust and wise men and their workes are in the hand of God; and notwithstanding, a man knoweth not whether he be worthie of loue or hatred, but all things are kept uncertain for the time to come &c.* I answer, that if Gods loue or hatred did depend vpon our owne vnworthinesse, wee might well doubt; nay I will say more, wee might iustly despaire of his grace and goodwill, and certainly assure our selues that we were hated and abhorred of God; for this, if any thing, wee haue deserued. But the truth is, that as Sathan tempting our Sauour, and quoting scripture for his purpose, left out that which made against him; so here by his instruments assaulting his members, he addeth to the scriptures that which maketh for him: for neither in the Hebrew, which is the originall, nor in the Greeke translation is there any one word of our worthinesse or vnworthinesse; but thus it is in the text as it is truly translated in our Bibles; *No man knoweth either loue or hatred of all that is before them:* and whereas they reade the words following thus; *But all things are kept uncertain for the time to come,* they most grossly depraue the text, which is thus to be read as wee haue it translated; *All things come alike to all, and the same condition is to the iust and the wicked;* and thus also doth *Arias Montanus* one of the most learned amongst themselves translate it.

Neither wil their corrupt translatiō stand with the sense and truth of the place: for, as he saith, no man knoweth whether he be worthie of loue, so also, that no man knoweth whether he be worthie of hatred: but this is vtterly false; for so should wee say that wee could not know whether the Sodomites for their filthinesse, the Canaanites for their idolatrie, *Iulian* for his apostasie were worthie to be hated of God; whereas the scriptures witness the cleane contrarie, and euen they themselves doe confesse, that they who desperatly giue ouer themselves

§. Sect. 10.

The obiection
out of Eccles. 9.
1. answered.

themselves into all sinne and wickednesse, are not to doubt but that they are worthie of Gods anger and heauie displeasure; why therefore on the other side may not those who are truly conuerted vnto God, and indued with a liuely faith which worketh by loue, be assured of Gods loue and fauour, seeing he hath assured them hercof in his word? Nay in the same chapter vers.7. their corrupt exposition is ouerthrowne; for there he biddeth vs to *eate our bread with ioy, and to drinke our wine with a cheereful heart, for God now accepteth our workes.* Now, though God did indeede accept our workes, yet wee could not be moued to ioy and cheerefulnesse of heart hereby, vnlesse also we might be assured of his acceptation.

*The exposition
of Eccles.9.1.*

But let vs examine these words and shew the true sense of them. There are two expositions giuen, which may stand with the analogie of faith and the circumstances of the text. For some vnderstand these words not of Gods loue or hatred, but of mans loue towards those things he desires, and of his hatred towards those things he flieth; and then this is the sense of the place; A man knoweth not whether those things which he loueth, as pleasures, honours and riches, or those things which hee hateth, namely crosses and afflictions shall happen vnto him, because they are not disposed by his owne power, but by the prouidence of God who giueth these outward things indifferently to all both iust and vniust. So that if the words are thus to be vnderstood, there is no shew of reason in the Papists exposition.

Secondly, let it be granted that it is to be vnderstood of Gods loue towards vs, yet it will make nothing for their purpose: for then this is the plaine sense of the words; no man can know whether hee bee loued or hated of God by these common outward things which happen alike to al, and in respect whereof there is the same condition to the iust and the wicked, and to the pure and polluted, to those that worship God and those that worship him not: there is no iudgement that can bee giuen, either of our selues or others in respect of our outward state, for sometime the iust are poore, the vniust rich, the wicked aduanced to honour, and the godly afflicted and persecuted. For example, *Esa* enioyed his
delights,

delights and plentie of all things, *Jacob* like a poore pilgrime went into a strange countrie, hauing no other riches but his clothes on his backe and his staffe in his hand, & when he was come amongst his friends he endured tedious labours, & many miseries; and so *David* was persecuted, whilest *Saul* did sit on the throne; yea our Sauour Christ himselfe was arraigned at the barre and condemned, whilest *Pilate* and the chiefe Priests and Pharisees sate in the seate of iustice, ouerwaying all at their owne pleasures: and yet at the same time, *Jacob* was beloued, *Esau* hated; *David* chosen of God, *Saul* reiect-ed; our Sauour Christ the deare sonne of his heauenly father, and his enemies the instruments and limmes of Sathan. So that it is most true that *Salomon* speaketh, namely, no man can haue assurance of Gods loue and fauour by these outward benefits bestowed both vpon the godly and wicked; neither by his aduersities and afflictions can gather that the Lord hateth him: for these befall all indifferently, as it pleaseth God to punish the reprobate, or to chastize his owne children.

But though we can gather no sound argument from these outward things of Gods loue, yet it followeth not that there is no other meanes to assure vs hereof: for by the same reason wee may conclude that man is no better than brute beasts, and that there is no immortalitie of the soule, because it is said, Eccles. 3. 19. that the condition of the children of men and the condition of beasts is the same. But as the Wiseman speaketh there of their outward mortalitie alone, and not absolutely in all respects; and therefore he saith that they are alike to see to, that is, in outward appearance, vers. 18. and explaineth himselfe in the words following; for (saith hee) as one dieth so dieth the other: so he doth not meane here simply that there is no assurance of Gods loue, but onely in respect of these outward things, and therefore he addeth, that in these outward respects all things come alike to all, and the same condition is to the iust and the wicked.

Though then there is no assurance of Gods loue to be gathered out of our worldly estate, yet it cannot hence be concluded that therefore there is no meanes whereby we may be assured hereof: for the Lord hath giuen vnto vs his word and mercifull

Rom.8.

mercifull promises, he hath giuen vnto vs his holy spirit crying in our harts *Abba father, and witnessing to our spirits that we are the sonnes of God*, Rom.8. He hath manifested his loue by giuing vs his onely sonne, and begetting in vs by his word and spirit a liuely faith, whereby wee may apply him and all his benefits vnto vs. Whosoeuer therefore beleeueth truly in Iesus Christ, he may be assured of Gods loue and euerlasting life, according to that Ioh.3.16. *So God loved the world, that he gave his onely begotten sonne, that whosoever beleueneth in him should not perish, but haue euerlasting life.*

Ioh.3.16.

Rom.8.38.

If therefore we beleue in Iesus Christ, we need not to despair, no nor to doubt of Gods loue and fauour towards vs; notwithstanding our vnworthinesse, nor yet in regard of the manifold afflictions which God inflicteth on vs, neither in respect of those manifold infirmities which we bewray whilst the hand of God is vpon vs: but wee may soundly and assuredly conclude with the Apostle Paul, Rom.8.38. *I am persuaded that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, 39. Nor height nor depth, nor any other creature shall be able to separate us from the loue of God which is in Christ Iesus our Lord.*

And so much concerning the first cause of our saluation, namely Gods loue and goodwill, and also the temptations of Sathan, whereby hee laboureth to impugne our assurance thereof: the second cause is Gods free election, which proceedeth from the other; for whom he loueth, those hee electeth vnto euerlasting life and happinesse, it being an inseparable fruite of loue to seeke the good and felicitie of the partie beloued.

Election therefore is that part of Gods eternal and immutable decree, whereby of his free loue and vnderferued grace he hath preordained some in Christ vnto saluation, and to the vse of the meanes tending thereunto, for the praise of the glorie of his grace.

CHAP. IIII.

Of Gods election, the causes, subiect, obiect, and properties thereof.

IN this definition is set downe first the efficient cause or author of our election, namely God himselfe, the Father, the Sonne and the holy Ghost; and this appeareth Eph. 1. 4. *He hath chosen vs in him before the foundation of the world, that we should be holy &c.* And Ioh. 15. 16. *Ye haue not chosen me, but I haue chosen you, and ordained you that ye goe and bring forth fruite, &c.*

Secondly, the motiue or impulsive cause of Gods election is expressed, namely, Gods free loue, meere goodwill and vnderferued grace. And this also is manifest Luk. 12. 32. *Feare not little flocke, for it is your fathers pleasure to giue you a kingdome.* And Eph. 1. 5. *who hath predestinated vs to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will.*

Here therefore are excluded all other causes, wherewith diuers haue imagined God was moued to elect vs; as namely our owne will, the foreseeing of our workes worthinesse or faith, and the merits of our Sauour Christ. And that these were not the causes which mooued the Lord to elect vs, it may be prooued by manifest testimonies of scripture. First, our owne will is expressly excluded, Rom. 9. 16. *It is not in him that willesh or runneth, but in God that sheweth mercie.* Secondly, not the foresight of our owne workes, for the Apostle plainly affirmeth Rom. 9. 11. 12. *that before the children were borne, and when they had neither done good or euill, that the purpose of God might remaine according to election, not by workes, but by him that calleth.* 12. *It was said vnto her, the elder shall serue the younger,* 13. *As it is written, I haue loued Iacob and hated Esau.* And chap. 11. 5. 6. he saith, *that Gods election is of grace, and if it be of grace it is no more of workes, or els were grace no more grace.* Thirdly, not the foresight of any worthinesse in vs more than in others; *For there is no difference, for all haue sinned.*

sinned and are deprived of the glorie of God: as it is Rom. 3. 23. And the Apostle affirmeth both of himselfe and others, that they were all dead in their sinnes, and by nature the children of wrath as well as others, Eph. 2. 1. 3. Fourthly, the Lord respected not our faith as an impulsive cause mouing him to elect vs, but only as an effect of our election; neither was the Lord mercifull vnto vs in making choise of vs to bee partakers of euerlasting happinesse, because we were faithfull, but, that we might be faithfull, as Paul professeth of himselfe 1. Cor. 7. 25. And the holy Ghost affirmeth, Act. 13. 46. that as many of the Gentiles as were ordained vnto eternall life beleueed. Lastly, although the merit of Christ was the onely meritorious cause of our saluation, yet it was not the cause of Gods election, for Gods election was from all eternitie, and the cause of Christs merits, which were in time and the effects of Gods election, and therefore that which came after could not be the cause of that which was from all eternitie, neither can the effect produce the cause, but the cause the effect. Moreouer, we are not said in the scriptures to be chosen for Christ, but in Christ, Eph. 1. 4. And the Apostle John affirmeth, that Gods eternall loue was the cause which moued the Lord to send his sonne to redeeme vs by his death, and not that his death was the cause of his loue, Ioh. 3. 16. And so much concerning the efficient cause of our election. The materiall cause thereof was the purpose or counsaile of God himselfe, whereby hee determined to elect vs.

§. Sect. 2.

The formall cause was the seuering and setting apart of certaine men which were to bee saued, selected from the rest who were reiected.

The end of Gods election was two-fold: the first and chief end was the glorie of God, set forth by manifesting his grace and mercie in the saluation of the faithfull. And this the Apostle plainly expresseth Rom. 9. 23. namely, that the end of Gods election is, *that he might declare the riches of his glorie in the vessels of mercie, which he hath prepared vnto glorie.* And Eph. 1. 4, 5, 6. he saith, *that he hath chosen vs in Christ, and predestinated vs, to the praise of the glorie of his grace.*

The second end which is inferiour and subordinate to the other,

other, is the saluation of the elect, and this also is expressed by the Apostle Rom. 9. 23. where hee saith, that the elect are prepared vnto glorie. And Act. 13. 48. the holy Ghost saith, *as many as were ordained to eternal life*: thereby implying that the saluation of the elect is the end of Gods election. And these are the causes of Gods election. The effects which inseparably follow whereupon, are Christ the Mediatour, and the whole worke of his mediation and our redemption wrought by him, our adoption, effectually calling, iustification, sanctification, and glorification; and these are the degrees and meanes of our election, which are as well contained in Gods decree as our saluation it selfe.

The subiect in which we are elected, is Christ Iesus our Mediatour and head; not in regard of his deitie alone, for so he is the efficient cause; nor in respect of his humanitie alone, but as he is God and man. And wee are therefore elected in him, both because in our selues we were not capable of such glorious dignitie, as also because hee alone is a fit Mediatour in whom we should be elected, seeing with our election there is an vnion & coniunction of vs with God who hath elected vs.

The obiect of Gods election are all those who are preordained vnto euerlasting life, and whom the Lord will eternally saue; which being considered in themselues are a great number, but yet in respect of the number of the reprobates but a small and little flocke; for *though many be called, yet few are chosen*. as Christ himselfe affirmeth, Matth. 22. 14.

The last thing, which also is expressed in the definition, are certaine properties attributed to Gods election; namely, that it is eternall, free and immutable. That this decree is eternall, it appeareth Eph. 1. 4. *He hath chosen vs in him before the foundation of the world*. So Rom. 9. 11.

Secondly, that it is free and of his meere grace, it is manifest Rom. 9. 18. *He hath mercie on whom he will, and whom he will he hardneth*. So Eph. 1. 11. *In whom we are chosen when wee were predestinate, according to the purpose of him which worketh all things after the counsaile of his owne will*.

Lastly, that it is immutable and most firme and certaine, it plainly appeareth 2. Tim. 2. 19. *The foundation of God remaineth*

178 *Sathans temptations concerning Gods election answered.*
neth sure; and hath this seale, the Lord knoweth who are his.
 Where we may obserue, that this immutabilitie and certain-
 tie of Gods decree, doth not depend vpon vs or our perseue-
 rance, but vpon Gods good pleasure and foreknowledge, for
 it is a foundation in it selfe firme and stable, and hath not the
 seale of our worthinesse or perseuerance in grace, but of
 Gods foreknowledge whereby he knoweth who are his.

CHAP. V.

*Sathans temptations concerning Gods election answered, and
 first those wherewith be assaulteth carnall worldlings.*

§. Sect. I.
Sathans tempt-
ation whereby
he perswadeth
worldlings that
all in the end
shall be saued,
answered.

Ezech. 13.
 and 18.
 1. Tim. 2. 4.

NOW concerning this decree of election and the as-
 surance thereof, there are two sorts of Sathans
 temptations: the first he suggesteth into the minds
 of carnall worldlings, to nourish in them, fond presumption
 and carnall securitie: the other, into the minds of weak chris-
 tians, whereby he moueth them to doubt & despaire of their
 electiō to euerlasting life. The worldly man he assaulteth with
 two principal temptations: first, he perswadeth him that there
 is no election at al or reprobation, but that all in the end shall
 be saued. Which grosse absurditie that hee may make more
 plausible and probable, hee setteth before them the infinite
 mercie of God, and the generall promises and consolations
 in the Gospell: as, *that he will not the death of a sinner*, and that
 he will *that all men shall be saued*, in both places cunningly dis-
 sembling that which followeth; for to the first place is ad-
 ded, *but that he repent*, and in the latter, *that they who shall be*
saued must also come to the knowledge of the truth.

But this temptation is so palpably absurd, that it becom-
 meth not Sathans policie to vse it to any, but those onely
 whose hearts are hardned, their eyes blinded, their conscien-
 ces seared, and who hauing not beleueued and loued the truth,
 are giuen ouer of God to beleueue strong delusions; and ther-
 fore I will not spend much time in answering this tempta-
 tion: onely let such men as are seduced with Sathans lyes
 know thus much, that Gods mercie is a iust mercie, as his iu-
 stice

stice is a mercifull iustice; that God is infinite in both, and no lesse glorified in the manifestation of the one than of the other. Let them know that there are no promises of the Gospell so generall, which are not limited with the condition of faith, and the fruite thereof vnfained repentance. Let them know, that God who is not onely mercifull but also true, yea truth it selfe, hath in his word reuealed his will, as well concerning the eternall death and destruction of the wicked, as the saluation of the godly: he hath said, that *many are called* Matth. 22. 14. *and few chosen*; that the gate of heauen is so straight, that and 7. 13. there are few who finde it; that he will say to the workers of iniquitie, *Goe your waies I know you not*; that hee will make a separation betweene the sheepe and the goates, and as hee saith to the one, *Come ye blessed of my father, inherit ye the kingdome prepared for you from the foundations of the world*, so hee Mat. 25. 34. 41. will say to the other, *Depart from me ye cursed into euerlasting fire, which is prepared for the diuell and his angels*. Let them know that neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor theeuers, nor conetous, nor drunkards, 1. Cor. 6. 9. 10. nor railers, nor extortioners, nor any that liue in the like sinnes, without repentance, *shall inherit the kingdome of God*, for truth it selfe hath spoken it, 1. Cor. 6. 9. 10. but they shall haue *their part in the lake which burneth with fire and brimstone, which is the second death*, as it is Reucl. 21. 8. *Reucl. 21. 8.* And therefore let not Sathan bewitch them, by setting before their eyes Gods mercie; for as sure as God is iust and true of his word, so surely shall such as continue in their sinnes, without repentance, bee eternally condemned; neither is it any impeachment to Gods mercie, if hee exercise his iustice in inflicting due punishment vpon obstinate and rebellious sinners, seeing it is sufficiently manifested in the saluation of those who repent and belecue.

The second temptation which Sathan suggesteth into the h. Sect. 2. minds of carnall men, to the end they may runne on in their desperate courses, and wallow still in the pleasing filth of their corruptions, hee thus frameth; Why enioyest thou not (saith he) thy pleasures? why art thou afraid to satisfie all thy desires? what needest thou to take any paines in perfour-

Sathans temptation, grounded upon the vchangeablenesse of Gods predestination.

ming Gods worship and seruice, and to what purpose shouldest thou forsake thy pleasing sinnes, studying and struing after mortification and newnesse of life, which is so bitter and vnpleasant vnto thee? for Gods decree of predestination is sure and most vchangeable as himselfe is without change, and therefore if thou art elected of God thou maiest follow thy delights, goe on in thy sinnes, liue as thou list, yet surely thou shalt be saued, and he will giue thee repentance, though it be deferred to the last gaspe. But if on the other side thou art a reprobate, reiected of God in his eternall councell, then take what paines thou wilt, make thy throte horce with praying, and thy bagges emptie with giuing almes, be neuer so diligent in Gods seruice, neuer so carefull in mortifying thy sins, yet all is in vaine, for those whom he hath reprobated shall be condemned. And therefore much better were it to take thy pleasure and to follow thine owne desires whilest thou art in this life: for the punishments of the life to come will be enough, though thou addest no torments of this life vnto them.

That the former temptation is both foolish and ridiculous false and impious.

And thus doth Sathan reason in the minde of a carnall man, partly to continue and increase his securitie in the course of sinne, and partly to discredit the holy doctrine of Gods eternall predestination, as though it opened a dore to all licentiousnesse. But if we consider of this temptation aright, and sound it to the bottome, we shall finde first that it is most foolish and ridiculous, secondly that it is most false and impious. That it is most foolish it will easily appeare, if we vse the like manner of reasoning in worldly matters; for it is all one as if a man should thus say: thy time is appointed, and the Lord in his counsaile hath set downe how long thou shalt liue; if therefore it be ordained that thy time shall be short, vse what meanes thou wilt of phisicke and good diet, yet shalt thou not prolong it one day; but if God hath decreed that thou shalt liue to olde age, take what courses thou wilt, runne into all desperate daungers, vse surfetting and all disorder of diet, nay eate no meate at all, and yet thou shalt liue till thou art an old man. Or as if he should say; God hath decreed alreadie whether thou shalt be rich or poore, and if he

• he hath appointed thee to be poore, take neuer so much paines, follow thy calling as diligently as thou wilt, abstaine from all wastfulness and prodigalitie, yet shalt thou neuer get any wealth: but if thou art preordained to be rich, sell all thou hast and scatter it abroad in the streetes, spend thy time in gaming, drinking and whoring, neuer troubling thy head with care, nor thy hands with worke, yet shalt thou be a welthie man. Now who would not laugh at such absurd manner of reasoning if any should vse it? because euery man knoweth, that as God hath decreed the time of our life, so he hath decreed also that we should vse the meanes, whereby our liues may be preserued so long as he hath ordained that we should liue, namely auoyding of daungers, good diet, and phisicke; and as he hath decreed that a man should be rich, so he hath decreed also that he should vse all good meanes of attaining vnto riches, namely prouidence and paines in getting, and care and frugalitie in keeping that he hath gotten; and whosoever vse not the meanes, doe make it manifest that they were not ordained vnto the end. Although indeede, because the Lord would shew his absolute and almightie power, he doth not alwaies tie himselfe vnto meanes, but sometimes crosseth and maketh them vneffectuall to their ends, and sometime he effecteth what he will, without or contrarie to all meanes; and hence it is that some quickly die who vse all meanes to preserue health, and some become poore who vse al meanes of obtaining riches, whereas others being depriued of the meanes attaine vnto long life and riches by the immediate blessing of God. But ordinarily the meanes and end goe together, and therefore it is fond presumption to imagine or hope, without the vse of the meanes, to attaine vnto the end. And thus it is also in spirituall matters appertaining to euerlasting life; those whom God hath elected, he hath ordained also that they should attaine vnto and vse all good meanes tending thereunto, namely faith, repentance, sanctification, and newnesse of life: and therefore it is as absurd for any to imagine, that they shall be sau'd continuing in their ignorance, infidelitie, vnrepentancie, and filthie corruptions, as it is for a man to thinke that

he shall liue to be old, and yet runneth into all daungers, forsaketh phisicke yea and foode also whereby his life should be sustained. For the spirituall meanes of saluation are as well (nay much more) contained in Gods decree, as the corporall meanes of preserving life: for it hath been heard-of, that some haue liued in the midst of daungers, and in the absence of meate, for a long time; but it was neuer heard that any haue attained vnto euerlasting life without faith, repentance, and sanctification: for euen the thiefe vpon the crosse beleued in Christ, and shewed the fruites of his faith in acknowledging his owne sinne reproouing his fellow, in confessing our Sauour Christ euen then when his Apostles denied and forsooke him, in calling vpon his name and desiring by his meanes euerlasting life.

§. Sect. 3.

Sathans temptation grounded upon the vchangeablenesse of Gods decree false and impious.

But as this temptation is foolish, so also it is false; for whereas he saith that though we liue in our sinnes without repentance, yet we may be elected and therefore shall be saued; and though we take neuer so great paines in Gods seruice, and most carefully indeauour to spend our liues in holinesse and righteousness, yet we may be reprobates and therefore shall bee condemned; this is vtterly vnttrue: for, whomsoever the Lord hath ordained to euerlasting life, those also he hath ordained to vse the meanes whereby they may be saued, and consequently whosoeuer carefully vse these meanes may be assured of their saluation, whosoeuer neglect and despise these meanes they manifestly declare that they are not in the number of the elect, so long as they continue in their neglect and contempt: for the end and the meanes tending to the end, are inseparably ioyned in Gods decree; so that they who vse the one shall obtaine the other, they who neglect and contemne the meanes shall neuer attaine vnto the end.

*The end of Gods election twofold.
Eph. 1. 5. 6.*

Now the end of Gods election is two fould. The chiefe and principall is his owne glorie, as appeareth Ephes. 1. 5. 6. *Who hath predestinate vs to bee adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will; to the praise of the glorie of his grace.* And this end the Lord will not suffer to be frustrate: for his glorie shall shine in all his elect, and therefore

therefore we also are most carefully to labour that we may further this end; for the more that the praise of Gods mercie doth shine in vs, the better assurance we haue of our election.

And seeing God is most glorified when as our lights shine Mat. 6. 16.
brightest before men in a godly and christian life, therefore 1. Pet. 2. 21.
let vs be most carefull to spend our time in holiness and
righteousnesse, that thereby we may glorifie our heavenly
father, and also make our owne election sure; for he hath Eph. 1. 4.
chosen vs that we should be holy, and therefore if we be holy
it is a most certaine signe that he hath chosen vs.

The second end of Gods election is the saluation of his The second end
of Gods electi-
on.
elect; for the iust accomplishing whereof, he hath preordai-
ned diuers subordinate causes or meanes, which are the in-
separable effects and fruites of his election; all which are so
linked one with another, as that the precedent meanes is
the cause of that which next in order followeth, and Gods
decree the cause of all. The effects of Gods election, which
are the subordinate causes or meanes of our saluation, are
principally three; Vocation, Iustification, and Sanctification.
By vocation we are separated from the world, made mem-
bers of the Church, & ingrafted in to the body of Christ; and
this is ordinarily done by the preaching of the word being
made effectual by the inward operation of Gods spirit, or ex-
traordinarily by some other meanes, or immediately by the il-
lumination of the holy Ghost. In our iustification we haue the
pardon and remission of all our sinnes by vertue of Christs
merit, and are adorned with his righteousness imputed vn-
to vs: and this is done, principally by God himselfe, & instru-
mentally by a liuely faith. Our sanctification consisteth in
our dying to sin, and rising vp to newnes of life; which is be-
gun, increased, and finished in vs by Gods spirit. Whosoeuer
therefore are predestinate to saluation, they also are effectual-
ly called, that is separate from the world. and ingrafted into
the body of Christ; and this they attaine vnto by diligent
and attentiu hearing of the word. Whosoeuer are effectually
called, are also iustified; and therefore haue obtained a true
and liuely faith. Whosoeuer are iustified are also sanctified,
that is, die vnto their sinnes, and rise againe to newnes of life,

and consequently whosoever are still meere worldlings and no true members of Christs bodie (as all those are who make no conscience of hearing Gods word diligently, reuerently, and attentiuely, nor of treasuring it vp in their hearts) they are not truly called; whosoever haue not Christs righteousness and obedience imputed and applied vnto them (which none haue that are destitute of a true and fruitfull faith) are not iustified; whosoever liue in their sinnes, without repentance, without any earnest desire and hartie endeouour of seruing the Lord in holinesse and righteousness of life are not sanctified; and whosoever are not called, iustified and sanctified, shall neuer be saued; for the end and the meanes tending thereunto are ioyned together in Gods predestination. So that where the one is, there the other is; where the one neuer is, there the other shall euer be wanting. And therefore as by our sanctification, iustification, and vocation, wee may certainly conclude that we are elected and shall be saued; so if we be without these, wee may as certainly inferre that wee are reiecte, and shall be condemned if wee liue and die in this state.

Seeing then this is Gods truth, let not Sathan lull vs in securitie with that sophisticall caill; if wee be elected we shall be saued liue how wee list; if we be reprobates wee shall be condemned, be we neuer so earnest in labouring after godlinesse: for these principles may well stand together, it is impossible that the elect should perish, and as impossible also that any who beleue not in Christ, and bring not forth the fruites of their faith in a godly and Christian life should bee saued; it cannot bee that the reprobate should attaine vnto euermlasting happinesse, and that any should not attaine thereunto, who desireth and endeouureth to serue and feare the Lord: because predestination and saluation are so coupled together with the meanes that come betweene them, that they cannot possibly be seuered from one another, nor the meanes from either of them, nor yet amongst themselues; euen as the first lincke of a chaine is ioyned with the last by those which are betweene them, and these which are in the middle one with another.

CHAP. VI.

*Sathans temptations whereby he moueth the weake Christian
to doubt of his election, answered.*



And these are the temptations wherewith Sathan
assaulteth the worldling: but if he haue to deale
with a true Christian, who is indeede elected of
God, and sheweth the fruites of his election, by
desiring and endeououring to serue the Lord in
holinesse and righteousnes, then he perswadeth him to doubt
of his election, and to hang as it were wauering in the ayre,
sometime lifted vp with hope, sometime deiected and cast
downe with feare, till at last he being wearie and tired with
his doubtful thoughts, and hauing no where to rest himselfe,
is swallowed vp of desperation: like vnto a fillie bird which
flieth ouer the maine Ocean, and one while hopeth to attaine
vnto the land, another while feareth seeing no place where to
light, till at last being so weary that she can flie no further, she
falleth downe and is drowned in the sea. So these one while
hope, and soone after finding their owne infirmities, and not
seeing where they may rest their wauering minds, doubt and
feare, till at last through wearinesse they sinke downe and are
swallowed vp in the gulse of desperation, where they are
drowned and destroyed, if it doe not please the Lord to lift
them vp again, and to shew them the firme Rock Iesus Christ;
whereupon they may rest their wearie mindes and refresh
their fainting soules; which hee alwaies doth perfourme to
those that belong to his election; for it is impossible that any
of them should perish, though Sathan and all the power of
hell seeke their ruine and destruction.

§. Sect. I.

*The causes
which moue Sa-
than and his
instruments to
perswade the
weake Christian
to doubt of his
election.*

But at this marke Sathan aimeth though hee neuer hitteth
it; and though he neuer finally preuaile, yet to this doubting,
and in the end despairing, he laboureth to perswade the true
Christian; neither doth hee content himselfe with the forces
of his owne temptations, but he ioyneth with him the world,
which is as readie as Sathan himselfe to oppugne the certaintie

tie.

tie of our election, and our owne trayterous flesh which is easily moued to doubting and despaire, when as it seeth nothing in it selfe whereupon it may rest. In the world he maketh his choise not of sillie ignorant men, but of the most subtil Sophisters and learned Doctors, the true successors of the Scribes and Pharisees, euen the whole rabble of the Popish clergie; who stand on Sathans part stoutly fighting his battailes, being perswaded and ouercome by that temptation which our Saujour Christ withstood, *All this will I giue thee.* For to what end (I pray you) doe these great Doctors so stufly stand in the defence of Sathans cause, perswading men might and maine to doubt of their election, and consequently of their saluation? Surely that by emptying mens minds of all true comfort, they may fill their own chests, and get the treasures of the earth into their possessions. For when the weake conscience wauereth and doubteth of his election, and not finding any true consolation whereupon it may rest, commeth vnto them for some comfort and better assurance; they behaue themselves like vnto yngracious Surgeons, who intending to make a pray of their patients, and to get their gains out of their pains and tortures, do one day heale, and the next day hinder the cure, making the wound worse than it was whē they took it in hand, til at last they haue so poysoned the sore that it is past their cure, whereas they could easily haue healed it, if they had not regarded their profit more than their own credit, or their patients health: or like vnto deceitfull Lawyers, who somtimes speake in their clients cause, and sometimes betray it, going about in a tedious circuit, whereas the direct way lieth open before them, that so their clients cause being made more doubtfull & tedious, & themselves impatient of delaies, are faine to double and trebble their fees, and, yet oftentimes to no purpose, because the more they receiue, the fitter they thinke them to be their perpetuall Clients. So doe these Popish Chirurgeons and Romish counsailers deale with their Pacient and Client; for shewing his wounded conscience, and desiring some comfort at their hands, they will not make any foueraigne salue of the simples which they might gather out of Gods word, whereby
he

he might soone be healed, for then their cure, and consequently their gaines were at an ende: but they holde him in suspense, and increase his disease of doubting, applying thereunto poysons in stead of salues, whereby at last his wound is made desperate. Thou canst not (will they say) attaine vnto any certaine assurance of thine election, for that were fond presumption; but thou art to hope well: and that thou maist confirme thy hope, thou must make vowes and goe on pilgrimage, to inuocate and offer vnto these and these saints, thou must doe these workes of supererogation, build such a Monastery, repaire such a Church, giue so much money to such a Cloister, buie these Indulgences, whereby thou maist receiue pardon for thy sinnes; and for more surety sake, thou shalt at thy death bequeath so much money to the Priests, for Masses, Trentals and Dirges, that if it happen thou goe into Purgatorie, thou maist speedely be deliuered: but all this while they speake not a word of Gods vnderferued grace and free election, not a syllable of Christs death and satisfaction for our sinnes; no, this were too soueraigne a salue, and would too soone heale the wounded conscience, and so marre the market of these mount-bankes, making their Vowes, Pilgrimages, Masses, Dirges, Indulgences, and other trumpery-ware not worth the cheapning.

But let vs consider the state of the question betweene vs and Sathan, with his Doctors and Proctors, whom he seeth with worldly riches to pleade his cause. We hold that a man truly conuerted, indued with a liuely faith and sanctified, may ordinarily be assured that he is the child of God, elected to saluation: but they affirme that it is presumption for such to haue any certaine assurance hereof, vnlesse it be by extraordinary reuelation; he may hope indeede that he is elected and shall be saued, but this hope must be tempered with feare, and mixt with doubting; and this doubting they call humilitie, which they doe not account an infirmitie, but rather a vertue which doth commend their faith, esteeming firme assurance to be but hereticall confidence and damnable presumption, and pronouncing him accursed in their councell of Trent, who affirmeth that we are to belecue without doubting the

§. Sect. 2.

The state of this question betweene the Christian and Sathan with his assistants.

188 *The state of the question, concerning the certaintie &c.*
the remission of our owne sinne and euerlasting life in particular.

And because they cannot but confesse, that doubting and beleeuing, in themselves are opposed one against another; they teach, that their faith is assured of Gods mercy and Christs merits, as in themselves infinite and sufficient; but it doubteth (in respect of our vnworthinesse and manifold imperfections) to apply them particularly vnto our selues: so that when we looke vpon God and Christ, there is cause of firme assurance, but when we looke vpon our selues, there is nothing but matter of doubting, there is in deed some place left to their staggering hope, but none to assurance of faith: as though our faith were grounded on our owne worthinesse, and not vpon Gods free mercy and Christs merits; and as though resting vpon these alone, it could not haue certaine assurance of our election and saluation, notwithstanding our vnworthinesse and corruptions. But let vs arme our selues against this their doctrine, which containeth nothing else but principles whereupon sathan may ground his temptations, whereby he perswadeth vs first to doubting, and afterwards to despairing of our election and saluation; for when the troubled conscience hath no other assurance of Gods loue and his owne election, but that which is gathered from his owne worthinesse and workes, he still doubteth whether yet he be worthy, or haue fulfilled the measure of workes required; and then further examining himselfe to cleare his doubt, and finding his best workes exceeding imperfect, and that his finnes and corruptions are innumerable, then is his conscience set vpon the racke, and his soule plunged into deepe despaire, hauing no other stay but the broken staffe of his owne righteousness, which most deceiueth him when he most trusteth to it.

*§. Sect. 3.
The points to
be considered
of in this con-
trouersie.*

And that we may be confirmed against sathans temptations, and the subtile sophistrie of these his Doctors, I will handle this poynt at large, and will plainly proue, first, that the childe of God being conuerted, justified and sanctified, may be certainly assured of his particular election, and that without any speciall reuelation after an ordinarie manner.

Secondly,

Secondly, I will shew the meanes whereby we may attaine vnto this assurance; and the infallible signes of our election. Lastly, I will answer such obiections as are made against it by sahan and his adherents.

Concerning the first, namely, that we may be certainly assured of our election and saluation, it may be proued by testimonies of Scriptures, and also by infallible reasons grounded vpon them. For we must not thinke that we can haue this assurance, by ascending into heauen, and there searching into Gods secret decree, but we must gather it out of Gods word, wherein the Lord hath reuealed his will vnto vs: and in regard hereof, though Gods will in it selfe be secret, so that we may aske *who hath knowne the will of the Lord?* yet seeing the Lord hath reuealed his hidden will in his word, we may say with *Paul, that we haue knowne the minde of Christ.* Now this knowledge of Gods will concerning our election, is not to be gathered out of the lawe, as the Papists would haue it; for by reason of the condition annexed to the promise of euerlasting life (*Do this and liue*) it leaueth our consciences in perpetuall doubting, nay, rather in vtter desperation, because we knowe that we are farre from the exact obedience thereof: but out of the gracious promises of the Gospell, freely made to euery one who beleeueth, without any condition of our owne workes and worthinesse. And therefore if wee belecue the promises of the Gospell made in Christ, we may be assured of our election and saluation, though in our selues we are miserable sinners, who haue transgressed all Gods commaundements: for the couenant and promises of God made to *Abraham* and his seede, was not *through the lawe, but through the righteousnesse of faith*, as it is *Rom. 4. 13.* and therefore it is by faith, that it might come by grace, and the promise might be sure, not in selfe onely, and in respect of the sufficiencie of Gods mercie and Christs merits, as the Papists dreame; but to all the seede, that is, to all that belecue, and be the children of *Abraham*, who was the father of the faithfull both Iew and Gentill. For otherwise we should haue no better assurance of saluation by the Gospell than by the Law; for euen the promise of the Law was most sure in it selfe and on Gods part,

yet:

That we may be certainly assured of our election, proued by the testimonies of the Scriptures.

1. Cor. 2. 16.

The couenant of grace made to assure vs of our election.

Rom. 4. 13.

190 *That we may be assured of our election, proued &c.*

yet not sure to vs who could not perfourme the condition: and therefore the Lord made a new couenant, not of workes but of grace, onely on the condition of faith; that so the promise might be sure, not onely in it selfe and on Gods behalf, but also vnto vs who are *Abrahams* seede, that is, true beleeuers, as appeareth Rom. 4. 16. And this also notably appeareth Heb. 6. 17. 18. where the Apostle saith, that God *willing more abundantly to shew vnto the heires of promise the stablenesse of his counsaile, bound himselfe by an oath, 18. That by two immutable things wherein it is impossible that God should lie, wee might haue strong consolation, which haue our refuge to hold fast the hope that is set before vs, 19. Which we haue as an anchor of the soule both sure and stedfast.* In which words the Apostle plainly sheweth, that the Lord hath added his oath to his promise, not to the end that in it self it should be confirmed, or needed any confirmation on Gods part (for his bare word is yea and Amen, so infallible and sure, that though *heauen and earth passe away and perish, yet not one iot or title of his word shall faile till all things be fulfilled*) but to the end that we to whom the promises are made, might be assured of the stablenesse of his counsaile, and thereby receiue strong consolation, and might rest our soules in the tempests of temptations vpon firme hope, as it were vpon a stedfast and sure anchor. Now what stabilitie, what strong consolation, what stedfastnesse of hope, if wee are still vncertaine of our election, sometimes hoping, as when wee looke vpon Gods mercie and Christs merits, and sometimes doubting, as when wee looke vpon our owne sinnes and vnworthinesse? For what is this but to be shaken from our anchor hold, and to be tossed vp and downe with the waues of doubting, till at last wee dash against the rockes of despaire, and so make shipwrack of our soules?

Rom. 4. 16.
Heb. 6. 17. 18.

Mat. 5. 18.

6. Sect. 4.
Particular testimonies proving this point.

Rom. 5. 1.

And thus you see that the couenant of grace was therefore made with vs, that wee might be assured of our election, and that the whole Gospell is nothing els but Gods ambassage, whereby he certifieth vs of his free and vnderferued loue in Iesus Christ: but let vs further consider of some speciall testimonies whereby this assurance is confirmed. Rom. 5. 1. it is said, *that being iustified by faith, wee haue peace towards God through*

That we may be assured of our election, proued &c. 191
through our Lord Iesus Christ. But what peace can we haue, if wee be not assured of our election, but haue our mindes distracted and racked betweene faith and doubting, hope and despaire? Rom. 8. 38. the Apostle professeth, that *he is perswaded that neither death nor life, nor angels, nor principalities, &c.* Rom. 8. 38. *nor any other creature should be able to separate vs from the loue of God which is in Christ Iesus our Lord.* It is true (wil the temple say) that *Paul* had this assurance of his election and saluation, but it was by some speciall reuelation, and nor ordinarily; and therefore it followeth not hereof that euery particular Christian can haue this assurance. I answer, that the Apostle groundeth not his faith on reuelations in that place, but on a foundation common to him with all true Christians, namely on the death of Christ, vers. 32. on Gods free iustification, ver. 33. and vpon Christs intercession, ver. 34. and from hence hee confirmeth his and our resolution, that nothing should separate vs from the loue of Christ, vers. 35. from the loue of God in him. Whosoeuer therefore with *Paul* beleaueth that Christ died for him, that God freely iustifieth him through Christs merits, and that our Sauour sitteth at the right hand of his Father to make intercession for him, he may be assured of Gods loue, and consequently of his election. Secondly, *Paul* speaketh this not of himselfe alone, but also of all the faithfull, and therefore he vseth the plurall number, *I am perswaded that nothing shall be able to separate vs.* So Eph. 3. 12. the Apostle saith, that wee haue through Christ *boldnesse and entrance with confidence by faith in him.* And Heb. 4. 16. he exhorteth vs to goe boldly vnto the throne of grace, that wee may receiue mercie &c. And chap. 10. 22. *Let vs draw neere with a true heart in assurance of faith, &c.* But I would faine know what entrance with confidence, what boldnesse and assurance of faith, when we draw neere vnto God, and present our selues before his throne of maiestie, if we remaine doubtfull of his loue and our election? So Heb. 6. 19. he saith that *our hope is a sure and stedfast anchor of the soule;* but what certain- tie or stedfastnes is there in it, if it wauer and stagger through doubtfulness, so often as wee looke vpon our sinnes and unworthinesse? The Apostle *Peter* also doth tell vs, that the
trust

Verf. 23:

33.

34.

35.

Eph. 3. 12.

Heb. 4. 16.

and 10. 22.

Heb. 6. 19.

192 *That we may be assured of our election, proved &c.*

1. Pet. 1. 13.

trust which we haue through Iesus Christ must be perfect, that is, entire and perpetuall, till we enioy the thing which we hope for, 1. Pet. 1. 13. And 2. Pet. 1. 10, he exhorteth vs to vse all diligence that we may make our calling and election sure: which if we could not doe, he should perswade vs to the vndertaking of a needelesse labour. Nay he plainely assureth vs, that if we doe these things (to wit if we ioine vertue with our faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godlinesse, and with godlinesse brotherly kindnesse, and with brotherly kindnesse loue) we shall neuer fall; because these are effects and vndoubted signes of our election. And the Apostle *Iohn* would not haue it a matter doubtfull, whether we are elected and shall be saued or no; but certainly knowne and vndoubtedly beleued: and therefore he aimeth principally at this marke, and propoundeth this as the chiefe end of his epistle, namely to shew how we might know ordinarily, and be fully assured that we are beloued of God, elected, and shall be saued. So 1. Ioh. 3. 14. *We know that we are translated from death to life, because we loue the brethren.* And therefore in the latter end of his epistle he saith, that he had written it to this end, that we might know that we haue eternall life. chap. 5. 13. Seeing then the Scriptures doe commend vnto vs a stedfast and assured faith, whereby we particularly are assured and perswaded of our election and saluation, notwithstanding our sinnes and vnworthinesse: therefore let not the tempter perswade vs to cast away this certaine perswasion, and to wauer in doubting; but let vs say with the Apostle *Paul* 2. Tim. 1. 12, Though I am vnworthie yet I know whom I haue beleued, and I am perswaded that he is able to keepe that which I haue committed to him.

1. Ioh. 3. 14.

and 5. 13.

2. Tim. 1. 12.

§. Sect. 5.

An obiection grounded vpon the indefinitnesse of Gods promises answered.

But against that which hath been said the tempter obiectioneth, that the promises of the Gospell are generall and indefinit, and therefore no man can gather out of them any certaine assurance of his particular election. I answere that this consequence is false: for out of a generall and indefinit proposition, we may truely and by the lawes of reason gather and inferre a particular conclusion, though not contrariwise. For example, if I thus conclude; all men are reasonable creatures.

tures: but I am a man; therefore I am a reasonable creature: it is rightly and truely inferred. Though therefore the promises of the Gospell be contained in generall propositions, yet may euery faithfull man as certainly conclude, that they belong vnto him, as if they were particularly applied vnto him by name. For when the Lord by his ambassadors maketh this generall proposition in the preaching of the word; who-
 soeuer truely belecue in Christ, they are all elected vnto e-
 uerlasting life; the faithfull hearer maketh this assumption in
 his minde, but I by the grace of God, and by the preaching
 of his word made effectually by his spirit, haue a true faith
 begotten in me, whereby I belecue in Christ my Sauour;
 and therefore Gods promise of life and saluation belongeth
 vnto me. And thus also doth the conscience of man out of
 the generall curses of the law conclude that he is accursed;
 for when the law deliuereth this proposition in generall,
Cursed is euery one who abideth not in all things which are writ- Deut. 27. 26.
ten in the booke of the law to doe them; euery particular man Gal. 3. 10.
 maketh this assumption in his owne conscience, but I haue
 not continued in all to doe it, nay in stead of doing all, I haue
 neglected all, in stead of continuing in obedience, I haue
 been continually disobedient, in stead of doing the duties
 commaunded, I haue committed the finnes forbidden, and
 therefore by the sentence of the law I am accursed. So that
 though both the threatnings of the law, and the promises of
 the Gospell be generall and indefinit, yet doth euery mans
 conscience truely informed by Gods word, gather out of
 them most certaine particular conclusions.

But here the tempter will obiect further; it is true indeede
 that euery faithfull man, may apply the generall promises of
 the Gospell vnto himselfe, but all the question is whether
 thou canst know that thou hast faith or no, seeing many who
 continue in their infidelitie, bragge most of their faith. I an-
 swere that it cannot be denied but that many are deceiued,
 by contenting themselues with their carnall securitie, in stead
 of a liuely faith; but hente it followeth not, that because
 many are deceiued with an opinion of faith, therefore those
 that belecue indeede cannot be assured that they haue faith;

§. Sect. 6.

*That we may
 be assured that
 we are the
 faithfull, vnto
 whom the pro-
 mises of the
 Gospell are
 made.*

no more then this followeth, some men dreame that they are rich, and are not so indeede when they awake, therefore no man knoweth whether he be rich or no; for what is their secure opinion, but an idle dreame of their owne braines, which hath no warrant out of Gods word? where as faith certainly and euidently perswadeth, and like a candle doth not only manifest other things, but also it selfe appeareth by his owne light. So that as a man who seeth and feeleth the fier and the heate thereof, doth certainly know that hee seeth and feeleth it, so he that beleeueth in Christ doth know that he beleueth indeede: yea as much more certaine is this knowledge, as the knowledge of faith grounded vpon Gods word which is infallible, is more certaine than the knowledge of the senses, which are often deceiued. Furthermore if we could not be assured that we haue faith, then to what purpose serues the admonition of the Apostle 2. Cor. 13. 5.

2. Cor. 13. 5.

Try your selues whether you are in the faith, examine your selues: know you not your owne selues, how that Iesus Christ is in you except ye be reprobates? In which words the Apostle plainly implieth, that we may know that we haue a true and liuely faith, or els this triall and examination were vaine: nay hee plainly faith that we may know that Christ is in vs, except we be reprobates, and consequently that we haue faith; for this onely is the hand whereby we apply Christ vnto vs and

2. Cor. 11. 28.

all his benefits. So 1. Cor. 11. 28. the Apostle willeth vs to examine our selues before we come to the Lords table, that so we be not vnworthie guests; in which examination the chiefe thing which we are to respect, is whether we haue a true faith; for this is the mouth of the soule, whereby we feede vpon the body and blood of our Sauour Christ; and therefore vnlesse we can know whether we haue faith when we are truely indued therewith, this admonition of the Apostle were to no purpose; neither can we haue any assurance to our owne soules, that we are worthie guests of the Lords table, and consequently we rest doubtfull whether we receive the Sacrament to our spirituall good and saluation, or to our iudgement and condemnation. Thirdly, we are assured of this by Gods word that *whatsoeuer is not done of*

Rom. 14. 23.

faith

faith is sinne. Rom. 14. 23. And *without faith it is impossible to* Heb. 11. 6. *please God* Heb. 11. 6. If therefore we cannot be assured that we haue faith, we can haue no assurance that our best actions, our calling vpon Gods name, our hearing of his word, and all other duties of pietie and iustice, are any better than sinnes and odious in Gods sight: whereof it must needs follow that these actions, how good so euer in themselves, will be done of vs in doubting, because we know not whether they be done in faith; and being done doubtingly they become sinnes indeede, and therefore displeasing in Gods sight. Lastly, if I can know whether I belecue a man vpon his word, and whether I trust and rely my selfe vpon his promise or no; why may I not much more know whether I belecue Gods gracious promises made vnto all repentant sinners, and amongst the rest vnto my selfe, namely, that for the obedience and merits of Christ, I shall haue remission of my sinnes and euerlasting life? seeing this faith is not out of our selues, but a gift of God wrought in vs by his holy spirit, which is not idle in vs, for it purifieth the heart, and worketh by loue; it moueth vs to hate and flie from those sinnes we haue loued, and to imbrace and loue that holinesse and righteousness of life which heretofore hath been loathsome vnto vs. As therefore the fier is knowne by his heate, the sunne by the light, the good tree by his fruites, so when our cold hearts are inflamed with the loue of God, and a feruent zeale of his glorie, when our blinde vnderstandings are inlightned with the knowledge of God, and of the true religion, when we bring forth the fruites of our profession in a godly and christian life, then may we certainly know that we are indued with a true and liuely faith.

But here the tempter will take occasion to perswade the weake christian and the troubled conscience, that he hath no faith, seeing he doth not certainly know that he hath it, nor discerneth these signes and fruites of faith in himselfe. To this suggestion we are to answere, that we doe not say that the weake christian may be assured at all times, that he hath faith by his present sense; for first when we are newly conuerted, and the seedes of faith are sowne in our hearts, we doe

§. Sect. 7.

A temptation grounded vpon our assurance of faith, answered.

not presently discerne it; but as the corne which is cast into the ground, is for a time couered and after springeth vp the blade, and then the eare; so faith being sown in our hearts, which first like fallow grounds are plowed vp, and as it were harrowed and broken with the threatnings of the law, and apprehension of Gods anger due vnto our finnes, doth in the time of our humiliation and contrition, lie couered so as we cannot discerne it, till being more and more watered with the water of the spirit, and the heauenly promises of the Gospell, which in the preaching of the word, like sweete dewes and pleasant showers distill vpon it, it sendeth forth the blade, namely an holy desire and earnest indeauour to serue God, and afterwards the fruite, euē a plentiful harvest in godlinesse and righteousness of life.

And secondly, sometime after that faith is begun in vs, and we haue seene the frutes thereof to our comfort, it is after hid from vs againe, as when either we wounde our conscience by committing some grieuous sinne against knowledge wittingly and willingly, or when it pleaseth the Lord to exercise vs in the spirituall conflict of temptations; for then sometimes it commeth to passe that our faith for a time lieth hid vnder the ashes of our corruptions; and the cloude of our finnes, and the apprehension of Gods anger, doth so ouershadow the eyes of our vnderstanding that we cannot discerne the beames of Gods loue and fauour shining vpon vs; although when the conflict is ended, our faith againe flameth out in the loue of God, and zeale of his glorie, and the louing countenance of the Lord shineth graciously vpon vs when these cloudes of temptations are ouerpast. And therefore though we do not certainly know our faith by the frutes thereof, either soone after our conuersion, or in the time of temptation, yet this must not discourage vs, because these are no fit times to iudge thereof: onely when we want this knowledge and full assurance, let vs vse all good meanes ordained of God that we may attaine thereunto if we neuer had it; or recouer and againe renew it, if after we haue once had it, we lose the sense and feeling thereof, either by falling into heinous finnes, or by the violence of Sathans temptations.

CHAP. VII.

That we may be assured of our election, prooued by diuers arguments.



And thus haue I shewed by plaine testimonies of *§. Sect. I.* scriptures, that we may infallibly be assured of *First, because* our election; now I will also prooue the same *the Gospell manifestly sheweth* by strong arguments, drawne from the same *that we are elected.* fountaine. First therefore we may thus reason; Whatsoeuer is manifestly shewed vnto vs in the Gospell, that we are bound to belecue, and of that we may be assured: but it is manifestly declared in the Gospell, that wee are elected vnto euerlasting life: and therefore we are bound to belecue it, and may be assured that we are elected. The proposition or first part of this reason containeth two branches: the first is, that we are bound to belecue whatsoeuer the Gospell reuealeth; the second, that we may be assured of it; both which are euident truths. For that which Christ commandeth, that wee are bound to perfourme: but he commandeth vs to belecue the Gospell, *Mark. 1. 15. Repent and beleue the Gospell. So this is his commandement that we beleue & c. 1. Ioh. 3. 23.* The breach of which commandement is punished with euerlasting death. *For he that will not beleue shall be damned, as it is Mar. 16. 16.* And as we are bound to beleue it, so wee may also come to be assured thereof; seeing the Gospell commandeth vs nothing, which it doth not also by the inward and ordinarie cooperation of Gods spirit enable vs to perfourme. For this difference is betweene the commandements of the Law and the commandements of the Gospell: the Law sheweth vs the duties which we should perfourme, but ministers vnto vs no power whereby wee may be enabled to perfourme them; but the Gospell being assisted with the operation of Gods spirit, doth command and withall giueth vs abilitie to perfourme the commandement, for the words of the Gospell *Ioh. 6. 63.* are spirit and life, as our Sauour speaketh, Ioh. 6. 63. and with the preaching thereof the spirit inwardly worketh, quickning

and strengthening vs to perfourme that which it enioyneth. The assumption or second part of the reason is also cleere, namely, that the Gospell manifesteth vnto vs our election; for what els is the whole Gospell but a declaration of Gods loue, and of our election and redemption in and by Iesus Christ? what is it els but the ambassage whereby God reconcileth vs vnto himselfe? what els is contained therein, but Gods mercifull promises of life and saluation, made on no other condition but on the condition of faith, which we need not feare to perfourme, seeing it is commanded vs of God? and therefore though we had no other reason to belecue, yet wee should belecue in obedience to Gods commandement, seeing he commandeth nothing which is not good in it selfe, tending to his owne glorie and our saluation; and if we doe belecue, though our vnworthinesse bee neuer so great, yea though our faith bee neuer so weake and small, yet may wee thereby be assured of our election and saluation; for this is Gods will, *that whosoever beleueneth in his sonne shall haue everlasting life*, as it is Ioh. 6. 40. So Ioh. 3. 36. *He that beleueneth in the sonne hath everlasting life*. But most notable is that place 1. Ioh. 5. 10. *He that beleueneth in the sonne of God, hath the witness in himselfe*: that is, they neede no other reasons to perswade them, that the testimonie which God hath giuen of his sonne (namely, that whosoever belecue in him shall haue euerlasting life) is true; for they haue full and sufficient assurance hereof by their faith. Whosoever therefore can be assured that they belecue in Iesus Christ (as all may who bring forth the fruits of faith in sanctification and holines of life, or at least desire and endeouour to serue the Lord in the duties of pietie and righteousness) they may be assured, nay they are bound by Gods expresse commandement, vndoubtedly to belecue that they are elected and shall be saued, because all the promises of the Gospell are made vnto them without any other condition.

Ioh. 6. 40.
and 3. 36.

1. Ioh. 5. 10.

§. Sect. 2.

Secondly, we
are assured that
we are redee-

Secondly, whosoever are bound to belecue that Iesus Christ is their Sauour and Redeemer, they are also vndoubtedly to belecue and may also be assured of their election; but euery Christian is bound by Gods expresse commande-
ment.

ment to belecue that Iesus Christ is their Sauour and Redeemer, as appeareth 1. Ioh. 3. 23. and therefore they are vndoubtedly to belecue and may bee assured of their election. The proposition is manifest, seeing all those and those onely are saued and redeemed by Christ, who are elected to saluation in Gods eternall decree. The assumption is most certaine, for whereas God commaunds vs to belecue in Iesus Christ, hee doth not onely enioyne vs to belecue that he is a Sauour of his Church in generall, or of the Patriarchs, Prophets, and Apostles alone, for this also the diuels beleue as well as wee; but wee are to beleue that he is our Sauour and Redeemer, and to applie all the promises of life and saluation made in him, particularly vnto our selues; for otherwise how should wee haue that assurance of faith and that bold confidence when we approach vnto the throne of grace, which the Apostle requireth of vs, Heb. 4. 16. and 10. 22. if wee cannot be assured that he is our Sauour and Redeemer, in whom God loueth and hath elected vs?

med, and consequently that we are elected.

Rom. 8. 30.

Marth. 24. 34.

Act. 13. 48.

Heb. 4. 16.

and 10. 22.

Neither must this faith and assurance of our election and saluation be mixt with doubting, as the Papiſts would beare vs in hand, who make doubting not an infirmitie, but a commendable vertue of their faith: for faith & doubting though they are often mixt in Gods children, yet in respect of their owne natures they are opposed in the scriptures one against the other. So it is said of *Abraham, that he doubted not of Gods promise through vnbeleefe, but was strengthened in the faith,* Rom. 4. 20. where the Apostle sheweth, that doubting is a fruite of vnbeleefe and not a commendable vertue; nay, hee opposeth it to faith, saying, that hee doubted not of the promise, but was strengthened in the faith. So the Apostle *James* chap. 1. 5. faith, *If any man lacke wisdom, let him aske in faith and wauer not;* where he opposeth faith to wauering or doubting. And our Sauour Christ also maketh this opposition, *Marth. 21. 21. saying, If ye haue faith and doubt not.* So that though faith and doubting are not opposed in respect of the subiect wherein they are, for euen the most deare children of God haue their faith often mixt with doubting, they being partly flesh and partly spirit; yet these two in their owne na-

§. Sect. 3.

That our assurance should not be mixt with doubting.

Rom. 4. 20.

Iam. 1. 5.

Marth. 21. 21.

tures are opposed one against the other; and euen in respect of their subiect they thus far disagree, that though they haue their subsistence in the same subiect, yet not in the same part; that is, though they be in the same man, yet not in the same part, for faith is in the regenerate and spirituall part, doubting in the vnregenerate or fleshly part.

*Doubting a
fruite of vnbe-
leeve opposed
vnto faith.*

Matth. 14. 31.

Luk. 12. 29.

Iam. 1. 7.

Rom. 14. 23.

Doubting then is no vertue of faith, but opposed thereunto as a fruite of vnbeleefe; it proceedeth not from the spirit but from the flesh, and as a fruite of the flesh it is condemned in Gods word, though the Papists highly commend it. So Matth. 14. 31. our Sauour reprehendeth *Peter* for his doubting; *O thou of little faith, wherefore diddest thou doubt?* And Luk. 12. 29. he telleth vs that wee must not stand in doubt, or (as the word *μη μετὰ τὸν αἶθρα* signifieth) *be not like vnto meteors* which are carried about in the ayre with euery winde. And the Apostle *Iames* chap. 1. 7. compareth him that wauereth or doubteth, to a waue of the sea tost of the winde and carried away. And *Paul* is so farre from commending doubting for a vertue, that hee doth not onely condemne it as a sinne in it selfe, but also as a cause which maketh our actions which are indifferent or good in themselues to become sinnes. So the eating of this or that meate is a thing indifferent and lawfull if it be receiued with prayer and thanksgiuing, but yet the Apostle telleth vs Rom. 14. 23. that he *who doubtieth is condemned if he eate*; and he rendreth this reason, *because he eateth not of faith, and whatsoeuer is not of faith is sinne*. So that by this hee sheweth, that he who doubteth, eateth not of faith; and that whatsoeuer is not done of faith is sinne. Seeing therefore doubting is opposed vnto faith, and is in it selfe not onely a sinne, but also a cause of sinne; let vs not intertaine it though it bring letters commendatorie from the Pope and all his shauelings; but labour to banish it out of our harts, and strue after faith and full assurance of our election and saluation in Christ Iesus; and though we finde our great vnworthinesse of the least of Gods mercies, and cannot see any reason in our selues why we should beleue that wee are elected and shall be saued, yet let vs hope against hope, and beleue against beleefe, for it is not a thing left to our choise. but inioyned vs
by

by God, as the chiefe and maine dutie required in the Gospell: and therefore laying aside all reasoning and disputing, let vs resolute to beleue in obedience to Gods commandement; and then though we are neuer so full of corruptions, yet will this faith purifie vs; though wee are most backward in perourning any good worke, yet will it be fruitfull in vs, and will worke by loue; though wee be most vnworthie, it will make vs more worthie, by applying vnto vs the righteousness of Christ and the merits of his death and bloudshed, which will not onely free vs from the guilt and punishment of sinne, but wil also purge vs from the vices and corruptions themselves.

Thirdly, the certaintie of our election may be prooued, by an argument drawne from the nature of faith: which is not a doubtfull opinion, but a certaine perswasion; not a generall notion, but a particular assurance, whereby we do applie and appropriate vnto our selues those things which wee doe beleue. Whosocuer therefore hath true faith, he doth certainly beleue and is particularly assured of his election, justification and saluation. That faith is a certaine perswasion, it may appeare first by those properties and names which are giuen vnto it in the word. Heb. 11.1. faith is said to be *ὑπόστασις*, that is, a substance or present being of things hoped for; so that hope waiteth for them in time to come, but faith enioyeth them as being present, namely in respect of the certaine assurance and particular application of the promises vnto our selues: and therefore the Apostle faith, that *hereby we may know* (not that wee shall haue, but) *that we haue eternall life*, 1. Ioh. 5.13. not in possession but in assurance of faith. It is called *ὑπόστασις* in the same place, which word is quite contrarie to doubting, as signifying a manifest demonstration which doth not only shew a thing probably, but also doth conuince with strong arguments, and make that truth cleere and manifest, which was otherwise obscure and secret, and therefore in the text it is called a demonstration of things not scene. So there is ascribed vnto it fulnesse of perswasion, Heb. 10.22. *Let vs draw neere with a true heart, & ἡμεῖς μετὰ πιστῶς, in full assurance of faith:* and also boldnesse with confident trust, Eph. 3.12, by whom

Akt. 15.9.

Galat. 5.6.

§. Sect. 4.

Thirdly, faith is a certaine and particular perswasion, and not a doubtfull opinion or generall notion.

Heb. 11.1.

1. Ioh. 5.13.

Heb. 11.1.

Heb. 10.22.

Eph. 3.12.

we haue boldnesse and entrance with confidence (not by extraordinary reuelations, but) by faith in Christ: which full assurance, boldnesse and confidence wee could not haue, if wee were not assured of Gods loue and our election, but remained doubtfull whether we were beloued of God and elected or no.

(To these names and properties of faith, we may adde some plaine testimonies of Scriptures, which cleerely shew that faith is not a doubtfull hope, but a certaine perswasion.

1. Ioh. 3. 14.

1. Iohn 3. 14. The Apostle saith, that *we knowe that we are translated from death to life* (not by reuelation but) *because we loue the brethren*; he doth not say that we knowe that we shall be, but that we are translated from death to life, to note the certainty of this knowledge and perswasion.

Rom. 5. 2.

Rom. 3. 2. the Apostle saith, that *by Christ we haue accesse through faith vnto Gods grace, wherein we stand and reioyce vnder hope*, or, as the word signifieth, glory and triumph with ioy: so that we doe not wauer and stagger, but stand firmly through faith, we doe not feare and timorously hope, but euen glory and triumph in our reioicing: saying with the Apostle, Rom. 8. 33.

Rom. 8. 33, 34.
35, 38.

Who shall lay any thing to the charge of Gods chosen? it is God that iustificieth. 34. Who shall condemne? it is Christ which is dead: yea, or rather which is risen againe, who is also at the right hand of God, and maketh request also for vs. 35. Who shall separate vs from the loue of Christ, &c.

Heb. 6. 18.

So, that though our sinnes be manifold, our vnworthinesse great, and our faith weake; yet if it be true, it may also be certaine in the assurance of Gods loue and our election: because it is not grounded on our worthinesse, but vpon Gods free iustifying and accepting of vs, as righteous in Christ, and vpon Christs death, resurrection, and intercession for vs vnto God his father; which is a most sure foundation that cannot faile. In deede if our faith and the anchor of our hope, did pitch, rest, and fasten it selfe, vpon the light and hollow sands of our owne merits and worthinesse; the surging waues and boysterous blasts of Sathans temptations, would disanchor and tosse vs too and fro, till at length we should make shipwracke of our faith, against the rockes of despaire: but seeing we take holde and rest vpon the firme and

sure

sure anchor-hold Christ Iesus his merits and righteousness; well may the tempests of Sathans temptations shake vs, but they shall neuer remoue vs from our firme hold and certaine assurance which wee haue in Christ; because wee apprehend him, nay rather, *are apprehended or taken hold of by him*, as the Apostle speaketh, Phil. 3. 12. *And no man* (no not the whole power of hell) *is able to plucke vs out of his hands*, as our Sauour speaketh, Iohn 10. 28. For though they be mighty to destroy, yet *Christ is almightie to saue*, as it is Esa. 63. 1. and therefore let vs not suffer our soules to be racked betweene hope and feare; but let vs *trust perfectly on the grace that is brought vnto vs by the reuelation of Iesus Christ*, as the Apostle exhorteth, 1. Pet. 1. 13.

Phil. 3. 12.

Ioh 10. 28.

Esa. 63. 1.

1. Pet. 1. 13.

Lastly, that we may be most certaine of this certainty of faith, we will adde to these testimonies, some examples of beleeuers mentioned in Gods word. And first let vs consider the faith of *Abraham*: which was not wauering and doubtfull, but most certaine and assured; for aboue hope he beleeued vnder hope, and hee was not weake in faith, neither did hee doubt of the promise of God through vnbeleefe, but was strengthened in the faith, and gaue glory vnto God, being fully assured that hee which had promised was able to performe it; and therefore it was imputed vnto him for righteousness; as the Apostle setteth it downe, Rom. 4. 18, 19, 20, 21, 22. Now, *Abraham* was not onely a bare beleeuers, but the father of the faithfull; neither was his faith propounded vnto vs as a wonder to admire at, but as an example for all his sonnes to imitate. And therefore it is said, vers. 23. *That this is not written for him onely that his faith was imputed to him for righteousness.* 24. *But also for vs to whom it shall be imputed for righteousness, which beleue in him, who hath raised up Iesus our Lord from the dead.* But it may be obiected, that *Abraham* is not said here to beleue thus certainly his owne election or saluation; but that he should haue a sonne, and become a father of many nations: I answer, though this were the next and immediat obiect of his faith, yet this was not the chiefe and principall; but the promise of blessednesse and happinesse, which was made to him and all the nations of the earth,

§. Sect. 5.

The certainty of faith, procured by the examples of beleeuers.

Rom. 4. 18, 19, 20, 21, 22, 23.

Gal. 3. 16.
Gen. 22. 18.

in his seede Christ. For *Abraham* could not bee iustified by beleeuing that he should haue a sonne, but by beleeuing in the Messias which should come out of his loynes, by whose righteousnesse and obedience he should be saued. And therefore the Apostle Gal. 3. 16. doth appropriate that promise made vnto *Abraham*, Gen. 22. 18. *In thy seede shall all the nations of the earth bee blessed, vnto the promised seede Iesus Christ.*

Psal. 23. 4.

Psal. 27. 1.

Psal. 125. 1.

Iob. 13. 15.

and 19. 25, 26.

Rom. 8. 38.

§. Sect. 6.

That faith particularly perswadeth vs of our election.

Ephes. 4. 5.

Looke also vpon the prophet *David*, and you shall see, that though his faith was often shaken with doubting, yet in it selfe it remayned certaine: like a tree shaken with the windes, which is not ouerthrowne, but taketh more firme and deepe roote: Psal. 23. 4. *Though I walke through the valley of the shadow of death, I will feare no euill, for thou art with mee.* So Psal. 27. 1. *The Lord is my light and my saluation, whom shall I feare? The Lord is the strength of my life, of whom shall I be fraide?* Neither had he onely this assurance in himselfe, but sheweth that it is also the state of all the faithfull, Psal. 125. 1. *They that trust in the Lord shall be as mount Sion, which cannot be remoued, but remaineth for euer.* So *Iob* in the midst of his afflictions sheweth his certaine assurance and faith, saying, Iob. 13. 15. *Lee, though hee slay mee yet will I trust in him:* And chap. 19. 25. *I am sure that my redeemer liueth, and he shall stand the last on the earth.* 26. *And though after this skinne, wormes destroy this body, yet shall I see God in my flesh, &c.* And *Paul* speaking not onely of his owne assurance of Gods loue, and euerlasting life, but of all the faithfull, faith, that he is perswaded that nothing in the world should be able to separate vs from Gods loue in Christ, Rom. 8. 38.

And thus haue I shewed, that faith is a certaine assurance of Gods loue and fauour in Christ. Now I will also proue that it particularly perswadeth vs of our owne election and life euerlasting. For first; such a faith is begot now in our hearts, by the Preaching of the word, as was begot in the hearts of men, by our Sauour Christ himselfe; for as there is but one God, so there is but one true and iustifying faith, Ephes. 4. 5: but by that faith they were particularly perswaded of the remission of their sinnes, and consequently of their

their iustification and saluation, as appeareth Luke. 7.42.50.

where our Sauour saith thus to the woman: *Thy sinnes are for-*

giuen thee, thy faith hath saved thee, goe in peace. So Matth. 9.2. Luk. 7.48.50.

he saith to the sicke of the Paulsie, *Be of good comfort, thy sinnes* Matth. 9.2.

are forgiven thee. And therefore the faith which is now begot

in vs by the Preaching of the word, doth also particularly

perswade vs of the remission of our sinnes and eternall sal-

uation. For as our Sauour Christ by his owne absolute au-

thoritie, did remit the sinnes of those that did belecue; so he

hath left this authoritie to his ministers (not absolutely by

their owne power to remit sinnes, which the man of sinne

doth challenge vnto himselfe, but) to declare and pronounce

their sinnes forgiven who truly belecue in the sonne of God,

and repent them of their sinnes: the which their sentence is

ratified in Heauen, according to that Matth. 16.19. *I will giue* Matth. 16.19.

vnto thee the keyes of the kingdome of Heauen, and what soeuer

thou shalt binde in earth shall be bound in Heauen, and what soeuer

thou shalt loose in earth shall be loosed in Heauen; which autho-

ritie is not giuen to Peter alone and his successors, as the Pa-

pists dreame; but as Peter answered, not onely for himselfe,

but also in the behalfe of all the rest, so he receiueth this po-

wer both for himselfe and for all the Apostles; yea, for all

Gods true Ministers, the vndoubted successors of the Apo-

stles, as our Sauour expoundeth himselfe, Iohn 20.23. where

hee giueth this authoritie to all the Apostles; saying, *Whose* Ioh. 20.23.

sinnes so euer yee remit, they are remitted vnto them, and whose

sinnes so euer yee retaine, they are retained. So that, the Ministers

of Gods word, by the Preaching thereof, may assure men par-

ticularly of the remission of their sinnes: for when he ma-

keth this generall proposition, whosoever belecueth and re-

penteth him of his sinnes shall haue them remitted, and bee

made an heyre of euerlasting life; and the particular hearer

doth truely assume that he belecueth and repenteth, the Mini-

ster hath authoritie giuen him of God to make this conclusi-

on: therefore bee thou assured that thy sinnes are forgiven

thee in Christ, and that thou art an vndoubted heyre of euer-

lasting life.

Secondly, as the Lord doth offer vnto vs his gracious pro-

mises

misses of life and saluation, so doe we receiue them by faith; but the Lord doth not only generally in the word offer these his gracious promises to all that will receiue them, but also particularly in the right vse of the Sacraments to euery faithfull receiuer: for in the Sacraments wee must consider a relation and correspondencie betweene the outward signes and things signified: as therfore the Minister doth offer and giue, and I receiue and eate the outward signes of bread and wine; so am I as certainly to belecue that God doth offer and giue, and that I doe receiue and feede vpon Christ Iesus and all his benefits, with the hand and mouth of faith, vnto the nourishing of my particular soule to euerlasting life, as my bodie is nourished with these outward elements of bread and wine.

Eph. 3. 12.

Lastly, the Apostle saith, that through faith wee *haue entrance vnto God with boldnesse and confidence*, and therefore by faith the beleueer is particularly perswaded of the remission of his sinnes and of his reconciliation with God: for with what boldnesse or confidence can the poore sinner come before God, who is terrified with the threatnings of the Law, with the temptations of Sathan, and with the consideration of his owne vnworthinesse and selfe-guiltinesse; if hee bee not particularly assured that his curse is borne by Christ, that hee is forgiven the whole debt of his sins, and reconciled vnto God? What assured comfort can hee receiue, if hee beleue that God hath elected *Peter and Paul* and all his Church, if hee be not also assured that he is in this number? If a whole Citie should rebel and commit high treason against a Prince, and the Prince should send out a proclamation, declaring that vpon some conditions he would receiue them to mercie; with what boldnesse or confidence can any in this citie come before him, if he be not assured that he hath perfourmed these conditions? But this is our case, wee haue rebelled against God, and hee hath proclaimed in his Gospell the pardon of our sinnes, so wee lay hold vpon Christ by a true and liuely faith, and repent vs of our sinnes: If therefore we could not be assured that wee haue a liuely faith and true repentance, and consequently that Gods mercifull promises belong particularly vnto vs; with what boldnesse or confidence can we come before

before him? But the Apostle saith, that by faith we haue this boldnesse and confidence, and therefore it followeth that we may be assured that we haue faith and repentance, and thereby may certainly be perswaded of Gods loue and of our particular election.

Fourthly, that we may certainly be assured of our election, *§. Sect. 7.* it may be proued by an argument drawne from the doctrine *The fourth argument, drawne from the doctrine and vse of the Sacraments.* and vse of the Sacraments; for the Lord hath added to the couenant of grace, his Sacraments as seales, not to confirme Gods promises in themselues, which are so vndoubtedly true that they neede no confirmation, but to strengthen our faith in this full assurance that they belong particularly vnto vs. For whereas in the word the promises of grace and saluation are generally propounded to all beleeuers; in the vse of the Sacraments, they are particularly applied to euery worthe receiuer; to the end that all doubting being remooued, they may certainly bee assured that all the promises of the Gospell doe belong particularly vnto themselues. Now if the Lord would haue vs doubt of our election and saluation, and if this doubting were a vertue of faith, as the Papists teach, then surely there were no vse of the Sacraments; for the word is sufficient to beget that generall faith which is mixt with doubting, and the Sacraments which doe further assure vs and applie vnto vs Gods promises, would be rather hurtfull than profitable, because they take away doubting, which is a vertue of their faith. But we are otherwise instructed by Gods truth, namely, that the Lord would not haue vs doubt of his promises: and therefore he hath not onely written his couenant, but also hath confirmed it by his seale, and hath thereby particularly applied it to the vse and benefit of euery one who receiue it by the hand of a liuely faith, that there may be no place left to doubting. And hence it is that the Sacrament of Circumcision is called *the seale of the righteousness of faith*, Rom. 4. 11. because thereby as by a seale *Abraham* was confirmed in the trueth of Gods promises, and assured that the righteousness of faith, that is, the righteousness of Christ, who was the promised seede, did belong vnto him. And answerable to this Sacrament is Baptisme, wherein Christ and
all

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Gal. 3. 27.

all the gracious promises of life and saluation made in him, are particularly applied to the partie baptized; and therefore the Apostle saith, that all that are baptized into Christ haue put on Christ, Gal. 3. 27. where the Apostle compareth Christ to a garment, which by the hand of faith is put on by euery particular beleeuers. So in the administration of the Lords Supper, the bread and wine is particularly deliuered vnto all the communicants, to signifie vnto them, that euery one who stretcheth forth the hand of faith doth receiue Christ and all his benefits, whereby his soule is nourished vnto euerlasting life. Whosoever therefore hath faith, he may be assured that he receiueth Christ; and whosoever receiueth Christ, he may be assured of his election and saluation; for *to as many as receiue him, to them he giueth power to be the sonnes of God*: and who are those? *even those that beleene in his name*, as it is Ioh. 1. 12. *And whosoever eates his flesh and drinks his blood hath eternall life*, as our Sauour saith Ioh. 6. 54. Now if wee would know how we feede vpon him, it is by the mouth of faith, as he expoundeth himselfe vers. 47.

Ioh. 1. 12.

Ioh. 6. 54. 47.

§. Sect. 8.

The fift argument taken from prayer.

I. Ioh. 5. 14. 15.

Fiftly, whatsoeuer we are bound to pray for; that wee may be assured of, nay we ought stedfastly to beleue that we shall receiue it: and this is euident I. Ioh. 5. 14. *This is the assurance that wee haue in him, that if wee aske any thing according to his will he heareth vs.* 15. *And if we know that he heareth vs whatsoeuer we aske, we know that wee haue the petitions that wee haue desired of him.* And the Apostle James would haue vs to aske in faith without waivering, that is, not doubting to receiue that we aske. But we are taught to pray for the remission of our sins: and therefore we are certainly to beleue that our finnes are remitted, and consequently that we are iustified, called, elected, and shall be saued; for *whom he did predestinate, them also he called, and whom he called, them also he iustified, and whom he iustified, them also he glorified*, as it is Rom. 8. 30.

Iam. 1. 5.

Mat. 6. 12.

Rom. 8. 30.

§. Sect. 9.

The sixth argument taken from the confession of our faith.

Sixtly, whatsoeuer we professe in the Articles of our faith, that we should beleue, and of that we may and ought particularly to be assured: but euery man professeth that he beleueth the remission of finnes and life euerlasting, that is, that the Lord doth not onely forgiue sinne, and granteth vnto some

some the fruition of euerlasting life, for this the diuels beleeue as well as we, but also that he doth particularly forgiue me my sinnes, and that he will make me an heire of eternall happinesse: for this is the nature of faith, to assure vs certainlie and particularlie of that which wee beleeue, as wee haue shewed; and therefore we ought particularly to be assured of the remission of our sinnes, and that wee shall attaine vnto euerlasting life, and consequently that wee are elected, seeing none enioy it but Gods chosen. But it may be objected, that if euery one be bound to beleeue as an article of his faith that his sinnes are forgiuen, and that hee is an heire of euerlasting life, then some are bound to beleeue that which is false, for those who liue and die in their sinnes without repentance, shall neuer obtaine either the one or the other. I answer, that wee are not bound to beleeue, being destitute of a true and a liuely faith, for this were rather fondly to presume, than surely to bee perswaded of the promises of the Gospell, but wee are first bound to haue a true liuely and iustifying faith, and so to beleeue and applic vnto our selues the promises of the Gospell; but those that liue in their sinnes without repentance, they are altogether destitute of true faith, which wheresoeuer it is purifieth the heart, and worketh by loue, mouing the beleeuer to endeouour and striue to mortifie his corruptions, and to rise from the death of sinne to newnesse of life: and therefore well may they securely presume, but it is impossible that they should truly beleeue, because they are vtterly destitute of a liuely faith, and where the cause is not the effect cannot follow: and consequently for their infidelitie they are subiect to eternall plagues and punishments, because they doe not that which they are bound to perfourme. Neither must we thinke that euery kind of faith, or rather euery fond perswasion of faith is enioyned vs, but such a faith as is grounded vpon Gods word; but the word of God doth teach vs, that *who soeuer liue in the flesh cannot please God, and if we liue after the flesh we shall dye*, Rom. 8.8. 13. *That the vnrighteous shall not inherit the kingdome of God*, 1. Cor. 6.9. *That the workers of iniquitie shall be reiected of Christ*, Matth. 7.23. And *that no uncleane thing, nor what soeuer worketh abomination and* Reuel. 21.27.

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lies shall enter into the kingdome of heauen, Reuel. 21. 27. And
 therefore those who liue in the flesh, those who are workers
 of iniquitie, vnrighteous and vncleane, in which ranke are all
 those who liue in their sins without repentance, fulfilling the
 lusts of the flesh, and falling continually into sinne with plea-
 sure and delight, are not bound simply and absolutely to be-
 leeue, so long as they resolute to continue in this state, for so
 should they be bound to beleue that which is false and re-
 pugnant to Gods word; but they are bound to haue a true
 faith, which being wrought in their hearts will moue them to
 forsake their sinnes by vnfeined repentance, to hunger after
 righteousness, to endeouour to serue the Lord in holinesse and
 newnesse of life, and so to beleue in Christ as their Sauour
 and Redeemer, which fruites if our faith bring not foorth, we
 cannot be assured that we haue true faith, or do truly beleue.
 For though in nature faith be before repentance, yet in our
 sense and feeling it alwaies followeth it: neither doth faith
 euer soundly and truly perswade vs of Gods loue, till we haue
 sorrowed for our sinnes, and at least in purpose of heart haue
 forsaken them. So that whosoever liueth still in his sins with
 pleasure and delight, and yet beleueth that he is elected to
 saluation, and that he is in Gods fauour, and shall continuing
 in this state be made an heire of eternall life, he is not indued
 with true faith, but with fond presumption and carnall secu-
 ritie, which maketh him to beleue that which is false and re-
 pugnant to Gods word. Though then all men, euen carnall
 worldlings and reprobates are bound to beleue, and because
 they doe not, are subiect to condemnation, as committing a
 great and fearefull sinne; as appeareth Ioh. 3. 18. and 16. 8. 9.
 where our Sauour saith, that the holy Ghost *should reprove the*
world of sinne, because they beleene not in him: yet they are not
 bound to beleue continuing in their worldlinesse, and resolu-
 ing to goe on in their sinnes, for such a faith were but fond
 presumption; but they are bound so to beleue as that their
 faith may be grounded vpon Gods word, which it can neuer
 possibly be if it be seuered from true repentance, and for want
 of this faith they are condemned.

Ioh. 3. 18.
 and 16. 8. 9.

CHAP. VIII.

The last argument groundd upon the testimonie of Gods spirit.

HASTLY, whatsoeuer the spirit of God doth testifie in *§. Sect. 1.* the heart and conscience of a man, and doth fully assure him thereof, that he is to belecue, and of that he ought vndoubtedly to be assured: but the spirit of God doth testifie to the faithfull, and doth fully assure them that they are the sonnes of God by adoption and grace, and consequently that they are elected; for none are the sonnes of God but those who are predestinate to be adopted through Iesus Christ, as it is Ephes. 1. 5: and therefore the faithfull are Eph. 1. 5. to belecue, and ought vndoubtedly to be assured that they are the sonnes of God elected to euerlasting life. The proposition is manifest; for, what more certaine truth can be imagined, than that which the spirit of God witnesseth vnto our spirits, and confirmeth vnto vs, seeing all the properties required in a true witness, doe concur in him in the highest degree, namely knowledge, truth, and faithfulness: for knowledge, he is infinit and knoweth all things, euen the eternall counsell, and decree of God concerning our election, as appeareth 1. Cor. 2. 10. *The spirit searcheth all things euen 1. Cor. 2. 10. 12. the deepe things of God; and this spirit doe we receiue that we may know the things that are giuen to vs of God.* As it is vers. 12. What fitter witness therefore can be imagined in this respect than Gods spirit, who wholly and onely knoweth all his secret counsailes? In respect of truth hee is most true, yea truth it selfe, and in regarde hereof hee is called *the spirit of truth which leadeth vs into all truth.* Ioh. 16. 13. And therefore as in respect of his knowledge he cannot bee deceiued, so in respect of his truth he cannot deceiue. In respect of faithfulness he is most *faithfull and iust in all his waies* Psal. 145. 17. 145. 17. 1. Cor. 1. 9. especially in his word; for *his testimonie 1. Cor. 1. 9. is sure* as it is, Psal. 19. 7. and therefore he cannot lie, neither Psal. 19. 7. will he conceale the truth for any respect of persons; and

consequently whatsoeuer this al-knowing true and faithfull witnesse testifieth, we are vndoubtedly to beleue as being most sure and certaine. If an Angell sent from heauen should assure vs from God that wee are elected, euen the Papists themselues could not deny, but that we might be assured thereof by such a reuelation without any manner of doubting : but the testimonie of Gods spirit witnessing to our spirits that we are the sonnes of God, is so much more certaine and without exception than the testimonie of Angels, as the spirit of God better knoweth the counsels of God than Angels, as it excelleth them in truth and faith, as the testimonie which is imprinted in the heart is more firme then that which is spoken in the eare, which may easily be forgotten. And therefore if by their doctrine we might be assured of our election by the extraordinarie reuelation of an Angell; then much more certainly may wee be assured hereof by the ordinarie testimonie of Gods spirit which he witnesseth in the hearts and consciences of the faithfull.

§. Sect. 2.

That Gods spirit testifieth that we are the sonnes of God.

Rom. 8. 15. 16.

Gal. 4. 6.

The proposition being manifest, let vs proue the assumption; which containeth two branches, first that the spirit of God testifieth to our spirits; that we are the sonnes of God; and secondly doth fully assure vs of this testimonie that it is most vndoubted true; both which are manifest by Gods word. First that Gods spirit giueth this testimonie in the hearts of the faithfull, it is euident Rom. 8. 15. 16. *For ye haue not receiued the spirit of bondage to feare againe; but ye haue receiued the spirit of adoption whereby we crie abba father: the same spirit beareth witnesse with our spirit, that we are the children of God.* So Gal. 4. 6. *Because ye are sonnes, God hath sent forth the spirit of his son into your hearts which crieth abba father.* Which places doe so euidently proue this point, that there needs no more reasons or allegations; for first he excludeth the spirit of bondage, which like the Papists faith causeth vs to feare and doubte of our election and saluation; and then hee telleth vs that wee haue receiued the spirit of adoption which beareth witnesse vnto our spirit that wee are the children of God.

§. Sect. 3.

Secondly, because we are exceeding weake and the graces
in.

That we may be assured of our election, proued by &c. 213
 in vs shadowed with imperfections and our faith mixt with
 doubting, because *we are saued as yet but by hope*, as it is Rom.
 8.24. And *we walke by faith and not by sight*, as it is 2.Cor.5.
 7. and this our faith is continually shaken with manifold
 temptations, therefore least we should doubt of Gods loue
 and our election adoption and saluation, the Lord hath
 giuen vs his spirit to seale, and further to confirme this assu-
 rance in our hearts; and that it might be an earnest and a sure
 pledge vnto vs, whereby he might secure vs concerning the
 couenant which he hath made with vs. The truth hereof ap-
 peareth in many places of the Scripture. 2.Cor.1.22. *Who* 2.Cor.1.22.
hath sealed vs and hath giuen the earnest of the spirit in our
hearts. So Ephes.1.13. *In whom also ye haue trusted, after that* Eph.1.13.
ye heard the word of truth, euen the Gospel of our saluation, where-
in also after that ye beleueed, ye were sealed with the holy spirit of
promise. 14. *Which is the earnest of our inheritance, untill the re-*
demption of the possession purchased vnto the praise of his glorie.
 And Ephes.4.30. The Apostle exhorteth vs not to *griene the* Eph.4.30.
holy spirit of God, by whom we are sealed vnto the day of our re-
demption. And 2.Cor.5.5. he saith that *God hath giuen vnto vs* 2.Cor.5.5.
the earnest of his spirit.

Which wordes doe minister vnto euery faithfull man no
 small consolation, if they bee rightly waied; for first wee
 vse to seale those things which we would haue most certaine
 and out of all controuersie; as when a man hath made a pro-
 mise or couenant with another, for his better securitie he
 doth commit it to writing, and least yet theré should any
 scruple or doubt rest in his minde, he doth confirme it by
 adding his seale, to put the matter out of all question; so the
 Lord hath added to the written couenant of his word, where-
 by he hath assured vs of our election adoption and salua-
 tion, the outward seale of the sacraments, and the inward
 seale of his spirit, whereby he hath ratified it, not in it selfe,
 but in our hearts, that so all cause of doubting being taken
 away, we might certainly be assured of his promises, that
 they belong vnto vs not after a generall manner as the Pa-
 pists teach, but particularly euen as this assurance is par-
 ticularly sealed by Gods spirit in the heart of euery true be-

Rom. 4.11.

leueuer, Rom. 4.11. The end therefore why we are sealed to saluation by Gods spirit, is not that we should doubt thereof, but that it might be out of all question fully ratified and confirmed vnto vs: for this is signified by this metaphor here vsed of sealing, as may appeare not onely by the ordinarie custome amongst vs, but also by the vse thereof in former times. So when *Ahasuerus* would haue letters written in the Kings name, which no man might reuoke, he commaundeth that they should be sealed with the Kings ring. Hest. 8.8. And Ioh. 6.27. it is said that God the *father had sealed our Saniour Christ*, that is, confirmed him in his office of mediation, by giuing euident testimonies and manifest signes that the people might not doubt of his calling and anoynting. Matth. 3. 17. and 17.5. and Ioh. 1.32.

Hest. 8.8.

Ioh. 6.27.

So, whereas the holy Ghost in the faithfull is called the earnest of our inheritance, this ministreth vnto euery true beleueuer no small consolation, nor doubtfull assurance of their saluation; for we know that an earnest is giuen amongst men to ratifie and binde a bargaine, so as they cannot goe from their agreement after earnest is giuen and receiued. The word *arrhabo* which is here translated earnest, hath also other significations which minister vnto Gods faithfull, the same assurance and the like true comfort. Genes. 38.17.18. this word is vsed to signifie a pledge or pawne, than the which there can bee no better assurance of performing promise: 2. King. 14.14. and 2. King. 14.14. it signifieth a hostage giuen in warres which is giuen for assurance to confirme couenants agreed vpon. Whereas therefore Gods spirit in the faithfull is called *arrhabo*, which signifieth an earnest pawne and hostage: we are hereby assured that the Lord will performe his covenant betweene vs and him; that he will not misse a day in the performing of his promise; that howsoeuer we were enemies, yet now being reconciled by the death of his sonne, he hath giuen vs an hostage to assure vs of eternall peace, euen his holy spirit. And therefore let not Sathan nor all his assistants cause vs to doubt of Gods couenant, wherein he hath assured vs of our election, adoption, and saluation; seeing he hath sealed this couenant with his spirit, and hath giuen vnto vs
this

Gen. 38.17.18

2. King. 14.14.

That we may be assured that we are indued with &c. 215
this earnest and pawne, to assure vs that he will performe his
promise and bargaine.

But here the tempter obieſteth, that we cannot know and
discerne whether we haue the spirit of God, vnlesse it should
bring forth in vs some extraordinarie effects: and though it
should be granted that we were indued therewith, yet we
cannot discern the testimonie thereof from our owne
thoughts, vnlesse it be by some speciall reuelation. To the first
I answere, that though many lulled asleepe with carnall secu-
ritie, doe vainely dreame that they haue Gods spirit, and so
are deluded with their owne phantasies; yet this hindereth
not, but that he who hath the spirit of God indeede, may
certainely be assured that it dwelleth in him; for it sealeth
in vs the assurance of Gods couenant, and who can receiue
this seale and not feele the impression? it is an earnest, and
who receiuing an earnest cannot know whether he hath re-
ceiued it? for otherwise how can it assure vs of our bargaine,
if of it selfe we haue no assurance? it is a pawne of Gods loue
and our saluation, and who hauing a pawne in his custodie
cannot know that he possesseth it? it is a heavenly light which
doth illuminate our vnderstandings, which were blinde and
ignorant in the knowledge of Gods truth, and who cannot
discerne betweene blindnesse and sight, light and darknesse?
it is a water which purgeth vs from our corruption, and who
that is thus washed and clenſed, can doubt that this water
hath touched him? it is a fire which inflameth our cold fro-
sen hearts with a zeale of Gods glorie, and loue of our bre-
thren, and how can fire which is caried in our breasts be hid-
den from vs? it is a precious oyle which mollifieth our
hard stonie hearts, and maketh them flexible and pliable
able to Gods will, which before were so stiffe and obdurate
that they would rather haue broken then bowed to obedi-
ence; it supplieth also our stiffe ioynts and maketh them actiue
and nimble in the workes of holinesse, and righteousnesse,
and who finding those strange alterations in himselfe, may
not be assured that he is annoynted with this oyle? it is the
Lords champion fighting in vs against the flesh, and sub-
duing the lusts thereof, and who feeling this intestine warre

§. Sect. 4.

That we may
discerne Gods
spirit by the ef-
fects thereof.

2. Cor. 1. 22.

Eph. 1. 17. 18.

Esa. 44. 3.

Ezech. 16. 9.

Math. 3. 11.

Aet. 2. 3.

1. Ioh. 2. 20. 27

Gal. 5. 17.

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in his owne bowels can doubt that the combatants haue their residence in him? in a word it is onely this spirit which restrained vs from the euill, which naturally we loue, and prouoketh vs to imbrace that good, which through naturall corruption we loth and abhorre: if therefore sinne growe vnpleasant vnto vs, and vertue and true godlinesse delightfull, we may be assured that this is the worke of Gods spirit dwelling in vs. Would we then be assured that we are indued with the spirit of God? why then let vs consider if our eyes blinded with ignorance are inlightened in any good measure, with the knowledge of Gods truth; if our soules polluted with the filth of sinne, are purged in some sort from our corruptions; if our cold hearts are inflamed with the zeale of Gods glorie and the loue of our brethren; if our hearts more hard than adamant, and more inflexible than Steele, are softened and made obsequious to Gods will; and if the other members of our body, which were benumbed and as it were taken with a dead paulsie, be made nimble and actiue in the workes of holinesse and righteousness; if we feele a fight and combate betweene the flesh and the spirit, the one itriuing to leade vs captiue vnto sinne, the other resisting and drawing vs out of this captiuitie; if the sins which heretofore we haue loued, be now lothsome vnto vs, and the vertues which we haue abhorred be delightfull and pleasant; and then we may assure our selues that it is the light of Gods spirit which hath shined vpon vs, it is this heavenly water which hath washed vs, it is this diuine fire which hath inflamed vs, it is this precious oyle that hath mollified and softened vs, it is this champion of the Lord of hosts which maketh warre against our trayterous flesh, and subdueth the lusts thereof; in a word it can be nothing but Gods spirit, which makes vs hate that sinne which naturally we so dearely loue, and to loue vertue and godlinesse which by nature is lothsome and bitter vnto vs.

§. Sect. 5.

And thus it is manifest that wee may be assured that we haue Gods spirit, by the ordinarie fruites thereof in euery faithfull man. Now let vs consider how we may know the testimonie of Gods spirit, witnessing in our hearts that we are elected,

That we may be assured that we are indued with &c. 217

electd adopted and shall be saued, from our owne phantasies caused through carnall securitie and vaine presumption. And to this end we are to know, that the preaching of the Gospell is *the ministerie of the spirit*, whereby wee are sealed and confirmed in the assurance of our saluation, as appeareth 2. Cor. 3. 6. And hence it is that the preachers of the Gospell are called *the ministers by whom the people beleue*, 1. Cor. 3. 5. And the words of the Gospell are called by our Sauour Christ *spirit and life*, because it is the ministry of the spirit which quickneth vs, as it is Ioh. 6. 63. And Gal. 3. 2. the Apostle saith that we haue receiued the spirit by the hearing of faith, that is, the doctrine of faith preached in the ministry of the Gospell. If therefore the testimonie of saluation in the mindes of the faithfull, be conceiued by the preaching of the Gospell applied vnto them by faith, then is it most certainly the testimonie of Gods spirit; for the inward testimonie of Gods spirit is not different from the outward testimonie of the word: but if this perswasion be not grounded vpon Gods word, as theirs is not who perswade themselues that they are electd, adopted, and shall be saued, notwithstanding that they liue in their sinnes without repentance, making no conscience of their waies, nor indeauoring to serue the Lord in holinesse and righteousness of life; then is it not the testimonie of Gods spirit, but a presumptuous phantasie, and a secure and carnall imagination: for the testimonie of Gods spirit in the conscience, is the same with the testimonie of the word, and therefore it doth not beare witness nor giue any assurance that they are saued, which Gods word pronounceth to bee in the state of damnation. When therefore this testimonie is giuen in a faithfull man and, agreeable to Gods word; it is the testimonie of the spirit which sealeth vs in the full assurance of that wee beleue: according to that Ephesians. 1. 13. where the Apostle saith, Eph. 1. 13. that after the faithfull *had receiued the word of truth, euen the Gospell of their saluation, and beleued therein, they were sealed with the holy spirit of promise*. But those who make no conscience of hearing the Gospell preached, and when they heare it, doe not beleue it, nor apply it to themselues by a

true:

How we may
discerne the testi-
monie of
Gods spirit
from our owne
presumption.
2. Cor. 3. 6.
1. Cor. 3. 5.

Ioh. 6. 63.
Gal. 3. 2.

Eph. 1. 13.

true and liuely faith, nor bring forth any fruites thereof in a holie and Christian life, they haue neither faith nor Gods spirit: and therefore if they haue any perswasion of their election and saluation, it is not the testimonie of Gods spirit, but their owne phantasie, and a vaine opinion arising from carnall securitie and presumption.

§. Sect. 6.
Another means
to discern the
testimonie of
the spirit.

Secondly, the testimony of Gods spirit may hereby bee knowne: first, in that it thoroughly perswadeth the faithfull of their election and saluation; secondly, by the manner of perswading them; thirdly, by the effects of this testimonie and perswasion. For the first, the spirit of God doth not only giue this bare testimonie that wee are elected, adopted, and shall be saued: but also doth fully perswade vs hereof, as being a thing most certaine and without question. So 1. Cor. 2. 12. the Apostle saith that *wee haue receiued the spirit of God, that wee might know the things that are giuen to vs of God.* And Eph. 1. 17, 18. Gods spirit is called *the spirit of wisdom and reuelation, which doth inlighten the eyes of our understanding, that we might know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints; and what is the exceeding greatnesse of his power, particularly towards vs that beleene, according to the working of his mightie power.* So the Apostle Iohn saith, *hereby we know that Christ abideth in vs, euen by the spirit which he hath giuen vs,* 1. Ioh. 3. 24. So that wee may be assured that we haue Gods spirit, & therby be thoroughly perswaded that Christ dwelleth in vs, and consequently that wee are elected and shall be saued. And chap. 4. 13. *Hereby know wee that we dwell in him and he in vs, because he hath giuen vs of his spirit.* And the Apostle Paul by the spirit of God was so stedfastly assured of Gods loue, that he professeth that he was firmly perswaded that nothing could separate him from it, Rom. 8. 38, 39. So that the spirit of God thoroughly perswadeth the faithfull that they are elected and shall be saued; whereas the wicked who are destitute of Gods spirit, may wel haue a fond opinion and a foolish conceit, that they are highly in Gods loue and elected to saluation, through carnall securitie and vaine presumption; but they are neuer thoroughly perswaded hereof: for when any affliction of bodie or minde is inflicted on

on them, their vaine perswasion vanisheth away, and nothing remaineth but doubting, which in the end bringeth them to vtter desperation.

But here the tempter will take occasion to discourage the weake Christian, and to perswade him that he hath not Gods spirit, seeing he doth not feele in himseife this firme perswasion of Gods loue and his election and saluation. To which we are to answer, that Gods spirit doth thoroughly perswade, although not at all times, neither in our present sense and feeling; for immediatly after our conuersion when wee are newly regenerate, and like new borne babes in Christ, the motions of the spirit are but weake in vs, and we are not skillfull in vnderstanding this heauenly language of the spirit, wherewith we haue been altogether vnacquainted; but the spirit waxing stronger in vs, and we growing to a ripe age in Christ, doth crie in our hearts, Abba father, and testifieth to our spirits that we are the sonnes of God; which we then being better acquainted with this heauenly speech, do well vnderstand, and are thoroughly perswaded thereby. And secondly, when the poore Christian who hath receiued a great measure of the spirit is exercised in the spirituall conflict, the hideous noise of Sathans temptations which like Cannon-shot sound in his eares, and the tumultuous outcries of his owne passions doe so disturbe and wholie possesse him, that he can not heare the voyce of the spirit perswading him that hee is the child of God; till the skirmish bee past and the noise of temptations ceased, and then againe as in former times hee heareth to his comfort the spirit of God perswading him of Gods loue, and hereby hee is againe assured thereof. So that wee are not to iudge of the hauing of Gods spirit in the time of our Christian infancie and spirituall nonage, nor yet according to our present sense in the time of temptation, but when wee are come to perfect age, and when the conflict of temptations is ceased.

Secondly, the testimonie of Gods spirit perswading vs of his loue and our election, is knowne by the manner whereby it perswadeth vs: namely, it perswadeth vs hereof with arguments grounded vpon Gods word, and drawne not from
any

*The perswasion
of the spirit not
alwaies discerned
in our sense
and feeling.*

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any worthinesse in our selues, but from Gods free grace and vnderferued mercie, and from the righteousness and merits of Christ; whereas Sathan and our owne flesh neuer vse such reasons, but either moue vs to a bare and vaine opinion which hath no ground at all but selfe-loue, which maketh men easily belecue that which they desire; or els with some arguments drawne from some outward common benefits, bestowed indifferently vpon the good and bad; or lastly from a pharisaicall conceit and false opinion of our owne worthinesse and deserts.

§. Sect. 7.

*The 3. meanes
to discern the
spirit, namely
by the fruites
thereof.*

Lastly, the testimonie of Gods spirit is knowne and discerned by the effects thereof; for after that it hath effectually perswaded vs, that we are elected and the deare children of God, we are moued thereby to trust wholie in God, and to loue him as our gracious father: from which loue proceedeth a zeale of his glorie, and a true hatred of sinne, because thereby our heauenlic father is dishonored & displeased with vs; and a true loue and heartie endeouour of embracing holinesse and righteousness, because thereby our gracious father is glorified and well pleased with vs. If therefore these effects and fruites follow this perswasion of Gods loue and our election, wee may bee assured that it is the spirit of God which doth perswade vs; but if wee haue no such trust and affiance, no such loue of God, no zeale of his glorie, no hatred of sinne, no loue nor desire of embracing righteousness, but remaine as carnall, worldly, and prophane as euer we were, then let vs bragge as much as wee will of our perswasion of Gods loue and our election, yet it is most certaine that this perswasion is not wrought in vs by Gods spirit, but that it is a vaine conceit and fond opinion which proceedeth from selfe-loue, carnall securitie, and fond presumption, which in the end vanishing away will leaue vs in despaire.

CHAP. IX.

Of the meanes whereby we may be assured
of our election.



And thus haue I proued that those who are conuer-
ted vnto God, iustified, and in some measure san-
ctified, may ordinarily attaine vnto the assurance
of their election: Now I will shew the meanes
and signes whereby wee may bee thus assured. The first and
principall meanes which assureth vs of our election, is the in-
ward testimonie of Gods spirit which crieth in our hearts *Ab-*
ba father, and witnesseth vnto our spirits that we are the children
of God, as it is Rom. 8. 15, 16. Which testimonie it doth not
giue by extraordinarie reuelation, but by a secret application
of the promises of the Gospell vnto vs, and by an inward co-
operation whereby it maketh the outward ministerie of the
word effectuell for the begetting of faith in vs, whereby as
with an hand wee doe appropriate the generall promises of
the word vnto our owne selues. And when the Ministers vse
reasons to perswade vs of Gods loue in Christ, the holy ghost
openeth our deafe eares, and inlighteneth our blinde vnder-
standings, and powerfully inclineth our wils, so that we may
attentiuely heare, truly vnderstand, and bee fully assured of
that truth which is deliuered, not only in respect of the whole
Church, but also in respect of our selues particularly, so as we
can say, I belecue that these promises of God are true, and
that they belong to all the faithfull, and consequently vnto
me who doe belecue and am assured of them, seeing they are
promised on no other condition.

But the tempter will obiekt, that many through carnall
presumption doe perswade themselves, that al the promises
of the Gospell doe belong vnto them, and therefore we may
easily be deceiued, not being able to discerne betweene the
testimonie of the spirit and presumptuous securitie. I answer,
that those who are indued with Gods Spirit, may easily dis-
cerne the testimonie of the spirit from the carnall language
of

§. Sect. I.

The first means
the testimonie
of the holie
Ghost.

Rom. 8. 15, 16.

Diuers diffe-
rences between
the testimonie
of the spirit
and presump-
tuous securitie.

of presumption, as is euident by that which before I haue deliuered, and also may more plainly appeare by manifest differences, if the one bee compared with the other. For presumption is a fruite of originall corruption which accompanieth vs from our mothers wombe, till it bee beaten downe with Gods sanctifying spirit; but the testimonie of the spirit is a thing supernaturall, which no man euer feeleth before his conuersion vnto God, when as by the preaching of the word he is humbled vnder the burthen of sinne, sorrowing and grieuing for his sinnes past, and derefting them from his hart, and purposing to leaue and forsake them in the time to come. If therefore wee haue had alwaies this testimonie in our mindes that wee are in Gods fauour and elected, and neuer felt our conuersion, nor discerned any fruites thereof; then doth this testimonie proceede from carnall presumption and not from Gods spirit. Secondly, those who haue the testimonie of the spirit, make conscience of the diligent and carefull vse of the outward meanes of saluation, as the hearing and reading of the word, the receiuing of the Sacraments, and other holie duties of Gods seruice, because they know that the inward testimonie of the spirit is not ordinarily seuered from the outward testimonie of the word; and the assurance of Gods loue and our election is not wrought immediatly in vs by reuelation of the spirit, but by the preaching of the word and vse of the Sacraments, made effectually by the inward cooperation of the holy Ghost. But presumption as it ariseth not from the vse of these meanes made thus effectually, but from carnall securitie, so is it not confirmed thereby: for the lesse that the presumptuous man heareth the word and perfourmeth the duties of pietie and Gods seruice, the more confidently doth he boast of his faith and full assurance, and therefore hee maketh no conscience of vsing these meanes ordained of God; nay contrariwise he will not sticke to affirme, that the hearing of the word too often is the cause that troubleth mens mindes and afflicteth their consciences, moouing them to doubt of Gods mercie, which before they neuer called into question: and why is this, but because hereby men are rouzed out of their sleepe of securitie, and haue
their

their confident presumption beaten downe. If then wee are carefull to vse all holie meanes ordained of God to assure vs of our saluation; that assurance and testimonie which followeth is the testimonie of Gods spirit: otherwise it is nothing els but fond presumption. Thirdly, presumption is most confident, and neuer doubteth nor maketh any question of his election & saluation who thus presumeth; but this testimony of the spirit is much assaulted with doubting, and oftentimes thereby so exceedingly weakened that wee cannot heare the voyce thereof: as wee may see in the example of *Iob*, *Dauid*, the father of the possessed child, the two Disciples who iourneyed to Emaus, and in all Gods children who haue not yet attained vnto fulnesse of perswasion, vnto which none can come but by degrees. And therefore if wee can bragge with secure worldlings, and say with the proud Pharisee, I neuer was troubled I thanke God with any doubting of mine election & saluation, as many are; but alwaies haue had a strong belcefe that I am in Gods loue and shall vndoubtedly be saued: wee may assure our selues that this is the voyce of presumption, and not the testimonie of Gods spirit. Fourthly, presumption is ioyned with worldlineesse and prophaneesse, but the testimonie of Gods spirit is neuer seuered from sanctification, or at least from an earnest desire and holie endeouour of seruing the Lord in holinesse and righteousnesse: for (as I said) the testimonie of the spirit in the conscience is neuer contrarie to the testimonie of the spirit in the word, neither doth it beare witnesse that those are in Gods loue and elected to saluation, which the Scriptures witnesse to bee in Gods displeasure and in the state of condemnation, namely, all vnrepentant sinners continuing in their vnrepentancie: and therefore if the assurance which we haue of our election and saluation be not ioyned with a desire to leaue our sinnes, and with an earnest endeouour of seruing God in the duties of holines and righteousnes, then it doth not proceed from the testimonie of Gods spirit, but from carnall securitie and fond presumption. Lastly, presumption no longer perswadeth men of Gods loue and fauour, than they enioy the outward benefits of this life; but when the Lord laieth vpon them any grieuous

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griuous affliction, either outwardly in bodie and state, or inwardly in mind; then this perswasion vanisheth, and nothing remaineth but doubting, which commonly endeth in utter despaire: but the testimonie of the spirit is constant and permanent; and howsoever wee cannot by reason of the grievousnesse of afflictions, and the violent noise of our own passions heare the voyce thereof at some times, yet afterwards againe it crieth aloud in our hearts Abba father, and witnesseth vnto our spirits that we are the sonnes of God: So that the chiefe meanes whereby wee are assured of our election is the spirit of God. But seeing we haue it not naturally in our selues, how may we attaine vnto it? Surely we are to haue our recourse vnto the Father of lights by earnest prayer, *from whom descendeth every good and perfect gift*, hauing our faith grounded vpon Gods gracious promise, namely, that if we aske we shall receiue, and more especially, that hee will giue his holie spirit to them that aske it, as it is Luk. 11. 13.

Iam. 1. 17.

Math. 7. 7.

Luk. 11. 13.

§. Sect. 2.

The second meanes, the hearing of the word.

The second meanes whereby wee may attaine to the certaintie of our election, is the hearing of the word, wherein the Lord manifesteth his grace and goodwill to all beleeuing and repentant sinners, and whereby also he ordinarily begetteth this faith and repentance in all his children. For howsoever *Paul* may plant and *Apollos* may water, but God alone giueth the encrease; yet Gods blessing ordinarily accompanieth his owne ordinance, making it effectually by the inward operation of his spirit for those ends for which he hath ordained it. And though the word may long sound in our eares before it pearce the heart, or beget any sauing grace in vs, vnlesse the Lord open our hearts and make the seed of his word fruitfull: yet those who make conscience of hearing the word, with diligence reuerence and attention, and pray for the assistance of Gods spirit, whereby it may become profitable to their saluation, may constantly expect the blessing of God vpon his owne ordinance, which they carefully vse in obedience to his will; whereas those who neglect and contemne Gods word haue no such assurance, because it is the meanes and instrument which is ordained of God for this purpose, without which the spirit of God doth not ordinarily beget faith,

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faith or any sauing grace in vs. Though therefore we doe not
after long hearing of the word, feele this assurance of Gods
loue and our election, yet let vs not giue it ouer but expect
Gods blessing vpon it, and waite his leasure assuring our
selues that in the end, hee will make this his owne ordinance
effectuall for those ends, for which he hath ordained it.

The third meanes whereby we may attaine to the assurance
of our election, is the frequent and religious vse of the Sacra-
ment of the Lords supper, whereby our faith is more and more
confirmed the in truth of Gods promises. For the Lord to the
preaching of his word which is the couenant of grace, hath
added these seales that we might be the more thoroughly as-
sured of his loue and fauour; and therefore if we conscionably
frequent this holy Sacrament, the Lord will bleesse also this his
owne ordinance. Moreouer they who worthily receiue these
holy misteries, doe receiue Christ Iesus, and haue the vnion and
communion which is betweene him and them, more and more
strengthened and confirmed, for *hee that eateth his flesh and
drinketh his blood, dwelleth in Christ, and Christ in him;* As it is
Ioh. 6. 56. *Now there is no condemnation to those that are in
Christ Iesus* Rom 8. 1; and therefore they neede not doubt of
their election and saluation.

§. Sect. 3.

The third
meanes, the
vse of the Sa-
craments.

Ioh. 6. 56.

Rom. 8. 1.

The fourth meanes whereby we may be assured of our elec-
tion, are the effects of Gods predestination, which are the vn-
doubted signes thereof; for the effects argue the cause, as
the cause the effects, and that not onely in naturall things,
but also in those which are supernaturall and spirituall: and
therefore as certainly as we know that there is fire because it
casteth forth heate, and the sonne by his casting forth of bright
raies whereby the world is lightned, and that a tree is good
by the good fruits which it bringeth forth, so also may wee
as certainly be assured that we are elected of God, when wee
finde in our selues the effects and vndoubted signes of our e-
lection.

§. Sect. 4.

The fourth
meanes, the ef-
fects of our e-
lection.

Zanch. de At-
trib. l. 5. c. 2.

Neither are these effects bare signes onely of our election,
but also manifest seales which by their plaine impression, doe
evidently assure vs thereof: so that though we doe not directly
and immediatly know Gods election, predestination, and eter-
nall decree of our saluation in God himselfe, electing prede-
stinating,

stinating, and decreeing that we shall be saued, yet we may plainly see apparant seales and impressions hereof in our selues, liuely resembling that which is secret in Gods hidden councell; and as we not seeing the seale which maketh the impression, doe easily discern the forme, fashion, and quantitie thereof by the print which it hath made; so wee not seeing Gods secret decree of predestination, may notwithstanding attaine to the euedent knowledge thereof, by that impression which it maketh in vs.

This also may further be illustrated by a familiar similitude; namely, as the sunne shining vpon vs with his bright beames, doth imprint as it were in our eyes the image of his light, whereby we see the sunne and the light thereof (the beames of the sunne which are cast vpon vs, being reflected backe againe to the sunne it selfe;) so the foreknowledge of God whereby he hath decreed that we shall be saued before all eternitie, is secret in it selfe, so that we cannot see nor vnderstand it directly, but yet whilest God doth acknowledge vs for his elect, he doth expresse the image and forme of this his foreknowledge in those whom he hath elected, whereby we doe also acknowledge him our gracious God who hath elected vs; and so it commeth to passe that by the true knowledge of God, which is communicated vnto vs, whereby we acknowledge him for our God and father, wee also know his foreknowledge, whereby he knoweth and acknowledgeth vs for his sonnes and children. For first God knoweth vs, and then by the light of this knowledge communicated vnto vs, he inlightneth our hearts with the true knowledge of himselfe, as the sunne first inlightneth our eyes, and by this light we see the sunne it selfe. And this our Sauour Christ intimateth, Ioh. 10. 14. where first he saith he *knoweth his sheepe*, and then he addeth that *he is also knowne of them*. As though he should say, whilest I know and acknowledge them for my sheepe, hereby I bring to passe that they in like manner by the participatiō of this my light and knowledge, doe acknowledge me for their true pastor. If therefore we know and acknowledge God, for our gracious God & louing father in Christ, it is a most certaine signe, that he also by his foreknowledge, doth know and acknowledge vs for his people and children. But if we remaine in our ignorance,

Ioh. 10. 14.

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ignorance, without the knowledge of God, and his sonne
Christ, we can gather no assurance vnto our selues of our elec-
tion; for if the foreknowledge of God had shined vpon vs, the
beames thereof would haue illuminated our hearts, so as wee
should by their light haue knowne God also.

The like may be said of Gods eternall loue, wherewith he
hath loued vs in Christ; for God louing vs, hath imprinted
the image of his loue in our hearts, whereby wee loue him a-
gain: and when this heauenly heate of Gods loue hath de-
scended on vs, and warmeth our cold hearts, frozen in the
dregges of sinne, then doe we reflect some of those beames
of Gods loue towards him againe. And this the Apostle *Iohn*
plainly sheweth 1.Ioh.4.19. where he saith *that we loue God* 1.Ioh.4.19.
because he loued vs first; that is, by that eternall loue where-
with God loued vs in Christ, there is imprinted in our hearts
the loue of God. And hence it is that he saith vers.7. that loue Vers.7.
commeth from God: because we can neither loue God, nor
our neighbours aright, till his loue towards vs hauing shined
vpon vs, hath inflamed our hearts. So the Apostle *Paul* saith,
Rom.5.5. that *the loue of God is shed abroad in our hearts, by the* Rom.5.5.
holy Ghost which is given vnto vs, whereby loue towards God
is begotten in vs. If therefore the loue of God be in our hearts,
we may be assured that it is but an impression which is made
in vs, by the scale of his loue towards vs, but a little sparke
kindled by this heauenly flame, and a small modell or little
counterfaite resembling the infinit loue of God, wherewith
from all eternitie he hath loued vs in Christ. Thus also Gods
eternall election, whereby before all worlds he hath chosen vs
in Christ, doth make an impression, and sealeth in our hearts
the form or image thereof, whereby we make choyse of the
true God Iehouah, amongst all the Gods of the nations to be
our onely God, whom we will serue and worship. And there-
fore if we haue made this election, and dedicated our selues
wholy to Gods worship and seruice alone, it is a most cer-
taine signe of our election, whereby God hath chosen vs:
for our choosing of God is an effect of his choosing of vs, and
an impression or print wherewith by his election hee hath sea-
led vs.

And thus it appeareth that the effects of Gods election doe *§. Sect.5.*

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*The first effect
of our election
is our saviour
Christ, by whom
we are assured
that we are e-
lected.*

not onely as signes signifie, but also as seales confirme vnto vs the assurance thereof: but let vs further consider the special effects of our election, whereby we may be assured that we are chosen of God. The first effect, is our Saviour Christ himself, set apart of God to be the mediator to reconcile all Gods elect vnto him, dwelling in vs by his spirit; who may iustly be called the first effect of Gods election, because all the other, namely our vocation, iustification, sanctification, and saluation, are by him and through him alone. Whosoever therefore are assured that Christ dwelleth in them and they in him, they haue a most vndoubted signe of their election: and whosoever haue not Christ dwelling in them by his spirit, can haue no assurance that they are chosen, as the Apostle plainly sheweth 2. Cor. 13.

2. Cor. 13. 5.

5. know you not (saith he) that Iesus Christ is in you except you be reprobates? but how shall we know whether Christ dwelleth thus in vs and we in him? the Apostle telleth vs Rom. 8. 1. *that those who are in Christ Iesus walke not after the flesh but after the spirit,* that is; those who doe not willingly submit themselves to be ruled and led by the lusts of the flesh, but labour and strue to resist and subdue them, studying and in-deauoring to liue a spirituall life, in holinesse and righteousnesse. For in whomsoever Christ dwelleth by his spirit, those he regenerateth and raifeth from the death of sinne, to newnesse of life; and his blood is effectuell, not only to purge them from the guilt of sinne, but also to cleanse them in some measure from the corruptions themselves.

§. Sect. 6.

The second effect of our election, is our effectuell calling.

The second effect of our election, is our effectuell calling; whereby we are separated from the world, and ingrafted into Christ, and made liuely members of his body: and this is done ordinarily by the diligent and attentiu hearing of the word, ioyned with the inward operation of Gods spirit. If therefore we haue heard Gods word preached, diligently and attentiuely; if thereby wee haue attained vnto the knowledge of the worke of our redemption wrought by Iesus Christ, and are delighted therewith; if by this meanes wee haue our hearts somewhat weaned from the world, and fixed vpon our Saviour and heauenly things; and thinking it sufficient to haue spent the rest of our liues past in the lusts of the Gentiles, doe liue hence forward after the wil of God: then are we truely and effectually

1. Pet. 4. 2. 3.

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 effectually called, for those are Christs sheepe that heare his
 voyce and follow him Ioh.10.4. Those are ingrafted into
 his body, who bring forth the fruites of godlinesse: for as the
 branch can bring forth no fruite except it abide in the vine,
 so neither can we bring forth any fruites of pietie and righte-
 ousnesse except wee abide in Christ; and therefore if we doe
 bring forth these fruites, it manifestly appeareth that we are in
 Christ, and consequently truely called and elected, *for without*
him we could doe nothing, as it is Ioh.15.4.5.

Ioh.10.4.

Ioh.15.4.5.

The third effect of Gods election, is our iustification, con-
 sisting in the remission of our sinnes, and the imputation of
 Christs righteousness: and to this is required a true and liuely
 faith, which assureth vs of the remission of our sinnes, and ap-
 plieth vnto vs Christs righteousness. If therefore we beleue
 that our sinnes are forgien, if we doe by faith apply vnto vs
 Christ and his righteousness, we may be assured that we are
 iustified, and consequently elected: now this perswasion and
 liuely faith, is discerned by the fruites thereof; for it purifieth
 our hearts, and worketh by loue; and it worketh in vs an ha-
 tred of sinne, and loue of righteousness, which is our sanctifi-
 cation.

§. Sect. 7.

*The third effect
is our iustifica-
tion.*

So that our sanctification which is the last effect of Gods
 election wrought in vs in this life, is the true touchstone of all
 the rest: whereby wee may certainly know whether we be
 effectually called, that is, separated from the world, and in-
 grafted as liuely members into the body of Christ; and whe-
 ther we be truely iustified, that is, purged from the guilt and
 punishment of our sinnes by Christs blood, and adorned with
 his righteousness imputed vnto vs. For if we be separated
 from the world, then doe we not set our mindes vpon world-
 ly things, but haue *our conuersation in heauen from whence we*
looke for a saviour, euen the Lord Iesus Christ; if we are ingrafted
 into the body of Christ who is the true vine, then doe we bring
 forth the sweete grapes of holinesse and righteousness in our
 liues and conuersations, as it is Ioh.15.5; if we haue by a true
 faith the assurance of the remission of our sinnes, then will we
 loue God who hath forgien vs so great a debt, and labour to
 expresse our loue by glorifying his name, in causing our light
 to shine before men; and if the blood of Christ be effectually

§. Sect. 8.

*The fourth ef-
fect is our san-
ctification,
which is the
touchstone of
all the rest.*

Phil.3.20.

Ioh.15.5.

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Rom. 6. 5. 6.

vnto vs for the purging away of the guilt and punishment of sinne, then will it also in some measure purge away the corruptions themselves. For we are grafted with him into the similitude of his death and resurrection, and our olde man is crucified with him and the body of sinne destroyed, that from henceforth we should not serue sinne, as it is Rom. 6. 5. 6. And as our sanctification is the onely vndoubted signe of our vocation and iustification; so also of our election; for the Lord hath chosen vs that wee should bee holy, Ephes. 1. 4. And therefore if wee be holy wee haue a manifest effect and inseparable fruite of our election, if we be not holy nor make conscience of seruing the Lord in the duties of pietie and christianitie, we haue no assurance that we are elected: for though the foundation of God remaineth sure on Gods part being sealed and confirmed in his eternall counsell, yet it is not sealed in our hearts vntill we depart from iniquitie, as it is, 2. Tim. 2. 19.

Eph. 1. 4.

2. Tim. 2. 19.

Though then there be no place vnto our sanctification in Gods decree, as being any cause thereof; and therefore when the question is asked why we are elected, we must answere not for any deserts or holinesse in our selues, but because of Gods good pleasure and vnderferued grace; and when it is demaunded in whom we are elected, wee must reply in Christ Iesus only: yet there is chiefe place vnto our sanctification in the assurance of our election, so that when the question is asked who are elected, answere is to be made, those onely who are also sanctified in Gods good time by his gracious spirit; for without this holinesse no man shall euer see God, as it is, Heb. 12. 14.

Heb. 12. 14.

§. Sect. 9.

Wherein our
sanctification
consisteth.

Now our sanctification doth principally consist in a loue of righteousness, and a true hatred of sinne; from whence proceedeth an earnest desire, and hartie indeauour of forsaking that which is euill, and of cleauing vnto that which is good: and for the better effecting hereof, a carefull studie of mortifying the flesh and the lusts thereof, and painefull diligence in vsing all good meanes whereby the spirit may be strengthened, and the gifts and graces thereof encreased, that so wee may not be so prone to fall into that sinne which we hate, nor so backward in imbracing and following that righteousness and holinesse which wee loue. And this is the sanctification which is an inseparable fruite and effect of Gods election in
all

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all his children, which though it be the last in nature and next vnto saluation it selfe, for first God electeth, and those whom he hath elected, in his good time he calleth, and whom he calleth those he iustifieth, and lastly, whom he iustifieth those he sanctifieth and saueth; yet when we are to gather assurance of our election, we are not to obserue this order, but to begin where the Lord endeth, and so ascend from the lowest degree till we come to the highest. For as it is a foolish thing for a man, to thinke that he can leap to the top of an high ladder at the first step, and therefore euery one beginneth with the lowest, and so ascendeth step by step till he come to the highest: so it is a foolish thing for a man to imagine, that he can leape into heauen, and there search the vnsearchable counsels of God, and so know whether he is elected or no; but we must begin at the lowest step, namely our sanctification which being attained vnto, we may ascend a step higher in our assurance, namely that we are iustified, and so to the next, that we are effectually called, and lastly to the highest that we are elected. Otherwise if we curiously diue into the bottomlesse secrets of Gods counsels, we shall be drowned and ouerwhelmed; if we approach vnto this vnapproachable light, the eye of our understanding wil be dazzled, yea starke blinded; if we presume to vnderstand beyond sobrietie, we shall by the iust iudgement of God be infatuated, and thrust our selues into an endlesse laborinth, out of which we shall neuer finde way, wanting the line of Gods word to guide vs. And therefore if we would haue any true assurance of our election, we must examine our selues whether we be sanctified; and if we finde in our selues sanctification by the fruites thereof, wee may vndoubtedly conclude that we are iustified, called, elected, and shall be saued. If we walke not after the flesh but after the spirit, we may be assured that we are in Christ Iesus, and therefore there is no condemnation belonging vnto vs, Rom. 8.1. If we bring forth the fruites of righteousness and holinesse, we may be assured that we are good trees of Gods owne planting, Matth. 7.17. If we be fruitfull braunches we may assuredly know, that we are ingrafted into the true vine Iesus Christ, Ioh. 15.4.5.

That those who will be assured of their election must begin their assurance at their sanctification.

Seeing then our sanctification assureth vs of our election and saluation, and without it there is no assurance; what stron-

Rom. 8.1.

Matth. 7.17.

Ioh. 15.4.5.

§. Sect. 10.

*The use of the
former do-
ctrine.*

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ger argument can be imagined to make vs flee sinne, and labour after mortification and newnesse of life; what keener knife can be vsed to cut insunder the cordes of vanitie, wherein naturally we are fettered and intangled; what sharper spur to pricke vs forward in the course of godlinesse; than to know and consider that by our sanctification and holinesse of life, we are certainly assured that God hath elected vs, to be heires of the vnspeakable ioyes of his kingdome, and that by our wickednesse and profanesse wee haue no lesse certaine assurance that we shall haue our portion for euër in the lake that burneth with fire and brimstone? for if wee liue holily like true christians on earth, we shall liue happily like glorious Angels in heauen; but if here we lie frozen in the dregges of our sins, without any sense of sorrow for those which are past, or any desire and purpose of heart to forsake them in the time to come, we shall be thrust from the Lord amongst the workers of iniquitie, and the wrath of God shall pursue, ouertake and consume vs. What sinne therefore can be so pleasant to our taste, which this consideration will not make more bitter than wormewood? what dutie of holinesse and righteousness so displeasing and grieuous, which this will not make sweete and delightfull?

6. Sect. II.

*Diuers kinds of
counterfait ho-
linesse which
giue no assu-
rance of our e-
lection.*

Now that we may not deceiue our selues with a counterfait holinesse, in sted of true sanctification, we are to know that this assurance of saluation, doth not proceede from euery kinde of holinesse, but from that which is true and vnfained: for there is an holinesse of the tongue, seuered from the holinesse of the heart, in shew but not in deede, in professiõ but not in practise; there is an holinesse in performing outward duties of Gods seruice, seuered frõ righteousness towards our bretherẽ; there is an holines in leauing some or y most sins, without any desire or purpose to forsake some one or two sins by which we receiue greatest pleasure or profit; there is an holines in tything mint and cummin, which neglecteth the waightie things of the law, and which maketh cleane the outside of the platter & cup, leauing the inside full of rapine and excessse; and outwardly maketh a glorious golden shew, when as within there is nothing but putrefaction and rottenness: there is an holines which consisteth in the pharisaicall censuring of poore publicanes, and in

in extolling our owne vertues. The first kinde is of those whom the prophet reproveth *Esa. 29. 13.* who drew neere vnto God with their lips when as their hearts were farre from him: and of those whom the Apostle brandeth *2. Tim. 3. 5.* who *make a shew of godlinesse, but in their liues deny the power thereof:* in which ranke many professors also in these daies may fitly march. The second kinde is of those who are content to serue God in the outward duties of his worship, because they finde them good cheape, yea often gainefull; but cannot away with righteousness, because that is sometimes painefull and sometimes requireth cost. And these men in stead of making godlinesse their gaine, make a gaine of godlinesse. The third kinde is *Herods* holinesse, who heard *Iohn* gladly and did many things, yet could not abide to leaue his incert: and such holinesse is in some now adaies, who will be content to leaue all grosse outward sinnes, so they may continue in their couetousnesse or voluptuousnesse. The fourth is the holinesse of those pharisees which are most zealous in ceremonies and their owne traditions, but keycolde in those duties which most concerne Gods glorie and their neighbours good. The last kinde was the holinesse of the auncient pharisees, and is the holinesse of our new brownists, who place the most of their religion in censuring and condemning the corruptions of the Church, and misdemeanors of priuate men, not looking into their owne sinnes of hellish pride, bitterness, enuie, and want of charitie.

But none of these, no nor yet all these ioyned together, will euer giue vnto vs any sound assurance of our election; but it is that true sanctification indeede, which beginneth not in the mouth but in the heart, and sanctifieth our will and affections, making vs to loue and to imbrace to our vttermost power vertue and godlinesse, and to abhorre and flee from sinne and iniquitie: and from the heart it proceedeth to the tongue and hands, making the word of God and all holy conferences honie in the mouth, and inciting vs to the practise of that which we professe. It alwaies approueth golden pietie to be pure, and without mixture of the drosse of hipocrisie; by the touchstone of righteousness; it is as carefull in approuing the heart and secret actions vnto God, as the outward actions vnto men;

6. Sect. 12.

*The fruites
and properties
of true sancti-
fication.*

men; it causeth vs to hate as well one sinne as another, and that sinne most of all into which we are most prone by nature to fall, though it bring neuer so much pleasure and profit; it embraceth afflicted godlinesse when it is attended with losse pouertie and shame, as well as when it is waited vpon with gaine, pleasure, and the praise of men; it is very charitable in censuring the faults of others, but most seuer and strict in iudging and condemning the sinnes which our selues haue committed. And therefore if our sanctification haue these properties, we may most certainly be assured thereby that wee are elected and shall be saued; but if these be wanting, it is but a counterfeit holinesse which affoordeth no such assurance.

The miserable estate of those who haue not so much as a shew of godlinesse.

Now if this be true, what hope can they haue who haue not so much as a shew of godlinesse? how desperate is their state, who euen in outward apparence shew nothing but wickednesse and prophanesse? If the figge tree which beareth faire greene leaues be accursed, what curses, what miserie and wretchednesse are they to beare and suffer, who haue not so much as leaues, that is, an outward profession of godlinesse? If *Herod* be a damned wretch in hell, who heard *Iohn* the Baptist willingly, and did many things according to his doctrine, because he nourished one sinne in his bosome; what fearefull condemnation are they to expect, who contemne and neglect Gods word, not thinking it worth the hearing, and cannot finde in their hearts to submit themselues to the obedience of any part thereof, neither will be brought to forsake any one sin wherewith they are delighted, till it leaue them? And yet such is the blind ignorance, carnall securitie, and vaine presumption of such men, that they will not sticke to bragge that they are sure of Gods loue, and that they are elected to saluation, though there bee no shew of reason whereupon they may probably ground their foolish perswasion. But the truth is, that whilst they continue in this damnable estate, consolation it selfe can not giue vnto them any true comfort, for without sanctification there is no hope of election or saluation: and seeing the Lord hath elected vs that wee should be holie, therefore without holinesse there is no assurance that we are elected: seeing he hath sworne that all those whom he hath redeemed and saued, out of the hands of their spiritual enemies hell, death and the

the diuell, shall worship him in holinesse and righteousness all the Luk. 1.74 75.
daies of their life; what hope of redemption and saluation can
they conceiue, who liue in impietie and vnrighcoufnesse, see-
ing by Gods oath they are excluded from both, whilest they
continue in this state?

CHAP. X.

Of the signes and infallible notes of our election.



And thus haue I set down the meanes whereby we
may be assured of our election: now let vs con-
sider of some speciall signes which are infallible
notes of those that are elected. The first signe is
an earnest desire after the meanes of our salua-

§. Sect. 1.

The first signe,
an earnest de-
fire after the
meanes of our
saluation.

tion, and a conscionable endeouour in vsing them after we en-
ioy them. For the end and the meanes are neuer separated in
Gods decree, and therefore those that carefully vse the meanes
may be assured that they shall attaine vnto the end. For ex-
ample, the hearing of Gods word is the chiefe meanes of our
conuersion, being made effectually by the inward operation of
Gods spirit; and as thereby we are begotten vnto God, so al-
so it is that bread of life, wherewith our soules are nourished
and strengthened in all spirituall graces. So that whomsoever
God hath elected, those he hath decreed to call ordinarily by
these meanes; and by the same also to furnish with his graces
being called. Whosoever therefore labour to purchase this
precious pearle, whosoever hunger after this heauenly Man-
na, and are content to enioy it not only when it is good cheap,
but also when it is very chargeable, whosoever enioying it do
attentiuely and diligently heare it and receiue it with delight,
they vse the meanes of their saluation, and therefore may bee
assured that they are elected, for the meanes & the end go to-
gether. And that this is a note of Gods child, it appeareth Ioh.
10. 3, 4. where our Sauour saith that his sheepe heare his voyce. Ioh. 10. 3-4.
And Matth. 13. 45. he compareth the true member of the king-
dome of grace to a Merchant, who rather then he would want
the precious pearle of Gods word, selleth all he hath to buy it. Matth. 13. 45.
Those therefore who make this precious account of Gods
word,

word, and carefully diligently and attentiuely heare it when they enioy it, may to their comfort assure themselues that they haue an vndoubted signe of their election. And on the other side, those who had rather bee without it than enioy it, those who wil bestow no cost to obtaine it, nor forgoe any pleasure or commoditie that they may heare it, nor when they do heare it are affected with any delight, but are gluttied with loathing satietie, hearing no part of the sermon with any pleasure but the conclusion onely; they can haue no assurance of their election, because they neglect the means of their saluation, which are ioyned with the end in Gods eternall decree. The like also may bee said of other meanes, as the receiuing of the Sacraments, meditating in Gods word, the workes of holinesse and righteousnesse, and the rest.

§. Sect. 2.

*The second
signe, the spirit
of supplication.*

Rom. 8. 26.

Verf. 16.

Rom. 10. 13.

Esa. 29. 13.

§. Sect. 3.

*The third signe
is, when we are
weaned from
the loue of the
world, and
minded heauen-
ly things.*

The second signe of those that are elected, is the spirit of supplication, when as they can powre foorth their soules in feruent and effectuall prayer vnto the Lord, confessing their sinnes, and imploring his grace and mercie: for this is a notable fruit of Gods spirit working in vs, which we cannot by any naturall meanes attaine vnto; *for of our selues wee know not what to pray as we ought, but the spirit helpeth our infirmities, and maketh request for vs with sighes which cannot be expressed,* as it is Rom. 8. 26. Prayer therefore is a most inseparable fruite and vndoubted signe of Gods spirit, and Gods spirit certainly assureth vs of our election and adoption, *for it beareth witnesse with our spirits that we are the sonnes of God,* as it is verf. 16. So Rom. 10. 13. it is said, *that whosoever call vpon the name of the Lord shall be saved.* But this prayer must proceede from faith; for, as it followeth, *How shall they call on him in whom they haue not beleued?* and must be perfourmed in spirit and truth, and not with deceitfull lips; for it is to no purpose to draw neere vnto God with our mouthes, if our hearts be farre from him, Esa. 29. 13.

The third signe of those who are elected and adopted to be the children of God, is, when as their hearts are somewhat weaned from the world, and seated in heauen minding the things that are aboue; and when their tongues being set a worke by the heart, doe gladly entertaine godly and religious conferences; for there as the treasure is, there will the heart be also, and with whatsoeuer the heart is affected, the tongue is delighted.

lighted. Now that these holie meditations and religious discourses are signes of the child of God, hereby it plainly appeareth; in that they cannot possibly proceede from our corrupt nature, to which they are irksome and tedious, but from the spirit of God dwelling in vs, and guiding and directing vs in our thoughts and words; and whosoever are thus *led with the spirit of God, they are the sonnes of God*, as it is Rom. 8. 14. He that is right heire to a roiall kingdome and not yet possessed thereof, is neuer wearie of thinking on it, nor glutted with such discourses as tend to the extolling the riches and glorie which there attend him, or shew the meanes whereby he may be assured to come into speedie and peaceable possession of his right: and so those who are elected by God, and adopted to bee the heires of his euerlasting kingdome of glorie, are neuer satisfied in meditating and speaking of the riches and ioyes of this heauenly inheritance, or of the meanes whereby they may bee assured vndoubtedly to obtaine it; whereas those who haue no such interest nor hopes, thinke and talke of these things with loathsome wearinesse, as being matters not concerning them; and therefore when such thoughts come into their mindes, they vanish as suddenly as a flash of lightning, and when they are present at any spirituall discourses the time seemeth long, and they sit vpon thornes vntill they bee ended; and they remaine dumbe as though they were tongue-tyed, vnlesse they take occasion to interrupt such holie conferences, and to diuert them to some worldly affaires.

The fourth signe of the childe of God who is elected to salvation, is, when he seeth his sinnes and imperfections, and truly repenteth of them, that is, bewaileth those which are past, and endeuoureth to forsake them in the time to come. For naturally we are blinde, and yet doe not perceiue our blindnesse, we are most sinfull and miserable, and yet doe not see our sins and miserie, but with the proud Pharisee and iusticiarie Papist wee thinke our selues righteous, and with the Church of the Laodiceans we imagine that we are rich and haue need of nothing, not knowing that wee are wretched, miserable, poor, blind, and naked, vntill it please the Lord to annoynt our eyes with the eye-salue of his spirit, whereby we are enabled to discern the pure gold of Christs merits, which only maketh rich, from

§ Sect. 4.

The fourth
signe, is the
sight of sinne
and sorrow
for it.

Reuel. 3. 17.

from the drosse of our owne workes, and the white raiment of Christs obedience from the polluted ragges of our owne righteousness. And though wee see our sinnes, yet naturally wee are not sorie for them, nay we delight our selues with their remembrance; or if we sustaine any griefe, it is not for the sinne, but for the punishment which either wee feele presently inflicted, or feare as being hereafter threatned, vntill it please the Lord to adopt vs for his sonnes, and to giue vs the spirit of adoption, which mooueth vs to grieue and sorrow for our sinnes, not so much for feare of punishment, as for son-like affection, because by our sinnes we haue dishonoured and displeased our gracious and louing father: and because wee cannot wholie mortifie them so long as wee continue in this life, we lamentably crie out with *Paul, Wretched man that I am who shall deliuer me from this bodie of death?* And because we know that we shal be neuer freed from it altogether so long as wee liue, wee wish earnestly with the Apostle that we may be speedily dissolued, being contented to part with our liues, because wee can no otherwise part with our sinnes. Whosoeuer therefore hath this sorrow for sinne; hee may be assured of his election and saluation: for, as it is *2. Cor. 7. 10. this godly sorrow causeth repentance vnto saluation not to be repented of, whereas worldly sorrow causeth death;* and all the promises of life and eternall happinesse, are made onely to such repentant sinners, and to them onely they appertaine. And as Gods children are grieved for their sinnes past, so doe they hate and detest them, as in all others so especially in themselues, which hatred causeth them to flee from them, and auoide all occasions which might cause them to fall into the like wickednes, struiuing and endeouoring to mortifie their lusts and euill concupiscences, and to leade their liues in holinesse and righteousness, because herewith their heavenly father is well pleased. Whereas the wicked man, if hee bee not restrained with a seruile feare of Gods iudgements, or of temporarie punishments, goeth on in his sinnes with pleasure and delight, adding drunkennesse vnto thirst, and drawing iniquitie vnto him with the cords of vanitie. Whosoeuer therefore haue this son-like care, and holic endeouour of forsaking their sinnes, and betaking themselues to serue the Lord in the duties of holinesse and righteousness, they may bee assured that they

2. Cor. 7. 10.

they are elected and adopted to be the sonnes of God; but those who haue no such purpose can neuer haue this assurance; for if they were the sonnes of God, they would be affected like louing children to such a gracious father.

The fift signe of the childe of God elected to saluation, is, *§. Sect. 5.* when as feeling his owne miserie and wretchednesse, he earnestly desireth and euen as it were hungreth and thirsteth after Christs righteousnesse, looking for life and saluation in him alone; for such as these our Sauour Christ calleth vnto him: *The fift signe, is an hungry desire after Christs righteousness.* Ioh. 7. 37. *If any man thirst let him come vnto me and drinke;* and to such he promisseth euerlasting happinesse. Reuel. 21. 6. *I will giue to him that is a thirst, of the well of the water of life freely, of which whosoener drinketh shall neuer be more a thirst, but it shall be in him a well of water springing up vnto euerlasting life.* Ioh. 4. And to this we may adde also, an high and incomparable estimation of Christ and his righteousnesse, after that wee are assured of them, whereby wee prize and value them so much aboue all worldly things, that with *Paul* we esteeme them all but drosse and dung in respect of gaining Christ, Phil. 3. 8. and are content not onely with the Merchant to sell all wee haue that we may buy these precious pearles, but also to suffer tribulation, anguish, persecution, famine, nakednesse, perill, sword, yea death it selfe, rather than wee would be separated from the loue of Christ, as the Apostle speaketh Rom. 8. 35.

The sixth signe of the childe of God, is the inward combat *§. Sect. 6.* which they feelee, betweene the flesh and the spirit, whereby on the one side they are drawne vnto sinne, and on the other side incited vnto holy obedience; now delighted in the lawe of God, and yet soone after led captiue vnto sinne; one while rowing against the tide of their carnall affections, and another while carried violently downe the streame, by reason of their weakenesse, and the strength of their in-bred corruption. For naturally we goe al one way, without any stop, opposition or resistance, euen the broad way which leadeth to hell and destruction: naturally we serue sinne, and willingly subiect our selues to liue in the bondage of our spiritual enemies, vntil the Lord doe with his holy spirit renew our will, and sanctifie our affections, working in vs an earnest desire to come out of this miserable captiuitie, that we may attaine vnto the glorious liberty.

Rom. 7. 23.
Gal. 5. 17.

berty of the sonnes of God : which renewing and sanctification, because it is done but in part, therefore is it opposed by the contrary corruption which wee haue by nature, so that what the spirit loueth the flesh hateth, what the spirit imbraceth the flesh abhorreth, what the spirit would haue vs doe, the flesh hindreth and inforceth vs to leaue vndone, with whatsoeuer the spirit is delighted, with that the flesh is vexed and displeased; and this spirituall fight is in all Gods children as appeareth Rom. 7. 23. Gal. 5. 17. which should bee so farre from discouraging vs, that nothing more can assure vs of our election; for naturally we are all flesh, wholly submitting our selues to be ruled by Sathan, neither is there any fight or opposition in vs, for Sathans kingdome is not deuided against it selfe, and whilest the strong man wholly keepeth the house, all that he possesseth is in peace, vntill our Sauour Christ, by the operation of his spirit, thrusteth him out of his possession, and seeketh to rule in vs by the scepter of his word; and then the diuell rageth and striueth to keepe his hold, and the flesh stormeth, desiring still to serue his old maister. When therefore we feele this inward fight within our selues, we may be assured that Christ is come to dwell in our hearts by his holy spirit, and consequently, that we are the children of God, and heires of euerlasting life, for *as many as receiue him, to them he giues power to be the sonnes of God, euen to them that beleene in his name,* as it is Iohn 1. 12.

Ioh. 1. 12.

§. Sect. 7.

*The seuenth
signe, is new
obedience.*

1. Ioh. 2. 5.

chap. 3. v. 6. 10

The seuenth signe of the childe of God is new obedience, when as he applies his heart to the keeping of Gods commandements, desiring and indeauouring to serue the Lord in holinesse and newnesse of life; for *if any man keepeth Gods word, in him is the loue of God perfect in deede, and hereby we know that we are in him, as it is 1. Iohn 2. 5. And who soeuer abideth in him sinneth not, who soeuer sinneth hath not seene him, neither hath knowne him, as it is chap. 3. ver. 6. So ver. 10. In this are the children of God knowne and the children of the diuell, who soeuer doth not righteousnesse is not of God, &c.* So that our new obedience is a signe of the child of God, and the neglect thereof a marke of the child of darknesse. But wee are not to vnderstand this of that exact obedience which is required in the Law; for thereby none liuing can haue any assurance of their election and saluation,

saluation, but rather of reprobation and damnation; but it is to be vnderstood of an euangelicall obedience, which consisteth in an holie desire and earnest endeouour of keeping all Gods commandements; with which the children of God are so wholly possessed, that after their true conuersion it is impossible that they should fall into any knowne sinne, with full consent of will and with their whole hearts. And this is the obedience which the Gospell requireth, and of which the Apostle speaketh, and thus wee neuer sinne but keepe all Gods commandements, namely, in respect of our desire and earnest endeouour. This is that righteousnesse which is accepted, as though it were perfect before God, who spareth vs as a man spares his sonne whom hee tenderly loueth, as hee professeth *Mal. 3. 17.* and therefore measureth our obedience not according to our actions, but according to our affections, and accepteth of the will for the deed, as before I haue shewed.

But yet that we may not deceiue our selues with a counterfeite shew, wee are to know that this euangelicall obedience hath these properties; first, it must be totall, and that both in respect of the subiect and of the object; that is, wee must not share our selues betweene God and the world, giuing one the tongue, the other the heart; one our outward actions, and the other our inward affections; but we must perfourme our obedience with our whole hearts, yea with the whole man bodie soule and spirit: for though wee be regenerated and sanctified but in part, yet is there no part of the whole man vnregenerate and vn sanctified, howsoever the flesh and the corruption of nature be spread likewise and mixed therewith throughout the whole bodie & soule. And therefore though all our obedience fauour of the flesh, and is mingled with manifold imperfections, yet it doth proceede from the whole man bodie and soule, because regeneration from which it proceedeth is not of any part alone, but of the whole man. So also it must be totall in respect of the object; for it is not sufficient that with *Herod* we obserue many things, if we nourish willingly any one sinne taking therein pleasure and delight, but wee must desire and endeouour to forsake all our sinnes, and to performe obedience vnto all Gods commandements; for if we nourish one sinne in our hearts, it will open a doore to let in more when wee are

§. Sect. 8.

The properties of true obedience: first, that it must be totall and entire.

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tempted vnto them; as wee may see in the example of *Herod* and *Indas*, the one harbouring incest, the other couetousnesse; if we neglect willingly, obedience to one precept of Gods law, it wil so harden our harts and seare our consciences, that soone after we shall neglect all. If therefore we would haue our obedience acceptable vnto God, we must with the Prophet *Dauid* Psal. 119.6. haue respect vnto all Gods commandements; for, *he that faileth in one, is guiltie of all*, as it is *Iam. 2. 10.*

Psal. 119.6.

Iam. 2. 10.

*The second
propertie, that
it must be per-
petuall and
constant.*

Secondly, this obedience must be perpetuall, continuing in a constant course from the time of our conuersion to the end of our liues; for we are not to iudge of our selues or others, by one or two or many actions whether they be good or euil, but by the whole tenour and course of our liues, so that he who in this respect is holie and righteous, hee is so accepted before God, notwithstanding his many falles and great infirmities; he that in the course of his life is wicked and prophane, is so esteemed of God, although hee seeme to himselfe and others religious by fits, and perfourmeth many excellent dutics and good workes. It is therefore not sufficient that we begin in the spirit, if we end in the flesh, *Gal. 3. 3.* It is not sufficient to professe and practise godlinesse in our youth, if wee breake off in our age; it is not enough that we enter into the Christian race and runne well in the beginning, if wee stand still in the midst, or before we come to the goale; *for he only that endureth to the end shall be saved*, as it is *Matth. 24. 13.* As for him *that laieth his hand on the plough and looketh backe, hee is not fit for Gods kingdome*, as our Sauour affirmeth *Luk. 9. 62.*

Galat. 3. 3.

Matth. 24. 13

Luk. 9. 62.

The third propertie, that it must be grounded on Gods word, and referred to his glorie.

Lastly, our obedience must be grounded vpon Gods word, and therefore perfourmed because the Lord hath enioyned such duties vnto vs; it must proceed from faith, which first purifieth the heart, and then worketh by loue; it must not bee done for any worldly respect, but of a conscionable care of perfourming our duties, and in a seruient zeale of Gods glorie, which is magnified when as our lights shine before men; which zeale will make vs goe forward in our course of godlinesse, *through euill report, and good report, honour and dishonour.* And if our obedience spring from these fountaines, and be referred to this end that God thereby may bee glorified; then will we make no lesse conscience of secret, than of open sinnes; then

2. Cor. 6. 8.

then will wee be no lesse readie to serue God in the duties of pietie and righteousnesse when there is no witnesse of our actions, than if all the world should looke vpon vs; then will we be as fearefull to offend God in the breach of any of his commandements in our secret chambers in the darke night, as in the Church or market place at noone day.

The eight signe of the childe of God, is the loue of our brethren in obedience to Gods commandement; when as a man loues intirely a Christian, because he is a Christian, and ingrafted into the same bodie of Christ whereof he is a member: for as it is impossible that one member of the bodie should not loue, cherish, and defend another; because they are quickened by the same soule and gouerned by the same head; so it is not possible but that one true Christian should loue, cherish, and defend another, because they are quickned by the same spirit, and ruled by the same head Iesus Christ. And this is made a marke of Gods child by the Apostle *Iohn*, 1. Ioh. 3. 14. *We know that we are translated from death to life, because wee loue the brethren:* as the want of this loue is a sure note of the childe of wrath, for as it followeth in the same verse, *he that loueth not his brother abideth in death.*

§. Sect. 9.
The eight signe, is the loue of our brethren, because God hath commanded vs.

Now the vndoubted signes of loue and christian charitie are two; giuing to those that want, and forgiuing those that offend: for it is a propertie of true loue to bee bountifull, 1. Cor. 13. 4. as to all, so especially to those that are of the household of faith, as it is Gal. 6. 10; and on the other side, *He that hath this worlds good, and seeth his brother haue needs, and shutteth up his compassion from him, he is destitute of the loue of God,* and consequently of the loue of his brethren, which is but a streame issuing from this fountaine, 1. Ioh. 3. 17. And this Christian liberallitie as it is a signe of true loue, so also of our election and saluation; for our Sauour Christ hath shewed vs, that according to these fruites of charity, and actions of Christian liberallitie, hee will pronounce the sentence of euerlasting ioy and happinesse at the day of iudgement, Matth. 25. 34, 35, 36. and on the other side, that he will pronounce the sentence of condemnation against the neglectors of these duties of Christian charitie, vers. 41, 42, 43.

1. Ioh. 3. 14.

The signes of true loue.

1. Cor. 13. 4

Gal. 6. 10.

1. Ioh. 3. 17.

Matth. 25. 34, 35, &c.

The second signe of true loue is forgiuing, when as wee are

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readie for Gods sake and in obedience to his commandement to remit and pardon those iniuries which are offered vs; for,
 1. Cor. 13. 5. 7. *loue is not prouoked to anger, and therefore much lesse to reuenge; it suffreth all things, it endureth all things, as it is 1. Cor. 13. 5. 7.* Nay, it doth not onely not render euill for euill, but it ouercommeth euill with goodnes, leauing reuenge vnto God, and to his deputies and vicegerents the Magistrates, as we may see in the example of our Sauour Christ, and the blessed Martyr *Stenen*, who prayed for their persecutors; whose example wee are to imitate, as the Apostle exhorteth Rom. 12. 14. *Blesse them that persecute you; blesse I say and curse not.* And so shall wee haue a certaine signe of true loue, and an vndoubted note of Gods spirit dwelling in vs, of the remission of our sinnes, and consequently of our election and saluation. For naturallie we are Wolues, Leopards, Lions, yea Cockatrices who kil with their lookes, as the Prophet speaketh Esa. 11. 6. 8. and like bruit and sauage beasts willing to offer all iniuries, but impatient of suffering any: and therefore when our sauage crueltie is turned into charitie, and wee become as meeke and harmelesse, as the lambe, calfe, or little childe, it is a manifest signe that our stoute courages are abated and beaten downe with the rod of Christs mouth, that wee are borne anew and quickened by his spirit, and that now wee are seated in the mountaine of his holinesse, and shall be heires of his kingdome of glorie. So also hereby we are assured of the remission of our sinnes, when we find our selues readie and willing to forgiue our neighbours; for our Sauour Christ hath promised, that if we *doe forgiue men their trespasses, our heavenly father will also forgiue vs*, Matth. 6. 14. and consequently wee may assuredly gather, that wee are iustified, called, elected, and shal be glorified.

6. Sect. 10. The ninth signe, is the loue of Gods ministers.
 Matth. 10. 41. *The ninth signe, is the loue of Gods ministers.* The ninth signe of the child of God elected to saluation, is, the loue of Gods true Ministers and ambassadours, not onely because they are Christians, but also because they are sent of God to execute these holie functions, for the gathering together of Gods elect. And this our Sauour Christ declareth, Matth. 10. 41. *He that receineth a Prophet in the name of a Prophet, shall haue a Prophets reward; that is, euerlasting ioy and vnspeakable happinesse in Gods kingdom; for, they that turne many vnto righteousness, shall shine as the starres for ener and ener.*

And

And because none should pretend that by reason of their po-
uertie they cannot shew their loue to Gods Ministers, there-
fore the Lord encourageth euen the poorest, to shew their
goodwill and affection vnto them, *Matth. 10. 43.* saying, *Who-*
soeuer shall giue to any of these little ones to drinke, a cup of cold wa-
ter onely, in the name of a discipule, verely I say vnto you he shall not
lose his reward, namely in Gods kingdome. Moreouer, those
that loue Gods ambassadours, doe proque vnto themselues
and shew vnto the world, that they haue receiued good by
their ambassage, euen reconciliation with God, peace of con-
science and assurance of saluation, which maketh them to
thinke no worldly benefit sufficient to requite these spirituall
graces, which by their meanes and ministerie they haue recei-
ued: and therefore with the Galatians they could bee content,
if it were possible to doe them good hereby, to pull out their *Gal. 4. 15.*
owne eyes and to giue them vnto them, seeing by their means
the blind eyes of their vnderstandings, are inlightened with
the knowledge of God and Christ their Sauour. And because
they haue receiued from them to their comfort, the glad ti-
dings of peace and good things; therefore their feet, that is,
their approaching and comming vnto them, seeme beautiful
and delightfull, as the Apostle speaketh *Rom. 10. 15.* If an am-
bassadour were sent from a mightie Prince, who was our ene-
mie in time past, and able at his pleasure to destroy vs and our
countrey, to the end he might conclude a peace; and not only
so, but to offer vs the free vse of al the riches and commodities
of his kingdome; who would not receiue him with ioy, and
giue him royall entertainment, if they were perswaded of the
truth of his ambassage? But wee by our sinnes had made the
glorious King of heauen and earth our enemy, who is able e-
uery minute to destroy vs with the breath of his nostrils; and
it hath pleased the Lord to send his ambassadours, not only to
offer peace, but also to beseech vs that wee would be reconcil- *2. Cor. 5. 20.*
led vnto him, as the Apostle speaketh *2. Cor. 5. 20*; and vpon
this reconciliation, hee assureth vs of the riches of his king-
dome: who therefore receiuing and beleeuing this ambassage,
will not loue the Ambassadours that bring these blessed ti-
dings vnto them? Who can bee assured of such inestimable
benefits, and yet shew no token of thankfulness towards them,

who are the meanes whereby they are deriued vnto them.

The great contempt of Gods ministerie, a signe that few profit by their ministerie.

Where by the way we may note, how few the number is in these daies, who receiue the Lords ambassage to their spiritual comfort; how few they are to whome it is effectuell for the begetting in them the graces of Gods spirit; how few hereby come to the true assurance of the remission of their sinnes and euerlasting happinesse: seeing the number is so exceeding small who loue and respect the Lords ambassadors in regarde of their ambassage. Nay rather the most, euen for their ministerie sake doe contemne those, whom otherwise in respect of their learning, wisdom, and other excellent gifts of bodie and minde, they would respect and highly esteeme if they were not of the ministerie. So that their honorable calling, which aboue al things should commend them, doth aboue all things make them base & contemptible: and no maruell, seeing the most are flesh and not spirit, the children of *Mammon* and not the children of God: and therefore, sauoring onely the things of the flesh & not perceiving the things of the spirit of God, they seeme foolishnesse vnto them, and the preachers of them fooles, and men of shallow conceites. But let such know, that *God hath chosen the foolish things of the world to confound the wise, and weake things to confound mightie things; & vile things of the world, and things that are despised hath God chosen, and things that are not, to bring to nought things that are, that no flesh should reioyce in his presence*, as it is 1. Cor. 1. 27. 28. Let them know that this their contempt, or at least small regarde of Gods ambassadors, is a most manifest signe that they neuer receiued good by their ambassage: for had they receiued from them spirituall things, they would neuer grudge to bestowe vpon them their worldly things, which in the true christians estimation are not to be compared with them; and much lesse would they against their owne conscience defraud them of their owne right, which by the lawes of God and man is due vnto them, whereby it commeth to passe that whereas all men being industrious and frugall, may liue plentifully euen of their meanest trades, onely the Lords ambassadors, though neuer so painefull in their callings, liue in want and miserie.

§. Sect. xi.

The last signe of Gods childe elected to saluation, which I will

will speake of, is their earnest desire that our Sauour Christ should come to iudgement: whence proceedeth that pathetick prayer, *Come Lord Iesus come quicklie*, Reuel. 22. 20; and that prayer which our Sauour hath taught all the faithfull to pray daily, *let thy kingdome come*, Matth. 6. 10. Now that this is a note of those that are elected to saluation, it appeareth plainly 2. Tim. 4. 8. Where the Apostle saith that *a crowne of righteousness is laide up for all those that loue his appearing*. And Rom. 8. 23. he telleth vs, that those who haue the first fruites of the spirit, doe euen sigh in themselves, waiting for the adoption euen the redemption of their body, when as their corruption shall put on incorruption, and the mortall body immortallitie, as he speaketh 1. Cor. 15. 53. So our Sauour Christ hath tolde vs, that his faithfull children should at his comming, *looke up and lift up their heads, because their redemption draweth neere*, Luk. 21. 28; and on the other side *that the kingdome of the earth shall mourne*, and that the prophane worldlings and reprobates *shall say to the mountaines and rockes, fall on vs and hide vs from the presence of him that sitteth on the throne, and from the wrath of the lambe*; Reuel. 6. 16. So that by these places it is manifest, that if we loue the appearing of the Lord Iesus, and desire his comming to iudgement; we are the children of God indued with his spirit, which assureth vs of our saluation. For naturally we abhorre to thinke of this fearefull day, and tremble with feare when mention is made of the appearing of our iudge, because by our sinnes we haue deserued euerlasting damnation: but when the spirit of God by the ministerie of the word, hath begot faith in vs, whereby we apply vnto our selues Christ Iesus, and all his merits, by whom we are reconciled vnto God and made friends who before were enemies, and sonnes of God and heyres of euerlasting happinesse who before were the children of wrath and firebrands of hell, then doe we earnestly desire the companie of our heavenly father; when we are assured that our iudge shall be our Sauour, then can wee goe boldly to his iudgement seate without feare of condemnation; when we are assured that we are the beloued spouse of Christ, then we long for nothing more then for the comming of our bridegroom; when we are certainly perswaded that by Gods spirit we are ingrafted

*The tenth signe
an earnest de-
sire of Christs
comming to
iudgement.*

Reuel. 22. 20.

Matth. 6. 10.

2. Tim. 4. 8.

Rom. 8. 23.

1. Cor. 15. 53.

Luk. 21. 28.

Matth. 24. 30.

Reuel. 6. 16.

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 into the bodie of Christ, and are become liuely members of
 his body; then doe we hartily wish with the Apostle to be dis-
 solved, that we may be with Christ our head in his kingdome
 of glorie, where together with him wee shall receiue, and be
 fully satisfied with such incomparable ioyes, as *neither eye hath
 seene nor eare heard nor the heart of man conceived.*

1. Cor. 2. 9.

CHAP. XI.

*The obiections alleadged against the assurance of
 our election, answered.*

§. Sect. I.
*Answers unto
 testimonies al-
 ledged.*



1. Cor. 10. 12.
 Pro. 28. 14.
 Rom. 11. 20.
 Phil. 2. 12.
 1 Pct. 1. 17.

And thus much concerning the signes whereby we
 may be assured of our election: now I will an-
 swere such obiections as are brought against this
 doctrine by the enemies of Gods truth. And
 these are of two sortes, first testimonies of Gods
 word, and secondly reasons. The testimonies of scriptures are
 diuers: first they object such places as these; 1. Cor. 10. 12. *Let
 him that thinketh he standeth, take heede least he fall.* Pro. 28. 14.
Blessed is the man that feareth alwaies, Rom. 11. 20. *Be not high
 minded but feare.* Phil. 2. 12. *Make an end of your saluation with
 feare and trembling.* 1. Pct. 1. 17. *Pass the time of your dwelling
 here in feare:* to all which and many other such like places, we
 may answere generally, that the holy Ghost would not here-
 by take away our certaintie of faith, but carnall securitie; he
 would not depriue vs of the assurance of the remission of our
 finnes and our election, but rather by these admonitions as
 with a bridle he curbeth in our vnruleie affections, and restrai-
 neth vs from running into all licentiousnesse vnder this pre-
 tence that we are assured of our election; he would not haue
 vs doubt of Gods grace, but he would not haue vs too much
 trust and rely on those graces which wee haue receiued; and
 therefore he putteth vs in minde of our owne weakenesse and
 infirmitie, not to the end we should doubt of our election,
 and despaire or feare our perseuerance, but to the end that dis-
 trusting our owne strength wee may wholly rely vpon the
 power loue and promises of God, and thereby gather so much
 more certaine assurance of our election and perseuerance, as
 the

the power of God is aboue the power of man ; lastly he giueth vs not these admonitions to bring vs into doubting, but would hereby stirre vp our faith vnto the exercise of holinesse and righteousness, that it may not through idlenesse faint and waxe stiffe and benumbed, and vnable to performe these holy actions, whereby this assurance and certaintie of our election, would bee infeeble and not so sensibly discerned : and therefore these and such like speeches tend not to this end that wee should doubt of our election, but rather that wee should be preserued from doubting; to which, carnall securitie, selfe confidence, negligence in the duties of holinesse and righteousness, and continuance in sinne would in the end bring vs ; all which the spirit of God by these admonitions and exhortations preuenteth.

Secondly, I answer that these and such like admonitions, are not directed onely to the faithfull, who may and ought to be assured of their election, but in generall to the whole Church, wherein there are many hypocrites who content themselues with a bare shew of godlinesse, and many worldly men who please themselues with carnall securitie, and a carcase of faith, which neuer so much as breatheth, and muchlesse performeth any actions of holinesse and righteousness: and therefore as it was necessarie that the faithfull should be more and more confirmed with the promises of the Gospell, so was it requisit that hypocrites and secure worldlings should be rouzed out of their securitie, with these and such like admonitions and comminations.

Neither were they necessarie for hypocrites and worldlings alone, but euen for the deere children of God : who because they are partly flesh and partly spirit, therefore as they haue neede that the spirituall man should be comforted and their faith confirmed against diffidence and doubting, with the sweete promises of the Gospell ; so had they neede to haue their vnruely flesh curbed in, and restrained from falling into retchlesse securitie, by these admonitions and comminations. And because by reason of this diuision which is in our selues, we are readie as it were to mutinie, one part of our forces being readie to march cheerefully to the land of promise, the other to forsake the way, sometimes on the one side being

§. Sect. 2.

*Admonitions
and commina-
tions profitable
for Gods chil-
dren.*

readie

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 readie to turne backe againe, as vtterly despairing of attaining
 to the end of our iorney, when wee consider the sonnes of
Anakim our spirituall enemies, in respect of whose stature
 and strength we are but as grasshoppers, and the mightie op-
 positions which are made against our weake force; and some-
 times to goe on in a way which God hath not appointed,
 presuming vpon our owne strength and abilities. Therefore
 that wee may keepe the straight way without declining on
 either hand, God doth as it were hedge vs in on both sides, to
 restraîne vs from wandring; on the one side with sweete pro-
 mises, that we may not despaire, but rely our selues on his
 strength and assistance; on the other side with sweete admoni-
 tions and fearefull comminations, that we may not trust too
 much vnto our owne power, nor presume vpon our owne a-
 bilities: and by the meanes of the one, he doth as it were pricke
 vs forward in our iourney, keeping vs from once thinking of
 standing still, or returning againe into *Egypt*; and by the
 other as with an hand he doth vphold vs, when we are wearie
 and readie to faint, hauing an eye to the crowne of glorie, and
 the garland of happinesse, which is prepared for vs at the end
 of our course, and race of christianitie. And as a skilfull pilot,
 when his ship is in a tempestuous and straite sea, in daunger
 to runne on the rockes or to sinke in the sandes, doth cast out
 ancor on both sides, or most carefully looke vnto the sterne
 to keepe it in an euen course; so we sailing in the tempestuous
 sea of this miserable world, are in daunger on the one side to
 dash vpon the rockes of presumptuous securitie, and on the
 other side to sinke in the sands and to plunge into the gulfe
 of desperation: and therefore the Lord doth stay vs from both,
 as it were with two strong cables; the first is legall commina-
 tions and strict admonitions, to keepe vs from carnall securi-
 tie and hypocritically presumption, the other is sweete promi-
 ses whereby he keepeth vs from falling into doubting and
 desperation; neither doth one of these hinder another, but
 both stay vs from falling into these extremes.

§. Sect. 3.
*True me-
 ning of the se-
 uerall places
 obiected.*

So that these admonitions are not giuen to make vs doubt-
 full of our election, but partly to take away the presumption
 and securitie of hypocrites and carnall worldlings, and partly
 to bridle and restraîne the flesh from running headlong into
 sinne,

sinne, and from growing insolent ouer the spirit euen in Gods children, whereby in deede their assurance of saluation would be abated and languish. The truth whereof appeareth if wee examine the seuerall places. For first, whereas the Apostle, 1. Cor. 10. 12. saith, *Let him that thinketh he standeth, take heed lest he fall*; he doth not moue those that are faithfull, to doubt of their perseuerance, but those that want true faith, not to deceiue themselues with vaine presumption, and with an opinion of faith in stead of true faith in deede: and therefore hee saith not simply, let him that standeth, but let him that thinketh he standeth, that is, he that doth not stand in deede but in his owne fond opinion. Neither can it necessarily be proued, that this falling is to bee vnderstood of finall falling away from God; but rather as the coherence of the text sheweth, of falling into those sinnes which the Israelites fell into: and though it were, yet is it but an admonition to take away carnall security, not giuen to make vs doubt of our standing, but to preserue vs from falling.

Secondly, whereas the wise man saith, Pro. 28. 14, *Blessed is the man that feareth alwayes*: he doth not vnderstand thereby a doubtfull feare of our election, but a feare to sinne, and a conscionable care of auoiding those things which are displeasing in Gods sight; which feare is opposed to carnall securitie and hardnesse of heart, as appeareth in the same place where this is added, *But he that hardneth his heart shall fall into euill*: as though hee should say, that man is blessed which feareth the Lord, for this will worke in him a conscionable care of auoiding sinne, which is odious in the eyes of God, and of embracing holinesse and righteousness, which being acceptable vnto God, hee will reward with eternall blessednesse; but hee that hardneth his heart and continueth in carnall securitie, runneth headlong into the euill of sinne, and consequently the euill of punishment, euen euerlasting condemnation.

Thirdly, whereas the Apostle, Rom. 11. 20, exhorteth, *vs not to bee high minded but feare*; hee doth not meane that wee should doubt of our election and saluation, but doth hereby beate downe our spirituall pride, and opinion of our owne righteousness and holinesse, whereby we are ready to insult ouer the Iewes, as though we were chosen and preferred before.

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 fore them, for some excellencie or worthinesse in our selues,
 and so derogate from the free grace and goodnesse of God,
 whereby he hath chosen vs without any respect of our deserts.
 And that this is the meaning of these words, appeareth in the
 eighteenth verse, where he willeth the Gentiles not to boast
 themselves against the Iewes who were the naturall branches.
 Neither doth the Apostle write this to the faithfull onely, but
 to the whole Church of the Gentiles, in which were many hy-
 pocrites and carnall men, who contenting themselves with a
 bare name of Christians, would insult ouer the Iewes, whom
 God had cast off from being his Church and people; whom
 he warneth, not to be puffed vp in pride, as though in this respect
 their state were most secure and out of all danger; for as (saith
 he) they were cast off for their infidelitie, euen when they were
 naturall branches, so shall you much more be reiected, who
 being wilde branches were grafted in their places (that is, cal-
 led to be the members of the visible Church) if you continue
 in the like infidelity, contenting your selues with vaine confi-
 dence and fond presumption, in stead of a liuely faith.

6. Sect. 4.
 Phil. 2. 12.

Fourthly, whereas the Apostle, Phil. 2. 12. doth exhort vs to
 worke out *our saluation with feare and trembling*; he doth not
 hereby take away from vs assurance of our election and salua-
 tion, but carnall securitie and selfe confidence; that so despai-
 ring of our owne strength, as being vnable of our selues to
 thinke a good thought, or to will that which is good, we may
 in all humilitie rest and rely our selues, wholly vpon the Lord.
 And that this is his meaning, appeareth by the reason which
 he adioyneth in the verse following: for saith hee, *it is God
 which worketh in you both the will and the deede*. As though hee
 should say, there is no reason why you should bee secure, as
 though you were able to stand by your owne strength; there
 is no cause why you should be lifted vp with fond presumpti-
 on, or be carried away with selfe confidence, for of your selues,
 you are not able so much as to will that which is good, or to
 performe it though you should will it, vnlesse it please the
 Lord of his owne good pleasure and free will to worke both
 in you, and therefore respecting your owne infirmities and im-
 perfections, you should bee so farre from carnall securitie or
 selfe confidence, that contrariwise you should continually
 feare,

The obiections alledged against the assurance of our &c. 253
 feare, least through your corruption you should be ouertaken of sinne, and so displease the Lord which is your soueraigne King and gracious Father. So that the Apostle doth not here exhort vs to doubt of our election and saluation, but to a godly feare that we doe not fall into sinne: he would not haue vs to doubt of Gods grace and free promises, but of our own strength, by which wee are altogether vnable to stand if hee leaue vs to our selues: hee would not haue vs feare least wee should be reiected and damned, after we are truely conuerted vnto God, but least we fall into sinne, and neglect that duty which we owe to our heavenly father.

These two therefore may well stand together: for the more we distrust our owne weakenesse, the more firmly we rest vpon the power and assistance of God, and the more we rely vpon him, the more sure we are of standing vnto the end: the surer we are of Gods loue and fauour, the more we loue him againe; and the more we loue him, the more fearefull we are to displease him: the more we see our pronenesse to sinne, the more we feare least we should fall into it; and the more we suspect our selues, the more earnestly we implore the assistance of Gods spirit, whereby wee are enabled to withstand temptations. And therefore *Dauid* ioyneth these together, *Psalm. 2. 11.* *Serue the Lord in feare, and reioyce in trembling*; noting thereby that Gods children feare, yea, euen tremble in regard of their owne infirmities and corruptions, and yet at the same time they reioyce and are filled with consolation, in respect of that full assurance which they haue of Gods loue and fauour, and their election and saluation. And as he ioyneth them in precept, so also in his owne practise, *Psalm. 5. 7.* *I will (saith he) come into thine house in the multitude of thy mercy; and in thy feare will I worship towards thy holy temple*: so that at the same time, when as hee was encouraged by the consideration of Gods great mercy, to goe boldly and with a liuely faith vnto the throne of grace; he was also touched with a godly feare in regard of his vnworthinesse and imperfections; not that he doubted least hee should not bee accepted of God, but least in worshipping of God hee should bewray his corruption, and not doe it in that manner and measure which God requireth.

But

§. Sect. 5.

Obiection.

1. Ioh. 4. 18.

Answer.

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But against this it may be objected that *Iohn* saith, 1. Epist. 4. 18. *There is no feare in loue, but perfect loue casteth out feare, &c.* I answer, that there is a twofold feare mentioned in the scriptures; the first is a seruile feare proceeding from incredulitie, whereby men feare God as a seuerer iudge, who is ready to inflict on them those iust punishments which by their sinnes they haue deserued, which feare is expelled when as we are assured of Gods loue and loue him againe. The other is a sonne-like feare, which is a fruite of faith, whereby we doe not feare God as an enemy or an angry iudge, but as a gracious Father, whose displeasure we would by no meanes incur; not that we feare his wrath and vengeance, as though it were ready to fall vpon vs, but because we would not thus abuse his mercy and goodnesse towards vs, nor doe any thing which might cause him to looke vpon vs with a frowning countenance: or if we doe feare Gods iudgements, it is as they are inflicted on another subiect, and not as being ready to fall vpon vs: for this difference is betweene the feare of the wicked and Gods children, they like malefactors which are led out to punishment, are filled with horror and feare when they thinke of the torments which they are to indure, but yet did neuer feare to commit such crimes as deserued the punishments, and though they should escape, yet this would be no warning for the time to come; but Gods children seeing the iudgements which are exercised vpon the wicked, doe feare, not least they should be inflicted vpon them presently, but least they should so offend and deserue the like punishments, first auoyding sinne, that they may not receiue the wages thereof. And this sonne-like feare is commended vnto vs in the scriptures, as being a part of the honour and seruice which we owe vnto God, as appeareth

Mal. 1. 6. *A sonne honoureth his father, and a seruant his maister, if I be a father where is mine honour, if I be a maister where is my feare saith the Lord?* So Psalm. 34. 9. *Feare the Lord yee his saints, for nothing wanteth to them that feare him.* And Psalme 112. 1. *Blessed is the man that feareth the Lord and delighteth greatly in his commandments.* In which places we are not to vnderstand a seruile and slauish feare, but an ingenuous and sonne-like feare, which drawes vs backe from falling into sinne, and incites vs to performe all good duties of holinesse and

Mal. 1. 6.

Psalm. 34. 9.
and 112. 1.

The obiections alledged against the assurance of our &c. 255
and righteousness to God and our brethren, because we would not incur the displeasure of our heavenly father, but do those things which are acceptable in his sight.

Lastly, whereas the Apostle *Peter* 1. epist. 1. 17. exhorteth vs to *pass the time of our dwelling here in feare*, hee doth not vnderstand such a feare as maketh vs to doubt of our election and saluation, but such an one as prouoketh vs to obey Gods commandements, and restraineth vs from wallowing and defiling our selues in sinne: for with this feare in the verse following he ioyneth certaine knowledge of our redemption, and consequently of our election and saluation, *knowing* (saith he) *that ye were not redeemed with corruptible things, as siluer and gold from your vaine conuersation, &c. but with the pretious blood of Christ.* So that this feare doth not take away the certaine knowledge of our election and redemption, but this knowledge causeth vs to feare least we fall into sinne after we are assured of this great benefit of our redemption, and thereby displease our gracious God, and defile our soules after they are purged with the pretious blood of Iesus Christ.

Besides these places, there are others also objected, as that *Job. 9. 21. Though I were perfect, yet I know not my soule; therefore I abhorre my life.* To which I answer, that *Jobs* scope and drift in this place is to shew, that euen the most iust and holie man cannot stand before Gods iudgement seate in his owne righteousness and holiness, which is polluted and imperfect, and that therefore it behooueth euery one to despaire in himselfe and his legall righteousness, as not being able to iustifie him in Gods sight, in respect of whose puritie euen the very heauens are vncleane, that so he may wholly rely vpon Gods mercy and Christs merits; and this appeareth vers. 2. 3. I know verely (saith he) that it is so (that is, that God is iust and all men are sinners, who are righteously punished for their demerits, as *Bildad* had reasoned in the former chapter) and therefore how should man compared vnto God be iustified? 3. If he would dispute with him, hee could not answer him one thing of a thousand. And vers. 20. If I would iustifie my selfe, mine owne mouth should condemne me; if I would bee perfect, hee shall iudge me wicked. 21. And though I were innocent or perfect, (that is, though I seemed iust in mine own eyes, and knew nothing

§. Sect. 6.
Other places objected answered.
Job. 9. 21.
Job. 9. 2.
Verse 3.
Verse 20.
thing

256 *The obiections alledged against the assurance of our cō.*
 thing by my selfe) yet I know not mine owne soule, nor what
 secret corruptions may lurke in it, and therefore I will not here-
 by looke to be iustified, nay in this respect I abhorre my life,
 and cast mine owne righteousness from me as a polluted
 cloute. By which manner of reasoning hee confuteth *Rildads*
obiection, who affirmed that *Iob* and his sonnes were punished
 of God for their sinnes and that iustly, and therefore they were
 not so iust and innocent as they had seemed: to this *Iob* an-
 swereth, that it is true indeede he could not iustifie himselfe in
 respect of his owne righteousness, if hee compared himselfe
 with Gods exact iustice, but must needs condemne himselfe
 for a wretched sinner; yet hence it followed not that therefore
 God thus afflicted him, seeing this was the state not of him
 onely but of all men whatsoever: and therefore this could not
 be the onely cause of his extraordinarie afflictions. So that this
 place makes nothing against the assurance of our saluation,
 which is grounded vpon Gods free mercy and Christs merits;
 but against that presumption which relieth it selfe in whole or
 in part, vpon our owne legall righteousness.

¶ *Sect. 7.*

1. Cor. 4. 3 4.

The like place to this is that saying of *Paul* which they ob-
 iect, 1. Cor. 4. 3, 4. *I iudge not mine own selfe, for I know nothing by*
my selfe, yet am I not thereby iustified, but he that iudgeth me is the
Lord. For answering whereof, we are to know, that there were
 diuers in the Church of Corinth, who censured *Pauls* ministe-
 rie and disgraced his gifts; against which detractions he ben-
 deth his speech and maketh an apologie for himselfe, saying,
 that hee would not take vpon him to iudge himselfe, concer-
 ning the excellencie and worth of his ministerie and gifts, but
 would leaue the iudgement and approbation thereof vnto
 God, whose ambassadour hee was; and though he knew no-
 thing which might bee objected against him in regard of his
 ministerie, yet hereby hee would not looke to bee iustified in
 Gods presence: So that if this be the sense of the words, as ap-
 peareth by the coherence and the drift of the place, it maketh
 nothing for popish doubting. But let it bee granted that *Paul*
 speakes not of his ministerie, but of his righteousness and o-
 bedience to the law, yet this maketh nothing against the cer-
 taintie of our election; for the Apostle speaking of his owne
 righteousness and innocencie, doth disclaime it from being
 any

any cause of his iustification: neither doth he say that in regard therof he doubteth, as the Papists would expound him, but he affirmeth directly that he is not thereby iustified, and rendreth this as a reason, that it is God who iudgeth him: and therefore though he were vnblameable before men, yea though he knew nothing by himselfe, yet hee could not hereby be iustified before the iust iudgement seate of God, who requires such perfection and exact obedience as can be found in no man liuing; for he that but once breaketh but one commandement, is guilty of all, as it is *Iam. 2. 10.* And therefore it behooued the Apostle and al others, not to seeke for iustification in themselves and their owne righteousnesse, but in the righteousnesse and obedience of Christ, which wee may boldly present before Gods exact iudgement seate, and there bee accepted as righteous. And of this iustification the Apostle speaketh, not doubtfully or timorously, but boldly and certainly, *Rom. 5. 1. Being iustified by faith, we haue peace towards God through our Lord Iesus Christ. 2. By whom also we haue accesse through faith vnto his grace wherein we stand, and reioyce under the hope of the glorie of God. So Rom. 8. 33. Who shall lay any thing to the charge of Gods chosen? it is God that iustificieth. 34. Who shall condemne? it is Christ who is dead, yea rather which is risen againe, &c.*

Moreouer, they obiekt these places to moue vs to doubt of our election and saluation. *Ioel 2. 14. Who knoweth if he will re- turne and repent; and Amos 5. 15. It may be that the Lord God of hostes will be mercifull vnto the remnant of Ioseph. And Ion. 3. 9. Who can tell if God will turne and repent, and turne away from his fierce wrath that wee perish not?* To which I answere, that the Prophets in these places doe not speake of the election or eternall saluation of those that truly repent, but of their deliuerie from outward afflictions, and temporarie calamities threatened against them for their sinnes: which sometimes the Lord doth inflict on his children after their true repentance, either for their chastizement, that they may thereby hate sinne for the time to come, when they feelee the smart of it; or els for their triall: and sometimes also the Lord after hee hath threatened them against the wicked, doth notwithstanding hold backe his hand, and as it were put vp his sword of iustice againe into the scabberd, which he had drawne out to punish their sinnes, vp-

1.King.11.29.

on their outward humiliation and fained repentance, that hee may shew hereby how highly hee esteemeth the true repentance of his children, as appeareth in the example of the Ni-neuits and of *Ahab*, 1.King.21.29. And therefore seeing the Lord keepeth no certaine course in these temporarie chastizements, but sometimes inflicteth them vpon the repentant whom hee dearly loueth, and sometime spareth the wicked when they but outwardly humble themselues before him; therefore the Prophets speak doubtfully and exhort to repentance, referring the euent to Gods wise and gracious prouidence. And thus doubtfully doth *Dauid* speake in this respect 2.Sam.

2.Sam. 12.22.
and 16.12.

12.22. *Who can tell* (said he) *whether God will haue mercie on me that the child may liue?* and chap.16.12. *It may be the Lord will looke vpon mine affliction;* and yet though hee were doubtfull whether hee should be freed from these temporall crosses, hee was notwithstanding certainly perswaded of his election and saluation; as hee professeth Psal.16.11. So that these places speaking of temporarie chastizements, make nothing against the certaintie of our election.

Psal.16.11.

6. Sect. 9.
Act.8.22.

And like vnto these, is that which they alledge to the same purpose, Act.8.22. where *Peter* exhorteth *Simon Magnus* to *repent of his wickednesse, and to pray vnto God, that if peradventure the wicked thought of his heart might be forgiven him.* To which I answer, first, that the originall word is *εἰ*, which is translated, *if peradventure*, and in our Bibles, *if it be possible*, sometimes also signifieth, *that truly*, and in this sense it maketh nothing for doubting. Secondly, though wee vnderstand it as a speech of doubting, yet it maketh not for their purpose; for it is not to bee referred vnto God, as though it were doubtfull whether he would forgive the finnes of the Magician, if he did truly repent and call vpon him; for hee hath certainly assured vs by his gracious promise, that whosoeuer truly repenteth him of his wicked waies, he will receiue him to mercie, Ezech.

Ezech. 33.11.

33.11. But it is to be referred to *Simon Magnus*, of whose repentance and liuely faith *Peter* might well doubt, least either they would be none at all, or els fained and hypocriticall, seeing his heart was not right in the sight of God, but in the gall of bitternesse and bond of iniquitie. Lastly, though it should be a doubtfull speech and bee referred also to God, yet it maketh

keth nothing against the certaintie of faith; for the Apostle seeing him in the gall of bitternesse and bond of iniquitie, thought it not fit to raise him vp suddenly, by applying vnto him the sweete promises of the Gospell, nor to cast those precious pearles before such a filthie swine, vnlesse first hee preferred them as it were in the casket of a doubtfull and perplexed speech, from being trampled vnder his bemired feete, till hee had washed them in the teares of vnfeined repentance. Moreover, he thus doubtfully speaketh to giue him a more cleere insight of the hainousnesse of his sinne, as though it might bee well doubted of, whether the Lord would forgieue it or no, that so his minde hereby being least perplexed, might by the consideration of his horrible sinne bee beaten downe and truly humbled; and because those things which are hardly obtained are more earnestly sought, therefore *Peter* intimateth vnto him by this doubtfull speech, that it was no easie matter to obtaine forgiveness for such outrageous wickednesse, that hee might hereby work in the Magician more earnest & hearty repentance, & incite him to call vpon the Lord for mercie with more vehemencie and seruencie of spirit. It is not therefore the Apostles meaning to ouerthrow the certaintie of faith, or to call into question Gods mercie, whether hee will extend it or no to hainous offenders who truly repent of their sinnes and beleue, for this were contrary to the whole course of the Gospell; but he useth this doubtfull speech to this desperate sinner, that he might not make the soueraigne salue of Gods gracious promises base and contemptible, by applying it to the festred sores of a filthy dogge, which were neuer cleansed with the sharpe corrauiues of the law; and also for the good of this malicious sinner, for he doth not absolutely assure him of mercie and forgiveness, that hee might be stirred vp with more earnestnesse and care to seeke it; for the easinesse of obtaining maketh the suiter carelesse and negligent in seeking and suing; neither doth hee absolutely exclude him from all hope of grace, least hee should neuer labour after it, but desperately run on in his wickednes; for when hope is cut off, the desire also faineth, and therefore he useth a perplexed and wise tempered speech, which on the one side might preserve him from secure presumption, and on the other side from falling into hellish desperatio.

6. Sect. 10.
Eccles. 5. 5.

Lastly, they object that saying Eccles. 5. 5. which they thus reade: *De propitiato peccato noli esse sine metu, neque adicias peccatum super peccatum*: That is, be not without feare concerning sinnes forgiuen, neither adde sinne vnto sinne. To which, first I answer, that this book is not canonicall scripture, and therefore not to bee alledged for the determining of questions in controuersie, nor for the confirming of doctrines of faith. Secondly, I answer that they haue corruptly translated the originall text, for hee willeth vs not to feare concerning our sinnes forgiuen, but concerning the forgiuenesse of them before they are remitted, least wee should securely adde sinne vnto sinne, because forgiuenesse is promised whensoever wee repent, and so abuse the mercie and long suffring of God to our iust condemnation. So that he forbiddeth not to beleue certainly, that our sinnes are remitted when God hath pardoned them, but he forbiddeth vs to runne on in sinne securely, presuming vpon forgiuenes, as plainly appeareth by the originall text and the whole drift and scope of the place. For in the verse going before he vseth this speech: *Say not I haue sinned, and what euill hath happened vnto me, for the Lord is long suffring, but yet he will not dismisse or acquit thee*; and in this verse hee biddeth vs not to be without feare concerning the forgiuenesse of sinne, adding sinne vnto sinne, that is, we must not goe on in sinne presuming vpon forgiuenesse: and vers. 6. *Doe not say that his mercie is great, he will forgiue my manifold sinnes*: 7. *For mercie and wrath are swift with him; but upon sinners his indignation shall rest*. 8. *Doe not deferre to turne vnto the Lord, neither put it off from day to day; for suddenly the wrath of the Lord shall breake forth, and in thy securitie thou shalt be destroyed, and thou shalt perish in the time of vengeance*. In all which words hee doth not take away the assurance of the forgiuenesse of our sinnes after we haue truly repented of them, but carnall securitie and vaine presumption, whereby men deferre their repentance vpon hope of mercie and forgiuenes whensoever they repent. Lastly, though this place were to be vnderstood concerning sinnes forgiuen, yet the scope thereof is not to hinder our assurance of forgiuenesse when we haue truly repented, but only that we doe not after wee haue obtained remission of our sinnes, take occasion thereby of falling into sinne againe, and so abuse the

mercie.

Reasons alledged against the assurance of our &c. 261
mercie and goodnesse of God, vsing it as an argument to
mooue vs to goe on in sinne, because the Lord vpon our re-
pentance is alwaies readie to receiue vs to mercie.

CHAP. XII.

*The reasons alledged against the assurance of our
saluation, answered.*



And so much concerning the testimonies of scrip-
ture, which are alledged against the certaintie
of faith: now let vs consider their reasons. First,
they obiekt that it is proud arrogancie and he-
reticall presumption for a miserable sinner,
without all doubting to assure himselfe that he is elected and
shall be saued. To which I answered, that if with the pharisaicall
papiſts and proud iusticiaries, we did build our assurance vpon
our owne merits and worthinesse, it were indeede intollera-
ble arragancie and proud presumption, not onely certainly
to beleue, but euen to doubt whether we are elected and shall
be saued (for where as doubting is there is some hope also)
whereas the scriptures peremptorily conclude, that they who
looke for righteousness and saluation by the law, are under the
curse, Gal. 3. 10; and that *by the workes of the law shall no flesh be*
iustified in Gods sight, Rom. 3. 20; and that *we are iustified not*
by our deserts, in whole or in part, *but freely by Gods grace*
through the redemption which is in Christ Iesus, as it is, vers. 24.
But seeing we wholly disclaime our owne righteousness, and
humbly acknowledging our owne miserie and wretchednesse,
doe wholly rely our selues vpon the gracious promises of God,
and the merits of Christ Iesus, seeing we become nothing in
our selues in the worke of our saluation that God may be all
in all, seeing we cast away all glorie from our selues, that we
may wholly glorie in the Lord according to that Ierem. 9. 24.
Let him that glorieth, glorie in this that hee understandeth and
knoweth me: This is not proud arrogancie nor hereticall pre-
sumption, but christian humilitie which giueth all glorie vnto
God, leauing nothing to our selues but the comfort which is
wrought in our hearts, by the assurance we haue of Gods pro-
mises. Nay the more vndoubtedly we trust in Gods promises,

§. Sect. I.
*That it is not
arrogancie or
presumption to
be assured of
our saluation.*

Galat. 3. 10.
Rom. 3. 20.

Ier. 9. 24.

the greater is our humilitie; for the more wretched we are in our owne eyes, the more we see our imperfections, yea our nothing in Gods sight; and hereby we are moued to goe out of our selues, to seeke for saluation onely in Gods free grace and Christs merits, and to rest in them with full assurance, as being in themselues all sufficient without our workes and worthinesse. On the other side the more we doubt of our saluation, in respect of our vnworthinesse, the more is our pride and arrogancie; for we would not doubt in regarde of our vnworthinesse, vnlesse we looked for saluation by our worthinesse, and therefore we come so farre short in faith and hope, as we finde our selues short in merits; and whence can this proceede but from arrogancie and pride, which maketh men to looke for saluation in themselues, and to doubt of Gods mercie and Christs merits, vnlesse they finde that they haue deserued them by their owne workes and worthinesse? Let vs therefore abhorre this proud humilitie of the papists which maketh them doubt of Gods mercifull promises, and consequently of his truth; for as it is 1.Ioh.5.10. *He that beleeueth not God, hath made him a lyer;* and also of the sufficiencie and valew of that inestimable price which Christ Iesus hath giuen for our redemption, as though it were imperfect in it selfe, vnlesse it be citched and patched vp with our owne merits and worthinesse: and though we are most abiect, wretched, and in a desperate case in respect of our selues, yet let vs haue assured trust and confident bouldnesse, yea a triumphant boasting and glorying in respect of our Sauour Christ, as the Apostle speaketh Ephes.3.12. Rom.5.2. Notable is the saying of *Austine* to this purpose, *Ideo præsume non de operatione tua sed de christi gratia*, presume therefore (saith he) not of thine owne working but of Christs grace, for ye are saued by grace saith the Apostle; therefore here is no arrogancie but faith, to shew what thou hast receiued; it is not pride but deuotion. So in another place, *Hoc dixit deus, hoc promisit, si parum est hoc, iurauit.* The Lord hath said this, he hath promised it, and if this be not enough he hath sworne it. Because therefore the promise is sure and confirmed, not according to our merits but according to his mercie, let no man professë that with feare, of which he cannot doubt.

1.Ioh.5.10.

Eph.3.12.
Rom.5.2.
Serm.28. de-
uerbis domini.
Omnia tibi
peccata tua
dimissa sunt.

In Psal.88.

But they further vrge, that humble doubting is better than presumptuous assurance; I answer, first that their doubting is full of pride, which maketh them looke for saluation in their owne worthinesse, rather than in Gods free mercie and Christs merits: secondly that our faith and certaine assurance is full of humilitie; for wee freely confesse our owne vnworthinesse, and dare not offer before the seate of Gods iustice any righteousnesse that is in vs, as desiring in whole or in part to be iustified thereby; nay rather we pray with the Prophet Psal. 143.2. *Enter not into indignement with thy seruant, for in thy sight shall none that liueth be iustified*; and though we know nothing by our selues yet doe we plainly affirme with the Apostle, that *we are not hereby iustified*. 1. Cor. 4. 4. But this humilitie doth not abate our faith and certaine assurance, nay rather it doth confirme and increase it, for it maketh vs to goe out of our selues, as finding no hope of saluation whereupon we may rest, and moueth vs to seeke for saluation in Christ, who is such a sure ancorhold that whosoeuer pitch the ancor of their hope on him, shall finde it sure and steadfast, and whosoeuer build their faith on this foundation and corner stone, the power of hell shall neuer preuaile against them.

Secondly, they obiekt that we are vnworthie of Gods loue, or to be elected, and therefore we cannot be assured thereof. I answer, this were true if Gods election depended vpon our worthinesse and deserts; but seeing the Lord respecteth not any thing in vs, but elected vs freely of his vnderferued grace and meere goodwill; our vnworthinesse in our selues may well stand with the assurance of our election: for those who are most vnworthie neede not to doubt of Gods loue and their election and saluation, so that they wholly rely vpon Gods mercie and Christs merits by a true and liuely faith; forasmuch as they are not grounded vpon their worthinesse, and therefore cannot be ouerthrowne by their vnworthinesse. Notable is the saying of *Austine* to this purpose. *Tria (inquit) sunt quae sic roborant & confirmant cor meum, vt nulla me penuria meritorum &c.* There are three things (saith he) which so strengthen and confirme my heart, that no want of merits, no consideration of mine owne vilnesse, no estimation of the heauenly blessednesse, can deiect me from the height of my hope: vpon them

Doubting proceedeth from pride and arrogancie.

Psal. 143. 2.

1. Cor. 4. 4

6. Sect. 2.

Our vnworthinesse no cause why we should doubt of our election.

Aug. Manual.
cap. 23.

my soule is surely settled. Wilt thou know what they are? I consider three things vpon which my hope wholly relieth, to wit, the loue of adoption, the truth of the promise, the abilitie of performance. Let now my foolish cogitation murmur as much as it will, saying, but who art thou, or how great is that glorie; or with what merits doest thou hope to obtaine it? And I will boldly answer, I know whom I haue beleueed, and I am assured, because God hath adopted me in great loue, because he is true in his promise, because hee is powerfull in performance, for he may doe what he will.

§. Sect. 3.

*Weakenes of
faith and cer-
taintie may
well stand to-
gether.*

Thirdly, they obiekt that our faith is weake and feeble, and by reason thereof the faithfull (as appeareth by continuall experience) are assaulted with doubting, and grievously shaken with Sathans temptations, so as there can be no such certaintie of faith as we speake of. To which I answer, that weakenesse of faith is not opposed as contrarie to certaintie, but to strongnesse and full perswasion, and therefore weakenesse and certaintie may well stand together. Neither doe we imagine such a certaintie of faith which is neuer shaken with doubting, nor assaulted with temptations; nay rather we teach that those whom God indueth with most faith, he most exerciseth in the conflict of temptations, like a wise captaine who setteth that souldier which is best armed and strongest, to beare the brunt in the forefront of the battaile: and the diuell is most readie to assault those who most resist him, and most violently to strike where he seeth the shield of faith held vp to defend; and therefore our Sauour hath taught all his faithfull children to pray, leade vs not into temptation, but deliuer vs from euill. But withall we affirme that though this weake faith be assaulted with Sathans temptations, yet is it neuer overcome; though it bee opposed with doubting yet it neuer falleth from assurance and certaine perswasion; though it bee sometimes shadowed, and the shining light thereof dimmed, yea though it be for a time hid and couered, yet in it owne nature it remaineth firme and stedfast; like the sunne which alwaies shineth, though oftentimes by reason of the interposition of the cloudes or the earth, we cannot discern the beames thereof; or like vnto the fire which being hid vnder the ashes doth retaine his naturall heate, although we feele it not: So our faith retaineth in it selfe his

his certaintie and assurance as it were his light and heate, when as it is shadowed with the cloudes of doubting, and couered vnder the ashes of Sathans temptations.

But it may be demaunded how a weake faith assaulted with Sathans temptations can continue certaine, seeing the strongest faith can doe no more but certainly perswade? I answered, that our certaintie respecteth not our faith it selfe but the object thereof, namely Gods mercie and Christs merits: and therefore seeing a weake faith doth as well apply vnto vs the mercies of God & merits of Christ as a stronger, therefore also it certainly perswadeth vs as well & truely, though not so strongly and fully of our election and saluation, as a stronger doth. So that when we haue the least sparke of faith, it doth illuminate our mindes, so as we can truely discern the louing countenance of the Lord shining vpon vs though somewhat dimly, and as it were a farre off; euen as he that is pore-blind doth as certainly see the sunne, as he who is most sharpe sighted, though not so cleerely; and as he who is in a darke dungeon doth discern the light as surely at a little hole, though he be compassed about with blacke darkenesse, as he who is in the open fieldes; so when we are as it were pore-blind, and compassed about with the darke miste of ignorance, yet by the dimme sight of faith we certainly discern Gods loue and fauour shining vpon vs, though the more we encrease in knowledge and faith, the more cleerely we perceiue it, till at last hauing attained vnto fulnesse of faith, we see him neere at hand and as it were face to face.

*A weake faith
doth as truely
assure vs of our
election as a
stronger.*

True it is that our faith which is in it selfe weake and feeble, and compassed about with the darkenesse of ignorance, is mixt and turmoyled with much feare and doubting, by reason of our naturall inclination vnto diffidence and incredulitie, the manifold temptations of Sathan, and the burthen of our sinnes lying heauie vpon our consciences: which maketh Gods deere children to grone and complaine, yea sometime to murmur and repine against God him selfe, as though he were their enemy, because he suffereth them thus to be vexed; but still it riseth after it hath receiued a foyle, and gathereth new strength against all new assaults, vntill in the end it obtaineth full victorie, so as all the faithfull may say with the Apostle 2. Cor. 4. 8.

2. Cor. 4. 8. 9.

*We are afflicted on euery side, yet are we not in distresse; in power-
tie but not ouercome of pouertie. 9. We are persecuted but not for-
saken, cast downe but we perish not.* For though their faith be
weake, and their temptations vehement and violent, yet this
brused reede is not broken, this smoking flax is not quenched;
for as the reede in a boysterous tempest is blowne downe euen
to the ground, but when the tempest is past riseth vp againe
to his former estate; so though the boysterous blasts of Sa-
thans temptations beate vs downe euen to earth, yet by faith
we rise againe when the storme is ouerblowne.

§. Sect. 4.

*How our faith
though assailed
with doubting
may be cer-
taine.*

Secondly, it may bee demaunded how the faith of Gods
children can be said to be certaine, seeing it is continually as-
saulted and often foyled with doubting, which is opposed to
the certaintie of faith. To which we may easily answere, if we
know and remember that euery christian is divided into two
parts, the flesh and the spirit, which continually fight and strue
the one against the other; and as they themselues are thus op-
posed, so are their qualities and fruites, for in the spirit is faith,
loue, hope, zeale, ioy in the holy Ghost, and such other sancti-
fying graces; in the flesh is doubting, and infidelitie, hatred
of God, presumption and desperation, coldnesse, dulnesse, yea
deadnesse in religion, feare, horror, and such like corruptions,
so as we may say with the Apostle, *I know that in my flesh, that is,*
in my vnregenerate part dwelleth no good thing, Rom. 7. 18. Now
as there is a continuall warre betweene the flesh and the spirit,
so also betweene their qualities and fruites; for faith is con-
tinually assaulted with doubting and infidelitie, loue of God
with the hatred of God, hope with presumption and despera-
tion, zeale with coldnesse and dulnes in religion, the ioy in the
holy Ghost with horror and feare of Gods anger, the curse of
the law and condemnation; and sometimes the one sometimes
the other hath the vpper hand, both in the meane time retain-
ing their nature and properties, although (as we say) *remis-
sis gradibus*, not exercising them in that measure and degree,
as they doe when they haue victorie and giue the other the
foyle. For example, when in some grievous affliction, the hatred
of God doth assault the loue of God in our hearts, and doth
so foyle and wound it, that wee can scarce discern that it
breatheth or retaineth life, yet notwithstanding the loue of
God

Rom. 7. 18.

God euen at that instant is not turned into hatred, nor receiue any properties thereof, but still retaineth his owne nature and properties, which againe cleerely appeare and shew themselues when the conflict is ended. The like may be said of our hope, zeale, ioy in the holy Ghost, and other graces, when they are most foyled by the corruption of the flesh which fight against them, so as they cannot possibly exercise their owne actions and functions, yet doe they not receiue any carnall properties, nor loose any of their owne, but retaineth still their owne nature, which againe manifesteth it selfe when the assault is ended. Euen as fire couered ouer with ashes retaineth still his owne nature of light and heate, though then by reason of the ashes the light be not seene, nor the heate felt; but when the ashes are remooued and new matter added vnto it, then it shineth and burneth and heateh as much as it did before: so when the graces of Gods spirit are couered (as it were) vnder the ashes of our corruption, they are not discerned by their properties and effects; but when the corruptions are remooued by vertue of Gods spirit, and the graces nourished with hearing of the word, prayer, holy conferences, and such like spirituall exercises, as it were with new matter added vnto them, then doe they againe shine in their brightnesse, and exercise their wonted strength in all good duties to God and our neighbour.

And as it is with all other graces, so also with faith, which is often assaulted with doubting and infidelitie, and sometimes also so foyled that we can hardly discern any breath or life in it; but yet euen then it retaineth it owne nature and properties, and doth not receiue the nature and properties of doubting; but as the tree which is shaken with boysterous blasts of winde and is not ouerthrowne, doth in the midst of the tempest liue and sucke nourishment out of the earth, and still retaineth his owne nature and properties; so when our faith is shaken with the boysterous blasts of Sathans temptations, and with our owne naturall doubting and infidelitie, yet it still liueth and sucketh nourishment out of Gods gracious promises, and still it retaineth his owne propertie of certaine perswasion, though then it doe not exercise it in action, so manifestly as before and after the conflict of temptations, and as the

§. Sect. 5.

*Faith assaulted
with doubting,
retaineth his
owne nature
and properties.*

the shaking of the tree is not of the nature thereof, for of it selfe it standeth firme and steadie, but by outward accident, namely the winde blowing vpon it: so is not vncertaine waue-
ring and vnconstant doubting of the nature of faith, for of it selfe it is firme and certaine; but it commeth by outward accident from the boysterous blasts of infidelitie, and the temptations of Sathan which (as it were) violently blow vpon it, which being past, it remaineth like the tree firme and constant. And as the graces of Gods spirit, and the flesh and the corruptions thereof doe still retaine in themselues their owne nature and properties, so also doe they most commonly shew themselves in their diuers fruites and effects, and that oftentimes in the conflict and time of temptation, so that the regenerate man may at the same time feele in himselfe contrarie affections and actions; for the spirit acknowledging Gods goodnes mercie and truth in his promises, is replenished with ioy, being in hope to inioy them, on the other side the flesh feeling present miserie, and the sharpnes of afflictions, sorroweth and griueth. The spirit apprehending and applying vnto it the sweete promises of the Gospell, doth quietly rest vpon them; the flesh seeing it owne corruption, and the huge waight of sinne that presseth it downe, feareth and doubteth: the spirit being assured of euerlasting happines, triumpheth with ioy, desiring nothing more than to be dissolued and to be with Christ; the flesh finding it selfe guiltie of sinne, and in this respect subiect to the anger of God and condemnation, feareth and trembleth to thinke vpon death: The spirit conceiueth of God as of a mercifull father in Christ, and in all necessities flyeth vnto him by heartie prayer; the flesh conceiueth of him as of an angrie and seuerer iudge, and therefore flyeth from him, desiring rather to seeke for helpe any where else than of the Lord: so that the christian by reason hereof, at the same time findeth in himselfe opposition betweene action and action, affection and affection. For at the same instant, while the flesh, hauing in it the conscience of sinne and sense of guiltinesse, doth murmur repine and complaine vpon God, as an enemy which is readie to destroy vs; the spirit doth flie vnto God by a liuely faith, and committeth it selfe to his prouidence, will and protection, expecting saluation from him onely; which it could neuer doe, if it were

not

not assured that we were in his loue and fauour. And in this the christian may not vnfitly be compared to a childe, who hauing been sharpe ly corrected by his father, doth auoyde his presence as though hee were his enemy; but if at the same time some suddaine danger affright him, before al other he runneth to his father for safegard and protection: so when our heavenly father hath sharpe ly corrected vs, either with some outward or inward afflictions, we flee from his presence as though he were our enemy; but when an imminent danger ouertaketh vs, and we be in perill to be supplanted with sathan and his assistants, who are our enemies in deed, then the sonne-like affection which is wrought in our hearts by Gods spirit, doth moue vs to runne vnto him before all other, desiring and crauing his ayde and assistance.

And thus it appeareth, that though the flesh and the spirit be mixt together, yet they retaine their owne natures, properties and effects; and though faith which is a grace of the spirit, be mingled with doubting, yet this doubting is not of the nature of faith, which in it selfe is certaine and assured, nay, it is not an infirmity of faith, as lameness is an infirmity of the ioynts, and dimnesse of the sight, for it is not any way incident to the nature thereof: and therefore much lesse is it a commendable virtue of faith, as the Papiests teach, but it is a fruite of vnbeleefe, which is in the part vnregenerate, and is opposed vnto faith, as appeareth Rom. 4. 20. and consequently, though faith be assaulted with doubting, yet in it owne nature it may and doth remaine certaine and assured.

Fourthly, they obiekt that it is rash presumption, and proud boldnesse for any man to search into the mystery of Gods secret counsailes, or to take vpon him peremptorily to determine that hee is one whom God hath elected. *For who hath knowne the minde of the Lord?* as it is 1. Cor. 2. 16. I answered that it is true indeede, whosoever prieth into Gods hidden counsailes and secret decree of predestination, is proude and presumptuous, and shall in the end receiue the punishment of both, being giuen ouer of God to fall into many errors, and in the end vtter desperation: and therefore it is very dangerous, yea, pernicious to our soules, if we labour after the assurance of our election by vsing these meanes, and iudge of Gods decree,

Rom. 4. 20.

§. Sect. 6.

That it is no presumption to labour for the assurance of our election.
1. Cor. 2. 16.

Rom. 8. 16.

1. Cor. 2. 10. 12

decree, according to the conceite of our own reason & doubtfull speculations. But yet though the will of God be in it selfe secret and not to be searched into; this must not hinder vs from looking into his will reuealed, though we can gather no certainty of our election by searching into his secret decree, yet this is no impediment why wee may not gather it out of his word, where hee hath reuealed his decree and the execution thereof: though we can haue no assurance by our owne speculations, yet we may attaine vnto it by the testimony of Gods spirit, *which witnesseth to our spirits that we are the sonnes of God, which also searcheth all things, euen the deepe things of God, and is giuen vnto vs that we also might know the things which God hath giuen vs,* as the Apostle teacheth vs, 1. Cor. 2. 10. 12. and therefore it is no pride or presumption to be certaine and assured of that which the Lord hath reuealed in his word, to this end that we might be certainly assured thereof. But it may be demanded how this certainty can be gathered out of the Scriptures. I answered, that if we would attaine vnto it, we must not seeke it in the law, where the promises of life and saluation are made vpon the condition of our own works and worthinesse, which condition we can neuer performe, and therefore can neuer be assured of the promise: But out of the Gospell, which doth not only shew that some are predestinated to life, and some reiected, neither doth it only speake of our election, as it was ordained in Gods secret decree in it selfe, or reuealed in his word, but also it setteth out vnto vs the execution of the decree, with the causes, meanes, signes and effects of our election, and how it is accomplished for the bringing vs to those ioyes to which God hath chosen vs. First therefore it sheweth the decree of God concerning our election. Secondly, Gods decree concerning our redemption by the death and obedience of Christ our mediator. Thirdly, the decree of God concerning the calling of his Church by the ministry of the word, that they may be ingrafted into the body of Christ, and so participate with him in all his benefits to their saluation. Fourthly, the decree concerning the sending of his spirit into the hearts of his chosen, by the inward operation whereof the word is made effectually for the begetting of faith and repentance. Fifthly and lastly, his decree concerning the iustifying and sauing of those who repent

pent truly of their sins, and apprehending and applying vnto themselves by a liuely faith, Christ and his merits & obedience, doe approach vnto the throne of grace to receiue mercy and forgiuenesse. And all these are so linked together that they can neuer possibly be seuered, so that he who is assured of one, may be assured of all; whosoeuer is certaine that he hath faith and repentance, may be certaine also of his election, though he neuer presumptuously search into Gods secret counsaile.

Fifthly, they obiekt that there is no certainty of faith, which is not grounded vpon Gods word: but there is no place of Gods word which assureth vs of our particular election and saluation: and therefore we can haue no certainty of faith concerning our particular election & saluation. I answer; though the Lord giue vs no particular promise in his word, yet he giueth vs that which is equally effectuell, and of like force; namely his generall promise without any limitation, exception or condition, but the condition of faith and repentance, with a commaundement to apply the same. And because naturally we are vnable in our selues to performe this, therefore he hath ordained the ministry of the word, and the vse of the sacraments, which he maketh effectuell by the inward operation of his spirit, for the begetting and confirming of our faith, and stirring vs vp to repentance; which being wrought in vs, we may as certainly be perswaded that the generall promises belong vnto vs, as if they were made vnto vs particularly and by name.

*§. Sect. 7.
That the Lord
particularly
assureth vs of
our election.*

Sixtly, they obiekt that we cannot be assured of the sufficiency of our faith and repentance, and therefore we can haue no certaine assurance of our election and saluation. I answer; this reason were good if our election and saluation depended vpon the worthines or measure of our faith and repentance; but seeing that they depend not thereupon, but vpon Gods free mercy, and the worthinesse and sufficiency of Christs merits and obedience, therefore though our faith be neuer so weake, and our repentance but in small measure, yet so they be true and vnfeined, not dissembled and hypocritical, we may certainly be assured of our election and saluation, for a weake faith doth apply Christ & all his benefits vnto vs as well as a strong, though not in so strong and perfect a manner, as shal appeare hereafter. But yet we must not content our selues with a small and weake

*§. Sect. 8.
That our assurance of election dependeth not upon the sufficiency of our faith and repentance.*

weake meASURE, but labour to growe vp from faith to faith, till we become perfect men in Christ.

§. Sect. 9.

*The sight of our
imperfections
no cause why
we should
doubt of our
election.*

Seuenthly, they obiekt that though there were no cause of doubting, so long as we looke vpon Gods mercy and truth in his promises, and Christs obedience and merits, yet at least there is cause of doubting when we looke vpon our selues, and finde our great indisposition to perfourme the condition of faith and repentance, which God requireth of all who shall be partakers of his promises, and our manifolde imperfections and great vnworthines of the least of Gods mercies. And thus these iugglers play fast and loose, making their faith like vnto the *ignis fatuus*, or going fire, which interchangeably sometimes shineth cleerely, and sometimes vanisheth and leaueth behind it nothing but blacke darknesse. But let vs constantly oppose our selues against such inconstancie, and in no wise admit of such mutable variety in our faith, which maketh it more changeable than the Moone, which one while shineth with full brightnesse, and in small distance of time cannot be discerned; and to this end let vs know, first, that though in our selues wee be not worthy of the least of Gods mercies, yet our vnworthines maketh vs not vncapable of the greatest, for al Gods benefits are his free gifts, which he promiseth and bestoweth without any respect of our worthines or deserts, of his meere grace and vnderferued loue: and therefore as when we are most worthy in our own conceit, there is no reason why we should presume the more; so when wee finde our selues vnworthie, there is no cause why wee should hope the lesse, or be more weakly assured of Gods promises; for as they are not made vpon the condition of our worthinesse, so they are not disanulled and made voide by our vnworthinesse, otherwise no man liuing could haue assurance of them, seeing all men liuing are vnworthie of them. But the Lord hath made al his promises vnto vs in Christ, who was sent to bee our Mediatour, to the end that wee who were altogether vnworthie in our selues, might be made worthis in him of all Gods mercies and benefits. And therefore whosoever lay hold vpon Christ, with a true though a weake faith, and bring forth the fruites thereof in repentance, they may certainly bee assured of their election and saluation, notwithstanding their vnworthinesse. Secondly, wee are to know that

that our faith doth not respect our selues in our selues, neither are wee the obiekt thereof, but Christ and his merits and obedience; whom our faith doth not behold standing aloofe of (as the Papists dreame) but as hee is vnited vnto vs, and become our head and we his members; so as now we cannot look vpon our selues but we must looke vpon Christ, because hee is in vs and we in him. And therefore when wee consider the greatnesse of our sinnes we despaire not, because now we look vpon them as they are translated from vs and laid vpon Christ, who hath fully satisfied his fathers iustice by his alone and al-sufficient sacrifice vpon the crosse; when we consider our imperfections we doubt not of Gods promises, because they are couered with his perfect righteousness; when we consider our vnworthinesse wee are not discouraged, seeing by communicating of Christs worthinesse wee are made worthie; when wee consider that in our selues wee are subiect to the curse of the law, the anger of God and eternall condemnation, wee are neuerthelesse assured of euermlasting life and saluation, because we are vnited to Christ our head, who hath taken away our curse and nailed it to his crosse, borne his fathers displeasure to reconcile vs vnto him, and was condemned and suffered death to free vs from death and condemnation, and to make vs heires of life and saluation. So that now we behold the huge debt of our sinnes, as it is discharged and cancelled with his merits and full satisfaction; we behold our imperfections, but as perfected by his perfections; wee looke vpon our vnworthinesse, but as it is ennobled with his worthinesse; when we set before vs the curse of the law, the anger of God and sentence of condemnation, wee consider them as taken away and swallowed vp of Christs death and full obedience; because now wee are vnited vnto Christ, and hee is become ours that wee might become his; hee hath taken vpon him our sinnes and vnworthinesse, that hee might make vs partakers of his righteousness and worthinesse. And therefore that which God hath wisely ioyned together let not our faith fondly separate; for if it bee vnlawfull in carnall mariages, then much more in the spirituall marriage betweene Christ and his Church. But let vs looke vpon our selues, not in our selues, but as wee are vnited vnto Christ, and then our selfe-worthinesse of hell and destruction

272 *Reasons alledged against the certaintie of our &c.*
will not abate our assurance of life and saluation.

§. Sect. 10.

*Heretikes and
worldlings bo-
asting of faith,
no cause why
those should
doubt who tru-
ly beleue.*

Eightly, they obiekt that euery heretike, epicure and worldling, continuing in their sinnes and wickednesse, may faine vn- to themselves such a perswasion of the certaintie of election: but this is nothing to the purpose; for the question is not of epicures and worldlings, who haue no faith or a dead faith, but of true beleeuers, who bring forth the fruites of their faith, at least in an holie desire and endeuour of seruing the Lord in ho- lineesse and righteousnesse. For they that cannot be assured that they haue faith, cannot haue any certaintie of their election; but none can haue any assurance of faith, vnlesse they bring forth the fruites of their faith in dying to sinne and rising a- gaine to newnesse of life, for faith purifieth the heart and wor- keth by loue: and therefore such as liue in their sinnes without repentance hauing no faith, can haue no certaintie of their ele- ction, though they may delude themselves with a fond per- swasion which hath no other ground but carnall securitie and fond presumption: but hence it followeth not, that because a dead faith affoordeth no true certaintie, therefore a liuely faith doth it not; because a prophane epicure or carnal worldling, deceiueth himselfe with a vaine opinion, therefore those that are truly conuerted, mortified vnto sinne and raised vp to new- nesse of life, can haue no certaintie of their election and salua- tion. For what similitude is there betweene light and darknes, righteousnesse and vnrighteousnesse, the children of God and the children of Belial, the repentant and vnrepentant, faith and no faith?

§. Sect. 11.

*That this doc-
trine openeth
no way to secu-
ritie and pre-
sumption.*

Lastly, they obiekt that if we teach this doctrine of the cer- taintie of election, men will abuse it to nourish in them carnall securitie and presumption. To which I answere, that wicked men abuse the whole doctrine of the Gospell to their destruc- tion; for when they are taught that God is most gracious and mercifull, that Christ hath died for vs, and giuen himselfe as a sufficient price to redeeme vs out of the power of sinne, Sa- than, death and damnation, and maketh intercession for vs to God his father; that the Lord is slow to wrath and ready to forgiue, they take occasion hereby of continuing in their sins, and deferring their repentance, till God take them away and consume them in his heauie displeasure: but hence it follow-

eth

eth not that the Gospell must not bee taught, because carnall men abuse it to their iust condemnation; for though to these it be the sauour of death vnto death, yet to those who are sauued it is the sauour of life vnto life, as it is 2. Cor. 2. 16. Though it be foolishnes to those that perish, yet it is the power of God to those whom God hath ordained to saluation, and God is no lesse glorified in the one by shewing his mercie, than in the other by shewing his iustice. Though worldly men abuse it to carnall securitie, yet the godly are the more incited thereby to serue the Lord in holinesse, and newnesse of life: for like louing children, the more they are assured of the loue of their heauenly father, and secured of his mercie and bountifull benefits, the more they loue him againe, the more they loue him the more zealous they are of his glorie, and the greater their zeale is, the greater is their care in making the light of their godly and Christian liues to shine before men, that their heauenly father may bee glorified. So that it is not the fault of this precious seede, but the barrennesse of the ground which maketh it fruitlesse, or els for good wheate sendeth tares cockle and darnell; it is not any defect or ill disposition in this sweet smelling flower, but the venemous nature of these spiders which turne honey into poyson: and therefore the seed must be cast vpon the earth, though there bee stones with the good ground which will neuer bring forth fruite; the flowers of sweete consolation must not be pulled vp by the rootes and cast away. For though the spider gathereth poyson, yet the profitable Bee wil gather honey out of them. Secondly, when wee teach the certaintie of election, wee doe not teach that men must gather it out of Gods secret counsaile, but from their owne sanctification, by which they may be assured that they are iustified, called and elected: and therefore whosoever are not sanctified but continue in their sinnes without repentance, can haue no assurance by our doctrine that they are elected or shall be sauued; nay contrariwise, we teach out of Gods word, that *whosoever liue in the flesh shal die*, Rom. 8. 13. that they which performe *the lusts thereof shall neuer inherit the kingdome of God*, Gal. 5. 19. 20, 21. that none who continue in their vnrighteousnesse and vncleannesse shall enter into the heauenly Ierusalem, 1. Cor. 6. 9. 10. Reu. 21. 27; but shall haue their portion in the lake which

burneth with fire and brimstone; as it is vers. 8. Now what stronger bridle to curbe in our vnruly flesh when it is ready to runne into sinne, than to be assured that if wee liue in sinne and fulfill our carnall lusts, wee are in the state of condemnation? what sharper spurre to pricke vs forward when wee are readie to faint, or slacke our pace in the Christian race of holinesse and righteousnesse, than to consider that our sanctification and newnesse of life, is the onely meanes whereby wee may come to the assurance of our election and saluation?

CHAP. XIII.

Of our Redemption.

§. Sect. 1.



And thus much concerning our election and the certaintie thereof. The next cause of our saluation is our redemption by Iesus Christ: for as the Lord hath from all eternitie elected vs to saluation, of his meere mercie without any respect of our works or worthines; so he hath ordained in this his eternal decree, our Sauour Christ to bee the Mediatour who should worke the worke of our saluation, and as it were the conduit whereby hee would conuey his grace, mercie and euerlasting saluation vnto vs; and hath set him apart to be our Sauour and Redeemer, who should saue and deliuer vs out of the captiuitie and bondage of our spirituall enemies, and restore vs to the glorious libertie of the sonnes of God.

*Redemption
what it is.*

This our redemption is an effect of Gods election, whereby our Sauour Christ (being set apart of his father for this purpose) hath freed and deliuered all Gods elect out of the captiuitie of their spirituall enemies, sinne death and the diuell; by offering himselfe for the price of their redemption, and a sufficient sacrifice for sinne, for the appeasing of his fathers displeasure and satisfying of his iustice; to the end that being deliuered, they may serue him in holinesse and righteousnesse all the daies of this life, and afterwards may inherit the kingdome of glorie, and the crowne of eternall happinesse which is purchased for them.

*The definition
explained.*

First I say, that it is an effect of Gods election; for whom he had chosen to euerlasting life in Christ, those by Christ he hath saued

saued and redeemed, and those only as we shall see afterwards.

Secondly, I shew who is our Sauour and Redeemer, namely Christ Iesus, who only saueth vs from our sinnes, as it is Matth. 1.21; *Neither is there saluation in any other*, as it is Act. 4.12. For *as there is but one God, so there is but one Mediatour between God and man, which is the man Iesus Christ*, as it is 1.Tim. 2.5. And by *him alone we haue redemption through his blood, euen the forgiveness of sinnes*, and that without any respect of our worthinesse, but according to his rich grace, Eph. 1.7. And though we do not exclude God the Father, from the worke of our redemption, for he is the author and first cause, who hath so loued vs that hee sent his sonne to saue and redeeme vs; nor the holy Ghost who applieth vnto vs the merits and efficacie of Christs death, making them effectuell for our saluation; yet if we speake properly, our Sauour Christ onely can be called our Redeemer, and that in these respects; first, because he alone was ordained and deputed to perfect the worke of our redemption; secondly, because he onely was God and man, both which were necessarily required in our Mediatour and Redeemer, that hee might haue full right and abilitie to redeeme vs; thirdly, because hee alone gaue himselfe to bee the price of our redemption; and lastly, because in him onely there is perfect redemption as being our head, who not only hath saluation in himselfe, but also deriueth it to all the members of his bodie.

Thirdly, I set downe the captiuitie it selfe out of which wee were redeemed; namely, not the captiuitie of Egypt or Babylon, nor out of the slauerie of the Turke, Spaniard, or any other earthly Tyrant, whose thraldome might well be bitter but not long, because our liues are short; and grievous to the bodie, but extendeth not to the soule: but Christ hath deliuered vs out of the bondage of sinne, Sathan, hell and death, in which we should haue been enthralled and fearefully tormented for euer and euer, not in bodie alone but in soule also.

Fourthly, I shew the price which hee hath giuen for our redemption, namely, not siluer and gold, or any corruptible thing, but himselfe; euen his bodie to be crucified and his blood to bee shed, that so his fathers iustice being satisfied and his wrath appeased, wee might be set free out of the thraldome of our spirituall enemies. But it may be demaunded, how it can

§. Sect. 2.

1. Pet. 1. 18.

How Christ is
said to haue
bought vs with
a price.

truly be said that Christ hath redeemed vs by paying the price of our redemption, seeing the scriptures testifie that by his power hee hath forcibly deliuered vs out of the hands of our spirituall enemies. So Heb.2.14. it is said, *that Christ destroyed him who had the power of death, that is the diuell.* And Col.2.15. the Apostle sheweth, that hee *hath spoyled principalities and powers, and hath led them openly and triumphed over them.* And Luk.11.22. hee is compared to a valiant champion who hath thrust the strong man Sathan out of his possession: by which it may appeare, that our Sauour hath not redeemed vs by giuing a price after a legall manner, but by force, and as it were by conquest. I answere, that Christ hath both paid the price of our redemption, and also hath deliuered vs forcibly by his power; for hee paid the price vnto God to whom hee offered the sacrifice of himselfe, that it might be a full satisfaction for sinne, and a sufficient price to redeeme vs out of the captiuitie of our spirituall enemies, and to purchase the fauour of God, and our heauenlie inheritance in his kingdome: and therefore in respect of God the Father, to whom our Sauour offred himselfe, hee is said to haue redeemed vs by giuing a rancome for vs. But when Gods iustice was fully satisfied, Christ dealt not with our spirituall enemies by intreatie (much lesse offred hee this price of our redemption to Sathan; for if no sacrifice might lawfully bee offered vnto any saue God alone, much more vnlawfull was it that this sacrifice of Christs bodie, should be offred vnto the diuell) but by his almightie power hee ouercame the power of darknesse, vanquished Sathan, subdued death, and broke open the prison of the graue, and so by strong hand set all Gods elect at libertie. For after that the debt of our sinnes was discharged, our rancome paid, and the handwriting of ordinances cancelled and nailed vnto the crosse, these our spirituall enemies had no iust interest vnto vs, nor any thing to alledge why they should longer hold vs in their captiuitie; but yet the strong man who had taken possession would not willingly lose it, vnlesse hee were overcome with a greater strength: and therefore our Sauour Christ hauing bought vs of his father, and so become our true owner, buckled with our spirituall enemies, ouercame these principalities and powers, triumphed gloriously over them, and freed

vs out of their tyrannicall iurisdiction.

But it may bee objected that wee were captiues vnto Sathan, and therefore the price of redemption was to be paid vnto him, and not vnto God the father who held vs not in his captiuitie. I answere that though Sathan held vs in his captiuitie, yet not in his owne right, for wee had not sinned against him to whom we were not bound to performe obedience, nor were indebted vnto him; but wee had sinned against God, whose seruants wee were by right of creation, and had infinitely runne into his debt, which we were altogether vnable to pay; and therefore like a iust iudge he condemned vs to the perpetuall prison of death, and committed vs to the custodie of Sathan, as vnto a iaylor, to be kept in his bondage, till we had satisfied for our sinnes and discharged our debt: which being impossible to vs, our Sauour Christ hauing assumed our nature and become our suretie and mediator, payed that we owed, and suffered that which we had deserued, and so fully satisfying his fathers iustice, hath purchased our redemption; so as now Sathan had no more authoritie to retaine vs in his captiuitie, then the iaylor hath of holding him in prison who by the iudge is released, or the executioner of hanging him whom the iudge hath acquitted or pardoned. And therefore tyrannically exercising still his iurisdiction, our Sauour by strong hand ouercame him and all the power of hell, that so he might set vs at libertie whom his fathers iust sentence had acquitted and his mercie pardoned.

The last thing to be considered is the end of our redemption, namely that we should no longer serue sinne and Sathan, out of whose bondage wee are released; but become the seruants of Christ, who hath redeemed vs, seruing him in holines and righteousnes all the daies of our liues; that so glorifying him here on earth, he may glorifie vs in heauen, and make vs partakers of those euerlasting ioyes, which by his death and bloodshed he hath purchased for vs.

CHAP. XIII.

Sathans temptations concerning our redemption, wherewith he moueth the worldling to presumption, answered.

§. Sect. I.
The temptati-
on.



And thus haue I shewed what our redemption is : now let vs consider of those temptations of Sathan which he suggesteth into the minds of men, where- by he laboreth to depriue them of this great bene- fit, and to keepe them still in his captiuitie, or to pul them back againe when they are escaped. And these are of two sortes, the first leading to securitie and presumption, the other to doubt- ing and desperation. For if he haue to deale with worldlie men; who were neuer truely conuerted vnto God, hee laboreth to perswade them that they are redeemed by Christ, and therefore though they liue in their sinnes, yet they shall bee saued, for Christ came into the world to saue sinners: but when he assaul- teth the true christian, who is indeede the redeemed of the Lord; then he moueth him to doubt and despaire, either of the sufficiencie or of the efficacie, of the worke of our redemption wrought by Iesus Christ.

That he may continue the worldly man in his carnall secu- ritie, and fond presumption, he vseth two principall reasons; the first, that the redemption wrought by Christ is vniuersall, and effectually for the saluation of al the world; out of which he frameth this temptation. Christ hath shed his precious blood, and suffered death for all the world; and hath redeemed all mankind which were lost in *Adam*, out of the bondage of Sa- than death and hell; why therefore shouldest thou be so strict in flying sinne, with which thou art so much delighted? why dost thou strue against the streame of thy corruptions? and wherefore shouldest thou take any great paines in the workes of holines and righteousness, which are so bitter and vnpleasant to thy taste and appetite? for Christ came into the world to saue all men, and not those onely who are so strict in their waies; he came to redeeme the whole world, & gaue himselfe as a suffi- cient rancome for all men: and therefore doubtlesse he will not lose his labour, nor spill his blood in vaine; he wil not willingly let any perish, whom he hath purchased at so high a rate, and redeemed

redeemed with so deare a price: he is also so powrefull that nothing shall be able to pull them out of his hand, as himselfe affirmeth, Ioh. 10. 28; and so wise that hee would not shed his blood, for those whom he would not saue. And who can imagine that God who is most iust, will impute those sinnes vnto thee for which Christ hath suffered, inflict death on thee for whom Christ died, and require that debt againe which is already discharged? Or who can imagine that God, who is immutable, should shew such inconstancie as to send his sonne into the world, to suffer death for the redemption of those whom hee now will not saue; for if he would who could resist his will or withstand his power? And therefore if he hath redeemed all, surely he will saue all, and consequently thee amongst the rest, though thou liue as thou list and follow the lusts of thine owne heart: for thy sinnes and vnbeliefe cannot make his purpose voyde, nor annihilate the worke of thy redemption; nay the more thy sinnes abound, the more his grace will abound also.

For the answering of which temptation, we are to know, that vniuersall redemption which is the ground and foundation thereof, is an idle dreame of mans braine, which cannot be iustified by the word of God which is the touchstone of al truth; neither hath our Sauour Christ redeemed any other, than those whom hee effectually calleth vnto the sauing knowledge of their redemption, indueth with true faith and vnfeined repentance, iustificeth, sanctifieth, and lastly saueth, if we respect the purpose of God, and the will of our blessed Sauour; although indeede the price he gaue for our redemption, was of sufficient value for the sinnes of all the world, if it were applied by a liuely faith.

But because this doctrine hath many enemies, it is not sufficient to propound it vnlesse I proue it: and therefore I will shew first by testimonies of scriptures, and after by strong reasons, that our Sauour Christ hath died for, and by his death redeemed, those onely whom hee indueth with true faith and vnfeined repentance, and not for al the world as they imagine. Matth. 20. 28. it is said, that *he came into the world to giue his life a ranfome for many.* and 26. 28. that his blood was shed for many for the remission of sinnes. And Esa. 53. 11. that Christ should iustifie many by bearing their iniquities. So that he hath not giuen

Ioh. 10. 28.

§. Sect. 2.

The answer to the former temptation.

Testimonies of Scripture alledged against vniuersall redemption.

Matth. 20. 28. and 26. 28.

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Luk. 2. 34.

Ioh. 10. 15.
and 15. 14.

Rom. 8. 32. 33.
Matth. 1. 21.

Eph. 5. 25.

Ioh. 11. 52.
Rom. 3. 22.
25. 26.

Heb. 5. 9.

Ioh. 3. 18.

vers. 36.

Rom. 2. 9.

uen his life a ransome and shed his blood, and by bearing their iniquities iustified all, but many, that is, part of all. Luk. 2. 34. *Simen* saith, that Christ *was appointed by Gods decree, for the fall and rising againe of many*, that is for the fall of many reprobates, and the rising againe of many who are elected, and therefore not for the redemptiō of all. So Christ saith that *he layeth downe his life for his sheepe*, Ioh. 10. 15. and therefore not for wolues and goates, *for his friends*, Ioh. 15. 14. & therefore not for his wicked enemies; *for vs*, that is, for the companie of the faithfull beleeuers, Rom. 8. 32. 33. and therefore not for the sinagogue of Sathan and wicked vnbeleeuers. So Matth. 1. 21. he is said to be the Sauour of *his people*, and not of aliants and strangers; and to haue giuen himselfe for *his Church*, Eph. 5. 25, and not for those who haue no fellowship in the communion of saints; that he *should die for the nation*, that is as *John* saith for al Gods childrē Iewes and Gentils, Ioh. 11. 52. and therefore not for the wicked, and the children of Sathan. So the Apostle Rom. 3. 22. saith that *the righteousness of God* (that is, the righteousness of Iesus Christ imputed vnto vs by God, or the righteousness of Christ God and man) *is manifested vpon all and vnto all that beleene*; and vers. 23. that God hath set forth *Christ to be a reconciliation through faith in his blood*, and verse 26. *That he is the iustifier of him, which is of the faith of Iesus*. Where the imputation of Christs righteousness, reconciliation with God, and iustification, is restrained to the beleeuers onely. And to the same purpose is that of the Apostle, Heb. 5. 9. where Christ is said *to be the author of eternall saluation vnto all that obey him*, and therefore not vnto them who continue in their rebellion not obseruing his will, nor submitting themselues to bee ruled by the scepter of his word.

And as by these places it is apparant, that Christ and his benefits are restrained to the faithfull, so also in other places the vnbeleeuers and such as continue in their wickednes, are flatly excluded from the participation of them. Ioh. 3. 18. *He that beleueth in him shall not be condemned, but he that beleueth not is condemned already*. And vers. 36. *He that beleueth in the sonne hath euerlasting life, and he that obeyeth not the sonne shall not see life, but the wrath of God abideth on him*. So Rom. 8. 9. *If any man haue not the spirit of Christ, the same is not his*; and consequent-
ly

ly it followeth that if he be not Christ, then Christ and his benefits belong not vnto him. And the Apostle 1.Ioh.3.8. plainly affirmeth *that he who committeth sinne* (that is, he who liueth in sinne without repentance) *is of the diuell, and that he who is borne of God* (that is, regenerate by his spirit) *sinneth not*, that is, liueth not in his sins, neither committeth them with full consent of will. And *Paul* willeth *Timothie* to instruct his hearers, that they *might come to amendment out of the snare of the diuell*; whereby it is manifest that those in whom sinne raineth, are not of Christ but of Sathan, and that notwithstanding Christs death they are still in the snare of the diuell til they come to amendment of life; because the blood of Christ is not effectual to free any out of their spirituall bondage, till it be applied vnto them by a liuely faith. 1.Ioh.3.8. 2.Tim.2.26.

And thus it appeareth by plaine testimonies, that the redemption wrought by Christ belongeth onely to the faithfull; which also by vertue of Christs death & bloodshed, haue their finnes and corruptions in some measure mortified; and not vnto the wicked, who liue and die in their finnes without repentance. Now I will also confirme this truth by strong reasons. First, those who were neuer knowne of Christ (that, is acknowledged for his) were neuer redeemed by his precious bloodshed; neither is it probable that the father would giue his welbeloued sonne, and that the sonne would giue himselfe for the redemption of those, whom in his eternall counsell he had decreed to reiect, or (as all confesse) whom he foresaw should perish: but our Sauour will *professe to the workers of iniquitie that he neuer knew them*, Matth.7.23: and therefore he neuer gaue himselfe for their redemption. 6. Sect. 3. Reasons to prove that redemption is not vniuersall. Matth.7.23.

Secondly, for whomsoever Christ hath offered a sacrifice vnto his father, for them also he maketh intercession and is become their aduocate; neither is it probable that Christ would die for those for whome he will not intreate, and that he would offer the sacrifice of his body for those for whom he would not offer the sacrifice of his lips. Besides it was the office of the same high priest to offer sacrifice and to pray for the people, and consequently of our Sauour Christ, as appeareth 1.Ioh.2.1.2. 1.Ioh.2.1.2, where he is said as well to be our aduocate, as the propitiatory sacrifice for our finnes; and the Apostle *Paul* Rom.8.35. saith, Rom.8.35 that

that as Christ died for vs, so he maketh intercession for vs; but our Sauour Christ flatly excludeth, from all participation of the fruite of his intercession, all those who are of the world, that is, all meere worldlings. Ioh. 17. 9. *I pray not for the world but for them which thou hast giuen me*; and the Apostle saith, that as he perfectly saueth, so also he maketh intercession for those who come vnto God by him, that is, true beleeuers onely: and therefore for them alone he hath offered himselfe, a sacrifice vnto his father.

Thirdly, Christ hath died for those alone in whom he hath attained vnto the end of his death; for whatsoeuer attaineth not his end is done in vaine, which argueth want of wisdom, or power, in the agent and efficient, neither of which without blasphemie can be ascribed vnto Christ, who is in both infinite: but the end of Christs death (that is, the eternall saluation of those for whom he died) is attained vnto onely in the elect and faithfull; for as it is Mark. 16. 16. *He that shall beleene, shall be saued; but he that will not beleene, shall be damned.* And Ioh. 3. 36. *He that beleueth in the sonne hath euermlasting life, and he that obeyeth not the sonne shall not see life, but the wrath of God abideth on him*: And therefore, Christ hath died for those alone, who beleue and bring forth the fruites of their faith in obedience, and not for the vnbeleeuers and disobedient.

Forthly, if all were redeemed by the death of Christ, then should they also be saued: for what should hinder them from saluation, who are redeemed, seeing they haue receiued the pardon and remission of their sinnes, as appeareth Ephes. 1. 7. *In whom we haue redemption through his blood, euen the remission of our sinnes.* Col. 1. 14. And consequently who soeuer are redeemed are iustified, and also heires of eternall blessednes; for *blessed are those whose iniquitie is forgiven, and whose sinne is couered*, as it is Psal. 32. 1. Seeing also Christ who hath redeemed vs, is stronger than Sathan and all the power of hell, and therefore al their spiritual enemies conioyned together, canot pluck those whom he hath redeemed out of his hand violently and against his will, neither can we with any probable shew of reason imagine that he would willingly lose those whom he hath redeemed with the inestimable price of himselfe, neither will it stand with the iustice of God to impute the sinnes of
any

Ioh. 17. 9.

Heb. 7. 25.

Mark. 16. 16.

Ioh. 3. 36.

Eph. 1. 7.

Col. 1. 14.

Psal. 32. 1.

any to their condemnation, for which Christ hath fully satisfied, nor to exact that debt againe which hee hath paid : and therefore if Christ had died for all, God in his iustice could not chuse but saue all : and Christ might well say to his father, to what purpose haue I died if thou destroyest those whom I haue saued? what profit is in my blood, if thou condemnest those whom I haue redeemed?

Lastly, if hee died and by his death redeemed all ; then also he died for and redeemed the Pagans, Turkes, Atheists and Epicures, who were out of the Church and couenant of grace; and so iustification, redemption and saluation should be out of the Church, and be extended to those whom God neuer receiued into his couenant ; which is quite contrarie to the whole course of the scriptures, where it is said, that all who are saued are also added vnto the Church, *Act. 2. 47.* and that Christ *hath* *Act. 2. 47.*
giuen himselfe onely for his Church, *Eph. 5. 25.* Yea if Christ died *Eph. 5. 25.*
for all, and by his death redeemed them, then it must necessarily follow that hee had redeemed euen those damned soules who were in hell before his coming, which is most absurd to be imagined ; for if they were redeemed, how did they againe fall into condemnation, seeing they being once become Christs can neuer perish, neither is any able to pull them out of his hands, as it is *Ioh. 10. 28.*

But against this it is objected, that in the scriptures Christ *§. Sect. 4.*
is said to haue died and to haue giuen himselfe a ransome for *In what sense*
all men. *1. Tim. 2. 6.* *Who gave himselfe a ransome for all men.* And *Christ is said to*
Heb. 2. 9. he is said to haue *tasted death for all men ;* and *1. Ioh. 2. 2.* he is said to be *a reconciliation for the sinnes of the whole*
world. To which I answer; first, that these speeches are not to *all men.*
be vnderstood of all and singular men, but of all the faithfull *1. Tim. 2. 6.*
which are gathered out of the whole world ; for the drift of *Heb. 2. 9.*
the Apostles is to shew that our Sauour Christ died not onely *1. Ioh. 2. 2.*
for the beleeuing Iewes, but for the Gentils also, of what countrie, nation or condition soeuer they were. And so these generall speeches are expounded *Ioh. 11. 52.* where our Sauour
Christ is said to haue died, not onely for the Iewish nation, but
that also he might gather together in one, the children of God
which were scattered. So also hee is said *Reu. 5. 9,* to *haue rede-* *Reuel. 5. 9.*
med vs (that is all the faithfull) *vnto God by his blood, out of euery*
kinred,

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kinred, tongue, people and nation : and Galat. 3. 26. that all are the
Gal. 3. 26. 28. sonnes of God by faith in Christ Iesus; and vers. 28. That there
is neither Iew nor Grecian, bond, nor free, male nor female, but all
are one in Christ Iesus. So that these places are not to be vnder-
stood of all and singular men, but of al beleeuers, of what na-
tion or condition soeuer they be. For all the promises and be-
nefits promised in the Gospel, which is the couenant of grace,
are to be restrained to the condition of the couenant, be they
neuer so generall and vniuersall; and this condition is some-
times expresse and sometimes vnderstood, but neuer exclu-
Ioh. 3. 16. ded. So Ioh. 3. 16. So God loued the world, that he hath giuen his
only begotten sonne, that whosoever beleueneth in him should not pe-
Rom. 3. 22. rish, but haue life euermore. Rom. 3. 22. it is said, that the righte-
ousnesse of God by faith in Iesus Christ, is giuen to all that beleue.
Gal. 3. 22. So Gal. 3. 22. The scripture hath concluded all vnder sin, that the
promise by the faith of Iesus Christ should, be giuen to them that
beleue. As also Act. 10. 43.

Secondly I answer, that Christ in some sense may be truly said to haue died for all the world, namely in respect of the sufficiency of his death, though not in respect of the efficacy; for by his death hee paid a sufficient price for the sinnes of all the world, and a full rancome for all mankind, if all would or could apply his merits and obedience vnto themselves by a liuely faith; but in respect of Gods counsaile, Christs wil, and the event, his death was not effectually for the redemption of all, but the faithful only. Euen as a soueraigne salve, may haue sufficient vertue in it selfe to cure innumerable wounds and sores, but yet it is effectually for the healing of those onely to which it is applied; so the precious baulme of Christs blood, is of sufficient vertue to heale the wounds of all sinners whatsoever, but notwithstanding it is effectually to those only, to whom it is applied by a true and liuely faith.

§. Sect. 5.
The former ob-
jection urged
and answered.
Mar. 1. 5.

But it is further urged that it is plainly said in the scriptures, that hee died for all without exception. I answer, that it is an vsuall thing in Gods word, to put this word (all) for many, or for all those which are of one kinde. So it is said Mar. 1. 5. that *all the countrey of Iudea and they of Ierusalem, went out vnto Iohn the Baptist and were baptized of him; that is, not euery man without exception, but great multitudes. So it is said Mat. 4. 23. that*

that our Sauour *Christ* healed euery disease and sicknesse amongst the people, that is, many that were diseased, or diseases of all kindes. And Act. 10. 38. it is said, that *Christ* healed all that were oppressed by the diuell, that is, very many, for otherwise great numbers oppressed of the diuell neuer came into our Sauours presence. Thus also it is said ver. 12. that there was in the sheete which *Peter* saw in his vision (*πέντε τε τρεῖς ἑκατόν*) all fourefooted beasts, that is, beasts of all kinds. And thus sometimes, by all, we are to vnderstand all the elect and them onely, and sometimes all the reprobate and them alone. In the first sense are these places to bee vnderstood. Ioh. 12. 32. our Sauour saith, that after he is crucified he will draw all men vnto him, that is, all the faithfull and elect, for they only are conuerted vnto God and drawne vnto Christ. So it is said Esa. 54. 13. that all shall be taught of God. And Iere. 31. 34. that all shall know him from the least to the greatest. And Ioe. 2. 28. the Lord saith, that in the latter times he will poure out his spirit vpon all flesh; which places cannot be vnderstood of the reprobates and wicked, but of all Gods elect and faithfull. Sometimes also we are hereby to vnderstand all the reprobate and wicked. So Phil. 2. 21. the Apostle saith, that all seeke their owne, and not that which is *Iesus Christs*, that is, all worldlings and wicked men. And Ioh. 3. 32. the Baptist saith, that no man hath receiued *Christs* testimonie, that is, none of the wicked and reprobate, for all the faithfull and elect receiue it and beleue. By all which places it is euident that this word (all) sometime signifieth many, and sometime all of one kind; and therefore in those places where it is said that Christ hath died for all men, we may vnderstand it of many, as it is expounded Matth. 26. 28. or of all the faithfull, as in many places it is restrained.

Math. 4. 23.

Act. 10. 38.

Ioh. 12. 32.

Esa. 54. 13.

Iere. 31. 34.

Ioe. 2. 28.

Phil. 2. 21.

Ioh. 3. 32.

Math. 26. 28.

Secondly, it is objected that Christ died euen for the wicked and damned; for it is said that some shall denie the Lord who hath bought them, 2. Pet. 2. 1. that some who are purged afterwards become blind and forgetfull, 2. Pet. 1. 9. that he may be destroyed for whom Christ died, Rom. 14. 15. that they who are sanctified may count the blood of the Testament an vnholie thing and tread it vnder their feete, Heb. 10. 29. To which I answer, that these and such like places are to be vnderstood of men, not as they are in truth and in Gods sight, but as they are

2. Pet. 2. 1.

chap. 1. 2. 9.

Rom. 14. 15.

Heb. 10. 29.

in outward shew, profession, and in the estimation of men, who according to the rule of charitie iudge the best, when they see not euident reason to the contrarie; or it may bee vnderstood of hypocrites as they are in their owne opinion, or according to their vaine boasting; and so those that are in shew, or in their owne opinion redeemed by Christs death, may bee reprobates and condemned, but not any who are redeemed in truth. Secondly, those hypocrites that are in the outward visible Church are said to be redeemed, in respect that they are numbred for a time amongst the faithfull, till they bewray their hypocrisie, and depart from the communion and fellowship which they haue outwardly with the Saints, though they are not in truth redeemed, vnlesse they be of the Church and members of Christs bodie.

§. Sect. 6.

That al are not redeemed by Christ, who perished in Adam.

1. COR. 15. 22.

Lastly, it is obiected that *as in Adam all die, euen so in Christ shall all be made aliue*, as the Apostle speaketh 1. Cor. 15. 22. but all died in *Adam*, and therefore all are made aliue in Christ. I answere, that the Apostle here vnderstandeth all the faithfull, of whose resurrection he here disputeth; and it is as much as if he had said, as al the faithfull died in *Adam*, so al shall be made aliue in Christ: or though it bee vnderstood of all, that they died in *Adam*, yet it prooueth not that all are redeemed by Christ, for then the sense is thus much; as *Adam* deriued death vnto all his, by natural propagation, so Christ hath deriued life to all his by grace: and this appeareth in the verse following, where hee saith, that first Christ rose, and afterwards they that are of Christ shall rise at his comming: now they onely are Christs who are led by his spirit, and therefore they who haue not their part in the first resurrection, whereby being sanctified they rise againe, from the death of sinne to newnesse of life, shall not haue their part of the second resurrection, whereby they rise to inherite those ioyes which Christ hath purchased for them.

But it may bee further vrged, that if all doe not liue in Christ who died in *Adam*, *Adams* sinne shall bee of more force than Christs death and satisfaction, and *Adam* shall be more strong to destroy than Christ to saue. I answere, that their power and strength is not to bee measured by the number of those who are destroyed and saued; but according to the manner where-
by

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 by they were destroyed and saued, or according to the vertue
 and force required to sauing and destroying; for it is far more
 easie to hurt many than to helpe a few, to kil a multitude than
 to restore one to life; for euen brute beasts can kill and de-
 stroy, but neither man, angel, nor other creature can giue life
 saue God alone; and so it was no hard matter for *Adam* to
 plunge al mankind into the gulfe of perdition, but to saue and
 deliuer vs out of this wretched estate, neither he nor any other
 could perfourme saue Christ alone: and therefore though our
 Sauour had freed and restored to life but only one, and *Adam*
 by his sinne destroyed all, yet Christs death was stronger and
 of more vertue in sauing, than *Adams* sinne in destroying. Se-
 condly I answere, that Christs death is as sufficient for the re-
 demption of all the world, as *Adams* sinne for their condem-
 nation, in respect of the infinite value and price thereof; if, as
Adams sinne was deriued vnto all by naturall propagation, so
 Christs death and merits were applied vnto them by faith; for
 there is no want of vertue in this precious salue to heale, but
 the cause why it healeth not, is because it is reiected and cast a-
 way through incredulitie. Thirdly, Christs death is of far more
 vertue and force than *Adams* sinne, in that it bringeth vnto vs
 farre better things than we lost in *Adam*; for we lost by *Adam*
 but earthly benefits, but wee haue deriued vnto vs by Christ
 heauenly glorie and euerlasting happinesse; *Adam* cast vs out
 of the possession of the earthly paradize, but Christ giues vs
 possession of the heauenly Ierusalem; *Adam* made vs of the
 seruants of God the bondslaues of Sathan, but Christ made vs
 of the bondslaues of Sathan, the sonnes of God and heires of
 his kingdome.

CHAP. XV.

That all who are redeemed are also sanctified.



And thus I haue taken away the ground of Sathans
 first temptations, whereby hee moueth carnall
 men securely to continue in their finnes, because
 Christ hath redeemed and will saue the wicked
 as well as the godly, by prouing that Christ hath
 redeemed the faithfull onely.

§. Sect. 1.
*Sathans tempta-
 tion to per-
 swade men to
 all licentious-
 nesse.*

The second temptation which he useth to the same purpose, he thus frameth; Christ hath redeemed all, at least who beleue in him, be their sinnes neuer so many and grievous: and therefore thou maist continue in thy sinnes with pleasure and delight, and satisfie the lusts of thine owne flesh; only beleuee and thou shalt be saued, for Christ requireth no other condition. Neither is there any other end of Christs comming, but that he should by his suffering take away thy sinnes; and therefore why shouldest thou vex and torment thy selfe, in embracing bitter mortification and newnesse of life, and in shunning thy sweete and pleasing sinnes, seeing Christ redeemeth the greatest sinners as well as the least?

The answer.

To this we are to answer, that there are no sins so innumerable in multitude, and so hainous in their qualitie and nature, which will exclude vs from the benefit of our redemption wrought by Christ, so we applie his death and merits vnto vs, by a true and liuely faith: but yet notwithstanding, this can be no encouragement for any to continue in their sinnes; for first, we are to know, that none haue part in this redemption wrought by Christ, but those onely who are made partakers thereof by a true and liuely faith; which is neuer separated from the fruites thereof, true repentance and holinesse of life; neither is it possible that any should bee assured of Gods loue, but this assurance will make them to loue God againe, and this loue will worke in their hearts a zeale of his glorie, and a care to glorifie his name, by causing the light of their godly liues to shine before men; it is not possible that any who truly beleue that that they are redeemed with the precious blood of Christ, should not highly esteeme and bee exceedingly thankfull to Christ for this inestimable benefit, which none can doe who tread the blood of Christ vnder their feete, and voluntarily cast themselues into the bondage of sinne, out of which we are redeemed with so precious a price, and so scorne this benefit and despise our Sauour who hath bestowed it; it cannot bee that any should bee so foolish as to sell their soules vnto sinne for euery vaine pleasure and trifling commoditie, if they bee assured that Christ redeemed them with the price of his precious blood, which was of more value than many worlds; and therefore whosoever make no conscience of sinne haue no

true

true faith, and consequently the worke of our redemption wrought by Christ, doth not appertaine vnto them.

Secondly, whomsoever Christ redeemeth with his blood, *6. Sect. 2.* those hee sanctifieth with his spirit; and in whomsoever his death is effectually for the taking away of the guilt and punishment of sinne, in them it is effectually for the mortifying of their corruptions and the sinne it selfe; for, being the members of Christ, *That whom Christ redeemeth those he sanctifieth.* we are grafted with him into the similitude of his death and resurrection, and our old man is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serue sin, as it is Rom. 6. 5. 6. And as our Sauour Christ is our wisdom, righteousness and redemption, so hee is our sanctification also, as it is 1. Cor. 1. 30. So that whomsoever he redeemeth and iustificth, those also he sanctifieth, as it may further appeare by many & euident testimonies. Tit. 2. 14. he is said to haue giuen himselfe for vs, that he might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himselfe zealous of good workes. Luk. 1. 74. 75. the Lord bindeth it with an oath, that whomsoever hee redeemeth out of the hands of their spirituall enemies, they shall worship him in holinesse and righteousness all the daies of their life. 1. Pet. 2. 24. the Apostle saith, that our Sauour bare our sinnes in his bodie on the tree, that we being deliuered from sinne should liue in righteousness. And Paul sheweth Rom. 6. 18. that as soone as we are freed from the bondage of sinne, we are made the seruants of righteousness. So Heb. 9. 14. it is said, that the blood of Christ doth purge our consciences from dead workes, that we may serue the liuing God; neither are we onely iustified, but also sanctified by the offering of the bodie of Christ once made, as it is chap. 10. ver. 10. 14. and as hee is appointed of God to be a prince and Sauour to giue remission of sinnes, so also to giue repentance, as appeareth Act. 5. 31. So the Apostle saith, that Christ gaue himselfe for his Church, not that it might continue still in pollution and the filthinesse of sinne, but that he might sanctifie it and cleanse it by the washing of water through the word, Eph. 5. 25. 26. If therefore wee walke in the light as hee is in the light, then his blood purgeth vs from all our sinnes, 1. Ioh. 1. 7. If we are sprinkled in our hearts from an euill conscience, then we may draw neere with a true heart in assurance of faith, Heb. 10. 22. 10. 22. But if wee continue in our sinnes without repentance,

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1.Ioh.3.8.

Rom.8.9.

and commit them with delight and greedinesse, then let vs brag as much as we will that wee are redeemed by Christ, yet wee are still in the bondage of the diuell; for *Christ appeared not onely to free vs out of his captiuitie, but also that he might loose the workes of the diuell, as appeareth 1.Ioh.3.8.* He hath redeemed vs out of the thraldome of Sathan, that wee might become his owne seruants, whom he wil rule and gouerne by his word and spirit; and therefore if we haue not this spirit to leade vs, we are none of his, as it is Rom.8.9. if we wil not submit our selues to the scepter of his word, we are none of his subiects, but continue still the seruants of sinne and Sathan. Seeing then it is manifest by Gods word, that whosoever are redeemed are also sanctified, and whomsoever Christ hath washed with his blood, from the guilt and punishment of sinne, he doth also purge and cleanse them by vertue of the same blood, from the finnes and corruptions themselves; and seeing he hath redeemed vs out of the hands of our spirituall enemies, to the end we should become his seruants, worshipping him in holinesse and righteousness all the daies of our life: let vs neuer bee perswaded by Sathans temptations, foolishly to imagine that wee may the more securely liue in our finnes, because Christ Iesus hath paid a sufficient price of our redemption: for, first, what horrible ingratitude is this vnto God, to take occasion by this inestimable benefit the more to offend him? what a blasphemous imagination is this against Iesus Christ, to thinke that he came into the world, to be a bolster whereupon we may more securely sleepe in sinne; and that he shed his precious blood to purchase libertie for vs, that we may liue in all wickednes; that hee reconciled vs vnto his father by his death that wee might the more freely offend him; that hee hath redeemed vs out of the bondage of Sathan, that wee may more diligently serue him; that hee hath with his blood washed vs from the filth of sin, that we may more securely wallow in this stinking puddle againe? for, what were this but to make Christ another *Sisiphus*, who as soone as he hath ended his labor is new to begin againe? what is it but euery day to crucifie the Lord of life afresh, and to tread his precious blood vnder our feet as an vnholly thing? what is it but to contemne and basely to esteeme of, the inestimable price of our redemption, if wee will not sticke to sell againe

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again our soules vnto sin, for euery beastly pleasure and base commoditie, which Christ hath purchased at so high a rate? Secondly as hereby we shall shew horrible ingratitude against God & our Sauour Christ, so also shall we be most iniurious to our own soules, seeing we can neuer attaine vnto any true assurance of our redemption, till we finde our selues freed in some measure from the power of sin, & sanctified by Gods spirit, for the Lord who is truth it self hath said it, & if this be not enough he hath solemnly sworne it, *y all those who he hath redeemed out of the bands of their spirituall enemies, shall worship and serue him in holines and righteousness all the daies of their life;* and therefore as well may God speake, nay sweare an vntruth, as those may be redeemed who liue in their sinnes, destitute of all holines towards God, and righteousness towards their neighbour.

§. Sect. 3.

Thirdly, we are to consider that the Lord hath redeemed vs to a twofold end: the first and principall is his owne glorie, the second which is subordinate vnto the other, is our saluation and euerlasting happines: both which concur in all those, to whom the redemption of Christ is made effectuell. Now God is not glorified by redeeming such as continue in their rebellion towards him, and will not by any meanes leaue the seruice of sin and Sathan, but rather in shewing his iustice and power, in punishing their sinnes which they commit with greedines: but he is glorified when hee mercifully deliuereth repentant sinners, out of the bondage of sinne and Sathan, who are wearie of their captiuitie, and desire nothing more then freedome, that they may in the rest of their liues serue him their redeemer in the duties of holines and righteousness. And therefore they who liue in their sinnes without repentance, continuing still traytors to God & seruants of Sathan, can haue no assurance of their redemption; for the Lord hath therefore bought vs, *with a price that we should glorifie him both in our bodies and soules:* and therefore those who in sted of letting their lights of holines and righteousness shine cleerly before men, y their heavenly father may be glorified, doe nothing els but dishonor him by their sins and wicked conuersation, shew plainly that the redemption wrought by Christ doth not as yet appertaine vnto them.

A twofold end of our redemption, Gods glory and our happiness.

1. Cor. 6. 20.

Fourthly, we are to know that the worke of our redemption wrought by Christ, consisteth of three parts or degrees; for

§. Sect. 4.

*Three degrees
of our redemp-
tion which al-
waies concur.*

first Christ redeemed vs by paying the price of our redemption, and thus he is said in the Scriptures to haue redeemed vs with his blood. Secondly, he redeemeth vs when as he applieth this benefit of our redemption vnto vs in particular, and doth thereby free and deliuer vs from the diuell sin and death, so as we are no longer in their bondage subiect to their power and gouernment, although we be continually assaulted and often foyled by them; thirdly, he redeemeth vs when as he perfectly freeth vs, not onely from the power and gouernment, but also from the assaults and molestations of all our spirituall enemies, and giueth vs eternall peace in his kingdome. The first was wrought immediatly by himselfe, when as he paid a sufficient price for our redemption, and thereby fully satisfied his fathers iustice; the second he worketh by his owne spirit, whereby he doth dispell out of our minds and hearts the darke mists of ignorance and infidelitie, and by the glorious light thereof doth illuminate our vnderstandings, with the beames of true knowledge and a liuely faith, so that we know acknowledge and beleue that Christ is our sauour and redeemer, and are assured that he hath freed vs from the bondage of our spirituall enemies: after which assurance hee begetteth in vs an earnest desire, of beeing more and more freed from them actually, and an holy indeauour of withstanding all their assaults and temptations, whereby they labour againe to bring vs into their captiuitie, and withall enableth vs with some measure of strength, to withstand and ouercome them; and reneweth and confirmeth this strength receiued, when in the conflict of temptation we are weakned, and haue receiued the soyle, that we may rise vp againe and afresh maintaine the fight. Lastly, our Sauour Christ redeemeth vs, when as he perfectly freeth and deliuereth vs from our spirituall enemies at his second comming, when as we shall not onely not be ouercome nor foyled of them, but also not so much as once assaulted. And of this redemption our Sauour speaketh Luk. 21. 28. *When (saith he) these things begin to come to passe, then take up & lift up your heads; for your redemption draweth neere.* And these are the three degrees of our redemptiō, which alwaies follow one another, for, for whomsoever Christ hath giuen himselfe as the price of their redemption, to those also hee giueth his holy spirit, which

Luk. 21. 28.

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which doth illuminate the eyes of their vnderstanding blinded with ignorance, and sanctifieth their will and affections, working in them a desire and holy indeauour of seruing the Lord in holines and righteousness, and of withstanding the temptations of the flesh, the world and the diuell. And whomsoever he thus redeemeth out of the power and gouernment of their spirituall enemies, those he will perfectly redeeme and deliuer from all their malicious attempts, and giue them the eternall peace of his kingdome. But those who haue not their part in the second degree, that is, those who continue in their blind ignorance, and in the naturall pollution of their will and affections, willingly subiecting themselues to the seruice of sinne and Sathan, and stubbornly withdrawing their stiffe neckes out of the yoke of holy obedience vnto Gods commaundements; they can neuer haue any assurance that Christ hath redeemed them by paying the price of his blood, nor will deliuer them at his second comming out of the bondage of Sathan, in which they haue liued all their life time, with pleasure and delight; for, whomsoever hee ransometh with the price of his blood, those he freeth out of the gouernment of their spirituall enemies, sinne, death, and the diuell; and therefore they that still liue in sinne with pleasure and delight, they are still the seruants of sinne, as our Sauour saith Ioh. 8. 34, yea the seruants of Sathan also, as the Apostle teacheth, 1. Ioh. 3. 8. *For their seruants we are to whom we obey, whether it be of sinne vnto death, or of obedience vnto righteousness,* as it is Rom. 6. 16: and those who still remaine in the seruice and slauerie of sinne and sathan, haue no part in the first redemption, wrought by the shedding of his blood, nor shall haue any part in the last redemption, at his second comming to iudgement.

Lastly, we are to know that Christ hath redeemed the whole man, body, and soule, and hath freed and deliuered euery part and facultie of them, out of the bondage of our spirituall enemies, that all and euery of them may performe seruice vnto God. For example, our vnderstandings were captiued in the darke prison of ignorance and blindnes, as appeareth Ephes. 4. 17. 18: but our Sauour Christ redeemed vs, and hath dispelled these mists of darkenes with the preaching of the Gospell, which like a glorious sunshine hath appeared vnto vs, and by

Ioh. 8. 34.

1. Ioh. 3. 8.

Rom. 6. 16.

§. Sect. 5.

That Christ hath redeemed the whole man.

Eph. 4. 17. 18.

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- the operation of his holy spirit, he hath caused the scales of ignorance to fall from the eyes of our vnderstanding, so that we can see the misterie of our redemption, and worke of our saluation wrought by him, as it is Luk. 1. 77. 78. 79. Our wils which were so intralld that wee could not so much as desire any thing pleasing and acceptable vnto God, as appeareth Phil. 2. 13, hath our Sauour redeemed and freed out of this spirituall bondage, and by the good motions of his holy spirit doth so rule and incline them, that to will is present with vs, and we are delighted in the law of God concerning the inner man; as the Apostle speaketh of himselfe Rom. 7. 18. 22. And though the law of our members and corruptions of the flesh, doe rebell against the law of our minde, leading vs captiue to the law of sinne, yet doe we abhorre this sinne, and earnestly desire to be freed from it, and to serue the Lord in holines and righteousnes, indeauoring and struiuing to mortifie the flesh and the corruptions thereof, and to rise againe to newnes of life. Our affections also were wholly corrupted and disordered, so that we hated God, and loued the world, feared man, and not the Lord, trusted vpon the inferior meanes, neuer regarding the fountaine of all goodnes; in a word wee were giuen ouer to our owne harts lusts, and vnto vile affections, as it is Rom. 1. 24. 26: but by the redemption wrought by Christ becoming his, and being quickned and strengthened by his holy spirit, wee haue crucified the flesh with the affections and lusts thereof, as the Apostle speaketh, Gal. 5. 24. Lastly, the members of our bodie were *seruants to vncleanes and iniquitie, to commit iniquitie,* Rom. 6. 19. our eyes full of adulterie, our tongues forges of lies, our feete swift to shed blood: but our Sauour Christ redeeming vs hath deliuered our bodies also from the thraldome of sinne and Sathan, so as though sinne dwell, yet it shall no longer raigne in our mortall bodies, that we should obey the lusts thereof, as appeareth Rom. 6. 12. In a word, both body and soule were in miserable captiuitie to our spirituall enemies: but our *Sauour hath bought vs with a price, to the end we may glorifie God in our bodies and in our spirits, for they are Gods,* as it is 1. Cor. 6. 20. And *hath redeemed vs not with corruptible things, as silver and gold, from our vaine conuersation, but with his owne most precious blood,* as Peter teacheth vs 1. Pet. 1. 18. 19.

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If therefore we are redeemed by Christ, then our blind vnderstandings are inlightened by the preaching of the Gospell, and we freed from our former ignorance: our willes which were rebellious are inclined to obedience, so as we earnestly desire to leaue our sinnes, and to serue the Lord in the duties of sanctification, and haue an endeauor of mortifying our sins, and rising againe to newnes of life; our affections also are purged from their corruptions, so that we loue, feare, trust in, hope, and expect all good from him, who is the fountaine of all goodnes; our bodies *which were giuen as seruants vnto sinne, are now become the seruants of righteousness vnto holines*; In a word both in bodie and soule we are freed from sinne, and made seruants vnto God. But if our vnderstandings are still blinde and ignorant, our willes backward to imbrace any goodnes, and most prone vnto all euill, our affections as corrupt as euer they were, and our bodies the readie instruments to adt all sinne and wickednes, then haue we as yet no fruite of the redemption wrought by Christ, for it is not a titularie but a powerfull redemption, which indeed and truth deliuereth vs, euen in this life, from our spirituall enemies: so that though they may assault, and grieuously vex vs, yet they shall neuer gouerne and raigne ouer vs; and therefore whosoever feele not the redemption wrought by Christ, powerfull in this life to free them in some measure, from the rule and iurisdiction of sinne, Sathan, the world and the flesh, shall neuer finde it fruitfull and effectuell to free and deliuer them, from condemnation hell and destruction in the life to come.

Rom. 6. 19.
vers. 22.

CHAP. XVI.

Of those temptations which Sathan vseth against the faithfull concerning their redemption.



And thus much concerning those temptations which Sathan suggesteth into mens mindes to nourish in them carnall securitie: now we are to consider of those which he vseth to moue men to doubting and desperation. First therefore he obiecteth that it is a thing vnreasonable, and vtterly repugnant to Gods iustice, that Christ who was innocent should be punished

§. Sect. I.

That it is not repugnant to Gods iustice to punish Christ for vs.

Ezech. 18.20.

shed for vs who are guiltie, that we should deserue the blame, and he suffereth the stripes, that the righteous should be condemned, and the wicked acquitted, that wee who like *Barabas* were cruell murtherers and wicked sinners should be let lose, and the immaculate lambe of God in whom there was no fault should be deliuered vp to be crucified; for what were this but to make the iust God like vniust *Pilate*? what were this but to deny his owne word, hauing said that the righteous should liue in his righteousness, and the sinner die in his iniquitie? To which I answered, first, that it would not indeede haue stood with Gods iustice, to haue punished Christ as he was innocent and righteous, nor to haue acquitted and absolued vs who were vnrighteous and wicked; but he punished Christ in respect that he had taken vpon him the sins of all the faithfull, and absolueth vs as we are freed from our sins, & clothed with his righteousness and obedience. He punished Christ, not as he was most iust and free from sin, but as he was our suretie who had taken vpon him to discharge our debt, and to satisfie for our sinnes; and thus the creditor may iustly require his debt of the suretie though in respect of himselfe he owed him nothing, and thus he may, nay ought to release the principall, when the suretie hath allreadie discharged the debt. Secondly I answered that it had bin iniustice in God, if he had forced our Sauour Christ, who was iust and innocent, to vndergoe the punishments which were due vnto vs, who were malefactors and offenders; for this were to condemne the righteous, and to iustifie the wicked: but our Sauour Christ of his owne free accord, did voluntarily offer himselfe to stand in our place, and to discharge that debt which we owed, and to make satisfaction to his father, by suffering that punishment which wee had deserued. And this appeareth, Ioh. 10. 18. where our Sauour saith, that *no man tooke his life from him, but that hee laied it downe of himselfe*. And the Apostle telleth vs that *he humbled himselfe, and became obedient vnto death*, Phil. 2. 8. In which respect, his death is called a sacrifice or free oblation, which he voluntarily offered vnto his father, Heb. 9. 14: and therefore the Lord might iustly take that which Christ freely gaue, nay it had been crueltie and iniustice if he should haue refused, the paiment of such a sufficient suretie, when he voluntarily offered it

Ioh. 10. 18.

Phil. 2. 8.

Heb. 9. 14.

it for our discharge, choosing rather still to haue kept vs in prison, bound in the chaines of euerlasting death. Lastly, there might haue been some shew of rigor and iniustice, if Christ the innocent had been ouerwhelmed, in suffering the punishments which were due vnto vs, who were the offenders; but being not onely man which suffered but God also, and therefore of infinit power and maiestie, he was able to pay our great debt, and yet is neuer the poorer; to suffer death and ouercome it by suffering: and by yeelding a while to the malice of our spirituall enemies, he finally vanquished and gloriously triumphed ouer them all; and therefore it was not iniustice in God to suffer our Sauour Christ, to vndergoe that which he was sure to ouercome; but vnspeakable mercie towards vs, in sending his sonne to pay that debt which we could neuer haue discharged, and to suffer punishments for a time, which otherwise wee should haue endured for euer.

By this then it appeareth, that God might iustly receiue the price of our redemption, which Christ freely offered. But seeing by the lawes of redemption there is required, not onely that the redeemer pay a price or ransome, but also that he haue right to that which he doth redeeme, it may be demanded what right our Sauour had ouer vs, that hee should pay this price for vs. I answer, that as our Sauour Christ consisteth of two natures, so also he had a twofold right vnto vs; for as he was God, he had the right of proprietie, & was our true owner; he was our Lord and therefore had right to redeeme his owne seruants; he was our King, and therefore had right to redeeme vs who were his subiects; yea he was our creator, and therefore he had more right then any Lord or King to redeeme vs who were his creaturs; as he was a man he was our kinsman, flesh of our flesh, and bone of our bone; yea he was our brother, as it is Heb. 2. 11. 12. and Ioh. 20. 17; and therefore had also the right of propinquitie, which was required by the law of redemption. Leuit. 25. 25.

Heb. 2. 11. 12.

Ioh. 20. 17.

Leuit. 25. 25.

Secondly, Sathan may object that the death of Christ is not a sufficient price for our redemption; for how could the death of one, be a sufficient satisfaction for the sinne of al the faithful, seeing euery one by their innumerable sinnes, had deserued innumerable deaths? and how could the temporary and short punishment

§. Sect. 2.

That Christ hath offered a sufficient price for our redemption.

Act. 20. 28.

punishment which Christ indured, free vs all that belecue from the euerlasting punishments of hell fire, seeing the iustice of God requireth that there should be some proportio, between the punishment which we deserued, and the satisfaction which Christ made and offred? I answered, that Christ who suffered for vs, was not man only but God also; in which respect it is said, that God purchased his Church with his blood; not that God hath blood, but because he that shed his blood, was not onely man but also God; and therefore his short sufferings were of more worth, vertue and vaw, than the euerlasting sufferings of al the world; for they should euer haue sufficed, but could therby neuer haue satisfied, because our sins deserued infinite punishments, in that we had by them offended the infinit iustice and maiesty of God; which because finit creatures could not beare, Gods iustice required that they should be infinit in time and euerlasting, seeing they could not be infinite in measure; but the sufferings of Christ, though short in time, yet were they infinit in vaw, worth and merit, because he was not man alone, but God also, and therefore at once he put away sin by the sacrifice of himself, & by his one oblation he took away the sins of many, as it is Heb. 9. 26, 28. As therefore Adams sinne, which in it selfe was finit, as proceeding from a finit creature, notwithstanding deserued infinit punishment, because God whom by his sin he offended was infinit; so contrariwise Christs sufferings were but of short continuance in respect of time, but yet of infinit merit and worth, because he that suffered was not man alone, but also God, and therefore infinite.

Heb. 9. 26.

§. Sect. 3.

*That Christs
death and me-
rits belong to
euery particu-
lar beleuer.*

Lastly, the tempter will obiekt that Christs death and merits, though they be in themselues a sufficient price for our redemption, yet they do not belong vnto vs, neither wil be effectuell for our saluation. Let it be graunted (will he say) that the death and merits of Christ are sufficient for the saluation of all: yet what comfort canst thou receiue hereby, seeing thou canst haue no assurance that they belong vnto thee, or will be effectuell for thy redemption? for either he hath redeemed all or but some only; if all, then some who are redeemed may perish notwithstanding, seeing the scriptures shew that the greater part of the world are the children of destruction, and it is not vniikely but that thou art in the greatest number. But if he haue redeemed

redeemed some only, how canst thou conclude that thou art one of these whom he hath redeemed, seeing out of mere particular propositions thou canst not inferre any sound consequence? For example, if thou dost thus conclude, some men are redeemed by Christ, but I am a man, therefore I am redeemed: thou mightest as wel reason thus, some men are kings, but I am a man, therefore I am a king. To this wee must answere, that though Christ hath only redeemed some, yet wee may after a more sound manner conclude that we are in this number, not vsing the helpe of sathans absurd fallacions; but inferring our conclusion out of generall propositions grounded vpon Gods word after this manner; whosoever beleue in Christ, those he hath redeemed and will saue; for this is the voyce and promise of Christ in the Gospell: but I (may euery faithfull man say) doe truely beleue in Christ: and therefore I am redeemed and shall eternally be saued.

But against this particular application of Christ & his merits vnto vs, the tempter vrgeth diuers obiections; first, that Christ only saueth and redeemeth his own body which is his Church, and that this his Church is glorious without spot or wrinkle, holy and vnblameable, as it is Ephes 5.25.27. and therefore (wil he say) what hope of redemption or saluation canst thou haue, who art defiled not onely with originall corruption, but also with innumerable actuall transgressions? To this we must answer that the Apostle saith not, that the Church which Christ redeemeth and saueth, is now already without spot or wrinkle; but y he hath by giuing himself for it, redeemed it, that hereby he might wash and cleanse it from all spots, and might make it holy and without blame; either by his merits and righteousness imputed vnto it which is done in this life; or by freeing it altogether from corruptions and the filthy spots of sinne, where-with naturally it is defiled, which is begunne in this life, but shall not be perfected vntill the life to come.

Secondly, he obiecteth, that if Christ had redeemed vs out of the thraldome of sinne, then wee should not still be ouercome therby, nor so often, will we nill we, transgres Gods commandments. To which we are to answer, that our Sauour Christ hath deliuered vs from our sins, first in regard that for his merits and satisfaction sake, the Lord hath pardoned and remitted them,

*§. Sect. 4.
Sathans temptations against the particular application of Christs merits, answered.
Eph. 5.25.27.*

*Our falling in to sinne, no reason to proue that we are not redeemed.
Col. 1.14.*

them, so as they shall neuer be imputed vnto vs, nor arise vp in iudgement to our condemnation, neither in this world nor the world to come : secondly, he doth deliuer vs from our sinnes, whilest he doth giue vnto vs his holy spirit, whereby our sinnes are in some measure mortified, & the strength of them abated, so that they do not raigne and rule in vs as in former times, although we cannot wholly expell them from dwelling in vs, according to that Rom. 6. 12, *Sinne shall not raigne in your mortall bodie that you should obey it in the lusts thereof.* And though we cannot vtterly subdue this Cananitish brood of our corruptions, but that still whilest we continue in this life, they are as thornes in our sides, alwaies vexing and grieuing vs: yet by the helpe of Gods spirit assisting vs, we weaken their force, abate their courage, and make them become tributaries; and if at any time they rebel, we curbe them in, & giue them the ouerthrow; yea, though sometimes they gaine ground, & giue vs the foile, yet wee rise againe by vnfaigned repentance, and recouer our selues, being assisted with the fresh supply of Gods spirit, till at last by death we obtaine a finall victory.

Rom. 6. 12.

§. Sect. 5.

That our obedience to the Lawe, proueth not that we are not redeemed.
Gal. 3. 13.

Rom. 8. 3. 4.

Thirdly, he obiecteth that we are still vnder the law, and tied to the obedience thereof, and therefore Christ hath not freed vs from it: I answer, that though Christ hath not freed vs from the obedience of the lawe, yet he hath freed vs from the curse and malediction, as it is Gal. 3. 13. so as though we do not performe it in that exact manner and measure which God requireth, yet our transgression shall not be imputed vnto vs; for he hath perfectly fulfilled the law for vs, that his righteousness might become our righteousness, and he hath suffered death, that by his blood he might wash away our sins. And thus *when the law was impossible to be performed, by reason of the weaknes and corruptions of our flesh, the Lord sent his Son in the similitude of sinfull flesh, and for sin condemned sin in the flesh, that the righteousness of the lawe might be fulfilled in vs,* as it is Rom. 8. 3. 4. Moreouer, we are not now tied to performe obedience to the lawe, to the end that thereby we may be iustified, nor yet shall we for the imperfections of this our obedience be in danger of condemnation, but now onely it is a meanes before our conuersion to bring vs to Christ, by shewing vnto vs our sinnes and insufficiency in our selues, and after our conuersion it serueth for a rule or square, according

according to which we are to frame our liues in holinesse and righteousnesse, that so we may shew our thankfulnes vnto our heauenly father for his inestimable benefits, by glorifying his name in a godly life. And because this also is bitter and vnpleasant to flesh and blood, therefore the Lord hath also granted and giuen vnto vs his holy spirit, which mortifieth our corruptions, whereby we are made lesse prone vnto sinne; and quickeneth vs in the inner man, inabling vs to performe obedience in some measure to the law of God, with alacrity and cheerefulness, so that now *his commandments are not grieuous vnto vs*, as 1. Iohn 5.3. the Apostle speaketh, 1. Ioh. 5. 3, but his yoke which so much galled vs while we were rebellious, and like vntamed oxen, is now become easie, and his burthen which heretofore was so heauy and irksome, is now become light, as our Sauour telleth vs, Matth. 11. 30.

Fourthly, the tempter may obiekt to the weake conscience §. *Seet. 6.* which laboureth vnder the burthen of sinne, that our Sauour Christ hath not redeeined vs from the anger of God due for sin, seeing we stil see his frowning countenance, and apprehend the scorching heate of his wrath inflamed against vs: but let all know, that if they truly belecue in Christ, and onely rely themselves vpon this their mediator, if their sins past grieue them, and they purpose for the time to come, to labor that they may forsake them; then they are reconciled vnto God by Christ, and in him hee is become their louing and gracious father, as the Apostle telleth vs, Col. 1. 20. 21. Let not such therefore be discouraged, if God seeme to frowne vpon them for a time, for hee will not frowne for euer, nor alwaies retaine his anger, as the Psalmist speaketh, Psalm. 103. 9. Nay, in truth he is not angry with vs at all as a Iudge to punish, but as a Father to correct and amend vs: and if we will speake properly, he alwaies loueth and delighteth in vs; for as hee is well pleased with Christ our head, so is he alwaies well pleased with vs in him, as being members of his body: notwithstanding as a tender Father when his Sonne offendeth, maketh semblance as though his wrath were kindled, to the ende that hee may bee carefull in the time to come, to auoyde the like fault, and to amend; so the Lord who is our gracious Father, seemeth oftentimes to bee grieuously displeased with his

That God is not angry with the faithfull, though he seemeth to frowne vpon them.

Col. 1. 20. 21.

Psalm. 103. 9.

his children when they haue sinned against him, hiding from them his amiable louing countenance, and shewing nothing but signes of wrath, not that hee hath in truth cast them out of his loue and fauour; for he neuer falleth out with those whom Christ hath reconciled vnto him, neither can hee cease to loue the members of Christ, nor Christs members cease to bee his members after they are once ingrafted into his bodie by his holie spirit and a liuely faith: onely like a wise father he frowneth vpon them and seemeth angrie, to make them in the time to come forsake their sinnes, whereby they haue incurred his displeasure.

§. Sect. 7.

*That though
Sathan tempt
vs, yet we may
be assured that
we are redee-
med.*

Heb. 2. 14.

Col. 1. 13.

Col. 2. 15.

Ioh. 12. 31.

Luk. 11. 21.

1. Pet. 5. 9.

Fifthly, the tempter will obiekt that we are not freed and deliuered out of his power and iurisdiction, seeing he doth often assault and ouercome vs with his temptations, and leadeth vs captiue fast bound in the fetters of sinne. To which wee must answere, that our Sauour Christ by his death hath destroyed him that had the power of death, that is the diuill; that he might deliuer all them which for feare of death were all their life time subiect to bondage, as the Apostle sheweth Heb. 2. 14. 15. That God hath deliuered vs from the power of darknesse, and hath translated vs into the kingdome of his deare sonne, as it is Col. 1. 13. That our redeemer Iesus Christ hath spoiled the principalities and powers, and hath made a shew of them openly, and hath triumphed over them vpon his crosse, and that not onely for himselfe, but for all his members, Col. 2. 15. That hee hath now broken the Serpents head, so that well may hee hisse against vs, but yet hee cannot sting vs. And whereas heretofore hee was the prince of the world, who did rule and gouerne vs at his pleasure and according to his will, now he is cast out by the prince of princes, as it is Ioh. 12. 31. and our Sauour Christ hath established his kingdom in vs, ruling and gouerning vs with the scepter of his word and holy spirit. Whereas hee was the strong man who quietly kept his possession in vs, Luk. 11. 21; our Sauour Christ who is stronger than he, hath spoyled him of his armour wherein hee trusted, and hath thruff him out of his possession. Whereas hee was a cruell tyrant who held vs fast bound in his captiuitie, our Sauour Christ hath redeemed vs out of his thralldome, so as now he cannot hurt vs though hee neuer ceaseth to assault vs; and though hee goeth about like a roring lion seeking whom hee may

may deuoure, yet now we are enabled by Gods spirit to resist him stedfastly in the faith, and so armed with the coat-armour of Gods spiritual graces, that though he may with the violence of his assaults foyle vs, yet shall hee neuer be able to ouercome vs. God doth indeed suffer this wicked enimie to make warre against euen his dearest children, and that sometimes after a strange and extraordinarie manner, not that he will giue them ouer againe vnto his thraldome, out of which he hath purchased them with so deare a price, but partly to driue them hereby to flie vnto him by earnest and effectuell prayer, imploring his aide against Sathans crueltie, and that hauing receiued it they may ascribe the whole glorie of the victorie to him alone, by whose strength they haue ouercome; and partly to shew vnto them their owne weakenesse, that they may not relie nor rest vpon it. Sometimes hee suffreth them to be thus assaulted, that his power may be magnified in their weakenesse; and sometimes that the graces which he hath bestowed vpon them, may shine gloriously to all the world. Sometimes for the confirmation of others who shall hereafter be tried with the like temptations, when they haue in their brethren often experience of Gods loue power and fatherly assistance; and sometimes the more to strengthen themselues in his spirituall graces, and to confirme them more fully in the assurance of his loue and their saluation. For as a citie which hath once bin besieged and not sacked, wil euer after be more strong to hold out if it be assaulted by the like danger, because the citizens will carefully fortifie their walles and increase their bulwarkes; and as he who hath been once robbed by theeues, will euer after ride better provided to make resistance, that hee doe not againe fall into their hands; so those who are besieged and assaulted by their spirituall enemies, will euer after more carefully arme themselves against them with the graces of Gods spirit, that they may not be ouercome nor foiled by them. We know that whilst men quietly enioy their possessions and inheritance they rest secure, keeping their writings in a boxe without euer looking on them from yere to yere, but when their title and right is called into question, and some man labours to thrust them out of their possession, then they peruse their writings and deeds with al diligence; &

That God turneth Sathans temptations to the good of his children.

ment they resort to skilfull Lawyers, crauing their counsaile how they may maintaine their right, and answere the plea which their aduersarie makes against them; whereby oftentimes it commeth to passe that they make their title not onely much more strong in it selfe, but also more cleere and euident vnto al others, so that afterwards none dare once aduenture to trouble them againe, or call their right into question: so whilist we neuer doubt of our heauenly inheritance we rest secure, and let the booke of God which is our best deed and euidence, lie vnder our cupbords till it mould for want of vse; but when sathan by his temptations doth call our title into question, and pleades that we haue no right to Gods kingdome, then do we most carefully and diligently peruse the booke of God, then doe we goe vnto Gods Ministers, desiring their counsaile how we may answere Sathans plea and cleere our title, then doe we most carefully vse all good means to increase our knowledge, that thereby wee may thoroughly informe our selues of our right, and confirme our assurance against all cauels and obiections. And hereby it commeth to passe, that those who before had very weak titles to their heauenly inheritance, whilest they remained retchlesse and secure, and but slender assurance euer to enioy it; now, by their care, paines and diligence, haue so confirmed it vnto themselues, and so cleered it to al the world, that Sathan dare neuer after call it into question, vnlesse he doe it (like many contentious men in these daies) rather that he may trouble and vex them with a tedious suite, than for any hope of preuailing in the end. And thus you see that Christ hath redeemed all the faithfull out of Sathans thraldome, notwithstanding that he stil assaulteth them with his temptations; neither doth hee hereby ouercome them and againe intrall them in his captiuitie, but rather by Gods blessing they serue to strengthen them in the spirituall graces of Gods spirit, and to confirme them in the full assurance of their saluation.

*§. Sect. 8.
That though
we die, yet we
are redeemed
from death.
Gen. 3. 19.
Heb. 9. 27.*

Sixtly, the tempter will object that wee still die, and therefore are not redeemed and deliuered out of the bondage of death. To which we may answer, that Gods iust sentence once denounced could not be reuoked, Gen. 3. 19, *Dust thou art, and into dust thou shalt returne;* and therefore the Apostle saith Heb. 9. 27, *It is appointed vnto all men that they shall once die.* But as

Absoluerus,

That though we die yet we are redeemed from death. 305

Ahasuerus, though he could not reuoke the sentence of death Hest. 8. against the Iewes after it was once pronounced, because it was a decree of the Medes and Persians which might not be altered; yet at *Hesters* suite sent out another decree, whereby hee armed and strengthened the Iewes against their enemies, to the end they might resist, ouercome, and destroy them: so the Lord hauing pronounced the sentence of death against all the sonnes of *Adam*, could not reuoke his decree and sentence, as being farre more vchangeable than the decree of the Medes and Persians, yet at the suite of our Sauour Christ hee made another decree, whereby wee might be armed against our enemy death, and ouercome him. So that now though we die, yet are we not subiect vnto death, neither shall wee be held vnder the dominion thereof; though wee are not wholly exempted from death, yet now the nature therof is quite altered; for heretofore it was vnconquerable, but now easily ouercome; heretofore it was a curse for sinne, but now turned into an exceeding blessing, as deriuing vnto vs many benefits: for first it freeth vs from all our afflictions, with which in this life wee are so much molested; it deliuereth vs from the irksome company of prophane wicked men, who grieue the very soules of the righteous, and make them to crie out with *David*; *Woe is me that I remaine in Meshech, and dwell in the tents of Kedar*; it Psal. 120. 5. wholly freeth vs from sinne, and purgeth away those corruptions which in this life cleaue so fast vnto vs; so that though heretofore there was great amitie betweene sinne and death, for sin was the only cause which enlarged deaths dominions, and made al the world to become his tributaries, yet now they are at oddes, and death now is the means, to free vs out of sins thraldome and vtterly to destroy it. And thus hath the Viper sinne, bred a yong one which eateth out it own belly; for sinne brought foorth death, and death destroyed sinne: had it not bin for sinne, death had neuer entred into the world, and were it not for death, sinne would neuer go out of the world. Moreover, by death wee obtaine a full and perfect victorie ouer the flesh, the world, and the diuell; for whereas in this life we are in a continual fight, and sometimes *Ameleck*, sometime *Israel* hath the vpper hand: death puts an end to this battaile, and giueth vs full victorie ouer the flesh, the world, and the diuell; so

306 *That though we die yet we are redeemed from death.*

as they shall neuer afterwards not only not preuaile, but not so much as assault or trouble vs: and thus doth euery Christian, with *Dauid* cut off *Goliaths* head with his own sword; for death was the weapon which *Sathan* vsed to destroy vs, and with this weapon we giue *Sathan* a finall ouerthrow. Lastly, death which heretofore was the high way to hell and destruction, is now become the readie entrance into Gods kingdome, and like a foule gate whereby we enter into a faire palace; heretofore it was a fire serpent which by stinging killed & destroyed vs, but, now our Sauour hath pulled out the sting, it is become so harmelesse that we may safely put it into our bosoms, without receiuing any hurt: and in this respect it may not vnfitly be compared to the brasen Serpent, which looked like other Serpents, but in steed of wounding it presently cured, in steede of killing it preserued life; so though death retaine his former shape, so that wee are afraid and readie to flee from it, yet it is but in outward appearance; for in steed of an euer dying life, it giueth vs possession of a neuer dying life and endlesse happinesse. Heretofore it was the diuels sergeant to arrest and carrie vs without baile, into the perpetual prison of vtter darknesse, but now it is the Lords gentleman-vsher to conduct and place vs in the kingdome of heauen. Heretofore it was like the diuels cart wherein we were carried to execution, now it is like *Elias* fire chariot whereby we mount vp into heauen. And this *Paul* sheweth 2. Cor. 5. 1. *We know (saith he) that if the earthly house of this tabernacle be destroyed, we haue a building giuen vs of God, a house not made with hands, but eternall in the heauens.* Why therefore shuld we feare, nay why should we not desire death, seeing now it is vnto vs aduantage? as it is Phil. 1. 23. why should we not desire to be dissolued and to be with Christ, seeing that is best of all? as it is vers. 21. for now we may say, not that we die, but that we depart and goe to our father, as our Sauour speaketh Ioh. 8. 21.

But yet wee must take heede that wee doe not imagine, that death in it owne nature worketh and procureth for vs these great benefits; for in it selfe this temporarie death is but a step to euerlasting death, and as it were a fearefull prologue to a more fearefull tragedie: but our Sauour Christ it is alone who hath gathered holesome honey out of this pernicious poyson, and

2. Cor. 5. 1.

Phil. 1. 23.

vers. 21.

Ioh. 8. 21.

That though we die, yet we are redeemed from death. 307
 and by mingling the flesh of this venomous serpent with his
 owne most precious blood, hee hath made thereof a holsetome
 Triacle.

And thus haue I prooued, notwithstanding Sathans tempta-
 tions and obiections, that Christ hath perfectly redeemed vs, *§. Sect. 9.*
 out of the hands of all our spirituall enemies; now in the last *That those who*
 place Sathan suggesteth, that though Christ hath once rede- *are once redee-*
 med vs, yet we may come into their bondage againe, and then *med cannot*
 there is no hope of a second redemption. But wee are to know *again be*
 that our Redeemer is God omnipotent, whose power all the *brought into*
 power of hell cannot withstand; and therefore nothing *is able*
to pluck vs out of his hand, as himselfe speaketh Ioh. 10. 28; nei- *Ioh. 10. 28.*
 ther are we to think, that he will easily & willingly lose them,
 which hee so intirely loues that hee spared not his precious
 blood, but freely gaue it as a price of their redemption. And
 therefore, as hee *is able, perfectly to saue all those who come vnto*
God by him; because he neuer liueth to make intercession for them, *Heb. 7. 25.*
 as it is Heb. 7. 25. so we neede not doubt of his will, seeing hee
 hath redeemed vs with so deare a price: for if hee would not
 lose vs when we were his enemies, much lesse will hee suffer vs
 to perish when we are become his subiects, yea his spouse, nay
 members of his owne bodie: and therefore we may assure our
 selues that if our Sauour, our spouse and head hath once re-
 deemed vs, then he hath also *obtained eternall redemption for vs,* *Heb. 9. 12.*
 as the Apostle affirmeth Heb. 9. 12. So that though the diuell
 rage like a roring lion, and the flesh betray vs and harbour
 whole legions of vnlawfull lusts which fight against our
 soules, and the world sometime frowne, and sometime faune,
 and all of them by all meanes labour to destroy vs; yet our
 omnipotent redeemer, our louing and careful spouse and head,
 will not suffer vs to be lost whom hee hath so dearly bought,
 but will giue vs the possession and fruition of that heauenly
 inheritance, and those vnspeakable ioyes which hee with his
 owne most precious blood hath purchased for vs.

CHAP. XVII.

Of our Vocation.

§. Sect. I.



And thus much concerning our redemption; the next cause of our saluation is our vocation: for, whomsoever the Lord hath elected vnto euerlasting life, those also he hath redeemed out of the hands of their spirituall enemies; and whom he hath redeemed, those in his good time he effectually calleth, and applieth this great benefit of their redemption vnto them, by separating them from the world, and ingrafting them into the body of Christ, whereby they become his, and he with all his benefits becometh theirs.

What our calling is.

In speaking hereof, I will shew first what this calling is, and afterwards answer Sathans temptations, whereby he laboreth to make it frustrate and vnprofitable vnto vs. For the first, our vocation or calling is an effect of Gods election, whereby our Sauour Christ, God and man, doth by his kingly authoritie call and inuite vs whilst we liue here, vnto the participation and imbracing of the inestimable benefit of our redemption, that thereby we may attaine vnto euerlasting life.

And thus are we called sometimes sooner, and sometimes later, when it seemeth good vnto the Lord: as appeareth in the parable of the householder, who hired laborers into his vineyard, some at the dawning of the day, others at the third, sixth, and ninth howre, others at the eleuenth howre, not long before the sunne setting, as it is Matth. 20.

Matth. 20.

A twofold calling, generall and effectuell.

Moreouer, this our calling, is either commune and generall, or els speciall and effectuell. The general calling, is whereby all indifferently, good and bad, elect and reprobate, are outwardly inuited by the ministerie of the Gospell, to imbrace the benefit of our redemption wrought by Christ: which outward calling is vneffectuell to the wicked and reprobates, because being inuited to the supper of the King they refuse to come, that is, they either altogether neglect the hearing of the heavenly ambassage of the Gospell, or els contemne those inestimable benefits which are therein offered, preferring before them the honors, riches, and pleasures of this life; whereby it cometh

commeth to passe, that the word of God findeth no place in their hearts, but vanisheth away, leauing nothing behinde it but the sauour of death, to their more deepe condemnation.

The speciall and effectuall calling is, that which is proper to Gods elect, when as with the outward ministerie of the word, wherein grace and saluation is offered to all beleeuers, our Sauiour Christ ioyneth the inward operation of his holy spirit; which openeth our deafe eares, inlighteneth our blind vnderstandings, and softneth and sanctifieth our hard and corrupt hearts, so as we attentiuely heare, truely vnderstand, and by a liuely faith apply, the doctrine of grace and saluation which is preached vnto vs: whereby also we are separated from the world, giuen to Christ and he to vs, whereupon followeth that neere vnion, whereby we being ingrafted into his body, mystically doe become his members, and he our head.

That this effectuall calling is proper to those that are elected and shall be saved, it appeareth by the parable of the supper, where many, outwardly inuited to the great supper of the king, refuse to come, & therefore are excluded from the marriage, Mat. 22. 3. 8. And Rom. 8. 30, the Apostle saith *that whom he did predestinate, them also he called, and these also he iustificieth.* So Act. 13. 48. it is said *that as many as were ordained to euermlasting life, beleued at the preaching of Paul and Barnabas, and therefore these onely were effectually called.* And Ioh. 6. 45. our Sauiour saith, *that every one who hath heard and hath learned of the father, commeth vnto him.* So that, outward hearing is not sufficient to bring vs to Christ, vnlesse the father also inwardly instruct vs with his holy spirit, opening our deafe eares, inlightening our blynd vnderstandings, inclining our willes, and sanctifying our affections, that we may attentiuely heare, truely vnderstand, and heartily imbrace the Gospell preached vnto vs. And this appeareth in the example of *Lydia*, Act. 16. 14. whose heart the Lord is said to haue opened, that she might attend vnto the things which *Paul* spake, and bee conuerted: by which speech the holy Ghost implyeth thus much, that her heart was (as it were) close shut, and fast locked vp, so as he could not receiue the word preached, till the Lord had opened it by the inward operation of his holy spirit. Which matter neede not seeme strange vnto vs, seeing it is continually confirmed

§. Sect. 2.

What our effectuall calling is.

Effectuall calling proper to the elect.

Matth. 22. 3. 8.

Rom. 8. 30.

Act. 13. 48.

Ioh. 6. 45.

Act. 16. 14.

firmed by our owne experience: for how comes it to passe that many amongst vs, heare the word preached from day to day and yeere to yeere, and yet are neuer the nearer, but still remaine as ignorant in their mindes, as peruerse in their willes, as corrupt in their affections, as prophane in their liues as euer they were? On the other side how hapneth it that some attentiuely heare Gods word, treasure it vp in their memories, and thereby haue their minds inlightned with the knowledge of God, their wils inclined to holines and righteousnes, their affections sanctified, their liues reformed? surely because the Lord doth ioine in these, the inward operation of his spirit with the outward ministerie of his word, making it effectuall for their true conuersion; whereas he leaueth the other to their owne corrupt affections and hardnes of heart.

And thus it appeareth that the elect onely are effectually called: as for the wicked and reprobate, though they heare the outward preaching of the word, by which they are invited vnto Christ; yet they stubbornly refuse to come vnto him, and reject all the gracious promises of the Gospell, to their eternall perdition; because the Lord leaueth them to their owne lusts and corruption, not opening their hard hearts, nor inclining their peruerse willes nor sanctifying their corrupt affections.

§. Sect. 3.
Of the parts of
effectuall calling,
and first
of our separation
from the
world.

In the next place let vs consider, the parts of our effectuall calling; the first is our separation from the world, of which in former time wee were citizens and true members, that from henceforth we should be of Gods household and family: for naturally we are meere worldlings, dead in our sinnes, and to euery good worke reprobate, liuing without God and seruing Sathan, the world and the corrupt lusts of our flesh, vntill it please the Lord to make choyse of vs among many other, calling and separating vs from this corrupt masse of mankind, that he may make vs subiects, first of his kingdome of grace, and afterwards of his kingdome of glorie. Of this our Sauour speaketh Ioh. 15. 19. *If you were of the world, the world would love his owne; but because you are not of the world, but I haue chosen you out of the world, therefore the world hateth you.* And the Apostle saith that after our calling and conuersion, we are *no more strangers and forreners, but citizens with the saints, and of the household of God.* Now the Lord maketh this choyse of vs before others,

Ioh. 15. 19.

Eph. 2. 19.

not for any respect of worthines or excellencie in vs more then in them, but of his meere mercie, vnderferued grace, and free good will; neither doth he therefore intertaine vs into his Church and family, because wee are already, or because hee knoweth we will bee hereafter holy and righteous; but hauing freely called vs without any our deserts, he doth also of his owne vnderferued loue giue vs his holy spirit, whereby we are purged from our corruptions, sanctified and raised vp from the death of sinne to newnes of life; so that our holines is not a cause of our calling, but Gods election and calling is a cause of our holines. And this appeareth both by testimonies of Scripture and examples. For the first, the Lord professeth, *Esa. 65. 1.* *Esa. 65. 1.* that he offered himselfe to those that asked not after him, and was found of them that sought him not &c. The Apostle *Ephes. 2. 1.* affirmeth that euen those who are the Church and people of God, were before their calling and conuersion, not sicke only, but euen dead in their sinnes, in which they walke according to the course of the world; that they were by nature the children of wrath as well as others, as it is *vers. 3.* and that they were without Christ, aliants from the common-wealth of Israell, strangers from the covenent of promise, and had no hope, and were without God in the world, as it is *vers. 12.* So *1. Cor. 6. 11.* he saith, that those who were now sanctified and iustified, were in time past fornicators, idolators, adulterers, wantons, buggers &c. The Apostle *Peter* likewise writing to the Church of Christ, saith both of himselfe and them also, that they had spent the time past before their conuersion, after the lust of the gentiles, walking in wantonnesse, gluttonie, and in abominable idolatries, *1. Pet. 4. 3.* *1. Pet. 4. 3.* And the Prophet *Esay* saith, that we all were wandering sheepe, vntill the Lord gathered vs into his sheepefold. So that it was so far of, that we should deserue any grace or mercie at Gods hand, that in his iustice he might rather haue consumed vs as his enemies, than called vs to be his Church and people.

This also is plaine in the examples specified in the booke of God: for, what excellencie or worthines was in *Abraham* who before his calling was an idolater? or in *Rahab* who had spent her time in lust and filthines? or in *Manasses* who was a cruell idolater, a murtherer, a forcerer? or in *Matthew* who was a publicane? or in *Paul* who was a bloodie persecutor? or in the thiefe

That the Lord calleth vs, not for any respect of our own worthines.

Eph. 2. 1. 3. 12.

1. Cor. 6. 11.

1. Pet. 4. 3.

Esa. 53. 6.

2. Tim. 1. 9.

§. Sect. 4.

Of the second
part of our ef-
fectuall calling,
to wit, our reci-
procall donati-
on.

Esa. 9. 6.

Ioh. 3. 16.

Rom. 8. 32.

Ioh. 17. 6.

Ioh. 10. 29.

§. Sect. 5.

Of the third
part viz. our
union with
Christ.

thiefe, who had spent his life in al outrage and wickednes? what excellencie or desert was in any of vs, who haue not so much as a thought, or inclination to any good thing, or any power to performe it? and therefore we must conclude with the Apostle, that we are called with an holy calling, not according to our workes, but according to his owne purpose of grace, &c. 2. Tim. 1. 9.

The second part of effectuall calling, is that reciprocall donation whereby God the father giueth Christ Iesus his onely begotten sonne, truely and effectually to al his elect, to be their head, redeemer, and Sauour; and also whereby he giueth his elect vnto Christ to become his members, that so they may be saued and redeemed by him: whereupon all Gods elect may truly say, that this Christ Iesus, God and man, is mine head, my Sauour and redeemer; and all his merits obedience and benefits, purchased by both, are become mine by this right, as being a member of his bodie; and our Sauour also, may as truely say of Gods elect, that they are his whom he hath right to redeeme and saue, because hee is their head and they his members. Of this mutuall donation and gift, the Scriptures speake euidently; and first that Christ is giuen vnto vs; Esa. 9. 6. *Vnto vs a childe is borne, and vnto vs a sonne is giuen.* Ioh. 3. 16. *So God loved the world, that he gaue his onely begotten sonne, that whoso-ener beleueneth in him should not perish, but haue euermore life.* Rom. 8. 32. Secondly, that we are giuen vnto Christ, it is manifest, Ioh. 17. 6. *I haue declared thy name vnto the men which thou gauest me out of the world, thine they were and thou gauest them me, &c.* So. Ioh. 10. 29. *My father which gaue them me is greater then all, and none is able to take them out of my fathers hand.* By which places it plainly appeareth, that Christ is giuen vnto vs by God his father, and we vnto Christ. But in what manner is this mutuall donation made? surely not grosely and corporally; but spiritually & after a celestially manner: for the meanes whereby it is brought to passe on Gods part, is his diuine and holy spirit, and on our part a true and liuely faith.

The third part of effectuall calling, is the vnion and communion which is betwixt Christ and Gods elect: which followeth vpon the donation before spoken of, whereby Christ Iesus and they are mystically coupled together into one body, hee becoming their head and they becoming his members. Of this

this the Apostle speaketh Ephes. 4. 15. 16. where hee exhorteth the faithful, *to grow up into him which is the head, that is Christ,* Eph. 4. 15. *by whom all the bodie being coupled together by euery ioynt &c. receiveth increase.* And chap. 5. 30. *We are members of his bodie, of his flesh, and of his bones.* And of this our Sauour Christ speaketh in the parable of the vine Ioh. 15. 1. where he cōpareth himselfe Ioh. 15. 1. to the stock & root, and al the faithful to the branches; and the Apostle expresseth it by a metaphoricall speech taken from a building, comparing Christ to the foundation, and the Church to the rest of the building, Eph. 2. 20. 21. 22. Now wee must not conceive of this vnion, that it is either natural, as the three persons in Trinitie are vnited in the same diuine nature, or personall as the bodie and soule being vnited make one man, or corporall as the parts of a building are coupled one with another: but this coniunction and vnion is made by the spirit of God, which dwelling in the manhood of christ aboue measure, filling it with the graces thereof, is from it deriued vnto all the faithfull and true members of Christs bodie, filling them with the like graces in measure; and on our part by a true and liuely faith, whereby we doe applie vnto vs Christ Iesus and all his benefits. And this appeareth Eph. 2. 22. where the Apostle saith that *wee are the habitation of God by the spirit.* And 1. Ioh. 4. 13. Eph. 2. 22. *Hereby we know that we dwell in him and he in vs, because he hath giuen vs of his spirit.* So that by the spirit of God dwelling in vs, 1. Ioh. 4. 13. we are made one with Christ and Christ with vs. Now the manner whereby this vnion is made is this; the faithful man, body and soule, is vnited vnto whole Christ God and man; but first and immediatly to the humane nature, and mediately thereby to the diuine nature, both which are most necessarie; for life and saluation is wrought for vs by vertue and power of the Deitie, but it is deriued and communicated vnto vs by the humane nature of Christ. According to that Ioh. 6. 54. *Whosoever eateth my flesh and drinketh my blood, hath eternall life, and I will raise him up at the last day.* Ioh. 6. 54. And this is the vnion which is betweene Christ our head and vs his members, by vertue whereof we haue sure interest and iust title, both to Christ and all his benefits, his obedience death and merits, by which we are iustified, sanctified and saued.

And so much concerning the parts of our effectuall calling;
the

*Of the meanes
of our effectual
calling.*

the meanes whereby the Lord thus calleth vs, are first on Gods part the preaching of the word, which is made effectually by the inward operation of his spirit; first to mollifie our hard hearts, and truly to humble vs, by setting before vs our sinnes and corruptions, and this is done by the preaching of the law: and after wee see our inabilitie and insufficiencie of working our owne saluation, we are thereby brought out of our selues, to seeke for saluation in Christ Iesus, applying him and his merits vnto vs by a true and a liuely faith, and this is done by the preaching of the Gospell.

The meanes on our part is the sauing hearing of the word, whereby our hard hearts are mollified, and we truly humbled, and brought out of our selues to seeke for saluation in Christ, whereby also true faith is begot in vs, wherewith wee apply Christ vnto vs, and relie vpon him alone for our saluation.

And thus haue I shewed what our vocation is, and the means therof. Now let vs consider of those temptations, which Sathan suggesteth into mens minds in respect of their vocation, to the end hee may hinder them from the participation and fruition of Christ and his benefits, whereunto in the preaching of the word they are called and inuited. And these are of two sorts, first those wherewith he assaulteth them who are not called: secondly, those wherewith he assaulteth them who are truly called and conuerted.

CHAP. XVIII.

*Sathans temptations whereby he seeketh to make our calling un-
effectual, answered.*

*h. Sect. I.
Of the necessity
of our effectual
calling.*

THose who are not called hee tempteth diuers waies, that he may hinder their effectually calling; and first he laboureth to perswade them, to neglect this their calling as a thing not necessarie, and to contemne the ministrie of the word, which is the meanes whereby we are effectually called.

But we are to withstand these temptations: and to this end wee are first to know, that before our effectually calling wee are not true members of the Church, though wee may outwardly thrust our selues into this societie; for what els is the Church
but

but that companie or congregation which is truly called and selected out of the world? and from hence it hath it name, for it is called *Ecclesia* ^{domus reuerens}, from the calling thereof: vnlesse therefore we be called we are not members of the Church, and if wee bee out of the Church there is no saluation; for our Sauiour gaue himselfe for his Church alone, and he is the *Sauour of his owne bodie*, as it is Eph. 5. 23. 25. and he addeth *daily vnto the Church such as shall be saved*, as it is Act. 2. 47. Eph. 5. 23. 25. Act. 2. 47.

Moreouer, vnlesse we be truly called we shall neuer be truly iustified, and without iustification there is no glorification: for this is the goldē chaine of our saluatiō, as appeareth Rom. 8. 30. Rom. 8. 30.

Lastly, wee can neuer come vnto Christ, nor communicate with him in any of his benefits, nor receiue any sanctifying and sauing grace of Gods spirit, till by the grace of God wee are made partakers of this holie calling; for naturally wee are meere worldlings, destitute of all grace and goodnesse, and so we remaine till by this holy calling we are separated from the world, and ingrafted into the bodie of Christ, by whose spirit we are quickened who were dead in our sinnes, and haue sanctifying graces begotten nourished and increased in vs.

Seeing therefore this our effectuall calling is so necessarie, let not Sathan perswade vs to neglect it, neither let vs when the Lord inuiteth vs to this royall feast pretend excuses, one that he must goe see his farme, another that hee must goe trie his oxen, a third that he must goe about his merchandize, and a fourth that he is hindred by a carnall mariage: for if we will not come when the Lord inuiteth vs, like vnworthie guests we shall be shut out of the doores, and not suffred to be partakers of this banquet of eternall blessednesse. *Whilsst to day we heare his voyce let vs not harden our hearts*, for hee hath not promised that he will call againe to morrow, whilest now he standeth at the doore and knocketh and calleth for entrance, let vs hearing his voyce open the doore of our hearts, that he may come in and sup with vs and we with him; for if vnkindly wee denie him entertainment, we can haue no assurance that hee will returne againe to such churlish and vngratefull hoasts. In a word, seeing the Lord passing by many other in the world maketh choise of vs, calling and inuiting vs to the participation and fruition of eternall blessednesse and happinesse, let no worldly businesse,

Matth. 12.

Luk. 14.

Psal. 95. 7. 8.

Reuel. 3. 20.

Matth. 8. 21.

businesse, though it seeme as necessarie as the burying of our deare father, hinder vs from harkening, and obeying this heavenly call; let no transitorie trifle stay vs from comming to God, when hee offreth to make vs good assurance of his royall kingdome: for though many things bee conuenient, yet one thing is necessarie, and thrice happie are they which make choise of the better part.

§. Sect. 2.

Sathans temptations whereby he moueth vs to neglect the meanes of our effectual calling.

But it is impossible that euer we should be truly called, vnles we carefully vse the meanes when the Lord offreth them vnto vs, and attentiuely listen vnto the Lords voyce when hee inuited vs to come vnto him: and therfore Sathan laboureth, not so much to perswade vs that our vocation is a thing vnneccessarie vnto saluation, seeing this is manifestly repugnant to plaine testimonies of scriptures, as to moue vs to neglect the meanes whereby we are called, namely the ministerie of Gods word: partly working vpon our inbred corruption, which not conceiuing the things of God condemneth them of foolishnes, and not being delighted with those things which it vnderstandeth not, they seeme irksome and tedious; and partly inticing vs with the commodities and pleasures of the world, which are more pleasant to carnall men than their meate and drinke, hee causeth vs to spend that time in our earthly busineses or vain delights, which we should bestow in the hearing of Gods word, whereby we should be effectually called, that is, separated from the world, and ingrafted as liuely members into the bodie of Christ Iesus.

Motives to perswade to the diligent hearing of Gods word. The first motive.

Eph. 4. 11. 12.

Let vs therefore strongly arme our selues against this temptation, as being most pernicious vnto our owne soules: and to this end let vs briefly consider of some reasons, whereby wee may be stirred vp diligently to frequent Gods holy assemblies, to be made partakers of this heavenly ambassage. First therefore wee are to know, that the ministerie of the word is Gods owne ordinance, which he hath instituted and ordained *for the gathering together of the Saints, and building the bodie of his Church*, as appeareth Eph. 4. 11. 12. Neither doth he vse ordinarily any other meanes (especially where this is to bee had) for the true conuersion of his children, and for the working of the sanctifying graces of his spirit in them. And therefore though he could by extraordinary meanes, haue sufficiently instructed the

the Eunuch in the waies of saluation, yet he would not, but rather vseth his owne ordinance, and sendeth *Philip* to preach vnto him, *Act. 8.* Though hee could haue illuminated the eyes and vnderstanding of *Paul*, by the immediat worke of his spirit, yet hee chose rather to send him to *Ananias*, *Act. 9. 6. 17.* Though hee could by the ministerie of his Angel, haue sufficiently informed *Cornelius* in things necessarie to saluation, yet he would not offer so great disparagement to his owne ordinance, and therefore he causeth him to send for the Apostle *Peter*, *Act. 10. 5. 6.* And therefore if wee would haue any assurance, of our effectual calling and true conuersion vnto God, let vs with all care and diligence heare the word of God preached vnto vs.

Secondly, let vs consider that it is euen God himselfe, who speaketh by the mouthes of his Ambassadors, and that they come not in their owne names but in Christs stead, to intreate vs that we would be reconciled vnto God, as it is *2. Cor. 5. 20*; that though they bee but earthen vessels, yet they bring from God a heauenly treasure, which heretofore hath been hid from the world, and is yet hid to those that perish, *2. Cor. 4. 7.* And hence it is that the Prophets, being to pronounce their prophecies, still begin with, *The Word of the Lord*, and, *Thus saith the Lord*; and God himselfe sending *Jeremie* to preach, saith, that he had put *his words into his mouth*, *Iere. 1. 9.* Whosoever therefore refuse to heare the word of God preached, refuse to heare the Lord himselfe, as our Sauiour plainly affirmeth *Luk. 10. 16.* *He that heareth you heareth me, and he that despiseth you despiseth me*; and what hope can they haue of comming vnto God, who cannot endure to heare his voyce calling them vnto him?

Thirdly, the titles which are giuen vnto the word in the Scriptures, may serue as strong arguments to moue vs carefully to heare the same: for it is called the ministerie of reconciliation, whereby we are reconciled vnto God, *2. Cor. 5. 18.* and therefore without it, there being no other ordinarie meanes of reconciliation, we remaine still Gods enemies. It is called the Gospell of peace, *Eph. 6. 15.* without which wee haue neither peace with God, nor the peace of conscience; It is called the word of grace, *Act. 14. 3,* and *18. 32,* because it is the meanes whereby the Lord deriueth vnto vs his grace and mercie, and

*The second
motive.*

Iere. 1. 9.

Luk. 10. 16.

*6. Sect. 3.
The third
motive.*

2. Cor. 5. 18.

Eph. 6. 15.

Act. 14. 3.

all

Phil. 2. 16.
Act. 13. 26.

Matth. 13. 44.

1. Cor. 4. 15.

1. Cor. 3. 2.
Heb. 5. 12.

Deut. 5. 32.

Psal. 119. 105.

Eph. 6. 17.

all the spirituall graces of his sanctifying spirit; It is called the word of life, Phil. 2. 16. and the word of saluation, Act. 13. 26. because it is the meanes wherby we are saued out of the hands of spirituall enemies, and are certainly assured of euerlasting life and happinesse; It is called the kingdome of God, Matth. 13. 44. because thereby we are brought, first into the kingdom of grace, and afterwards into the kingdome of glorie; It is that heavenly seede whereby we are begotten vnto God, in which respect the ministers thereof are called spiritual fathers, 1. Cor. 4. 15. and therefore without it wee can neuer be regenerated and borne vnto God; It is the foode of our soules, euen milke for babes, and strong meate for men of ripe yeares, 1. Cor. 3. 2. Heb. 5. 12. whereby we are nourished vnto euerlasting life: and therefore let vs not refuse this heavenly foode like waiward children when our heavenly father offreth it vnto vs, for so our soules being hunger-starued, nothing can follow but eternall death and destruction; It is the phisicke of our soules, whereby being sicke in sinne they are cured and restored: for as Christ is our heavenly physition, so is his word the potion which hee giueth to purge vs from our corruptions, and the preseruatiue which confirmeth vs in health, and preserueth vs from the leproous infection of sinne, yea this physick is so soueraigne, that though with *Lazarus* wee haue lien dead in our graues foure daies, that is, continued long in our naturall corruptions, yet this physicke being applied will raise vs vp to newnesse of life; and therefore those who neglect this diuine physicke, are subiect to all infection of sinne, and being infected can neuer attaine to their health againe. It is the square and rule of our liues, from which wee must not decline neither on the right hand nor on the left, Deut. 5. 32. and therefore without it our workes must needs be crooked in Gods sight. It is a lanthorne to our secte, and a light vnto our paths, Psal. 119. 105, whereby wee are guided in the waies of holinesse and righteousness which leade vs to euerlasting happinesse, which being taken away we shall walk in darknesse, and be euery step readie to fall into sin and eternall destruction. It is the sword of the spirit, wherewith we defend our selues and offend our spirituall enemies, Eph. 6. 17; which being neglected, or not skilfully vsed, we shall lie open to all thrusts and blowes, and be easily overcome.

Reasons to moue vs to the diligent hearing of Gods word. 319
come. In a word, it is profitable for all vses, as being the onely
ordinarie meanes ordained to conuey vnto vs all good, and
to preferue vs from all euill: and therefore great folly it is for
any man to contemne it, or to preferre before it vaine plea-
sures, or trifling commodities, which also are momentanie
and vncertaine.

Fourthly, the manifold benefits which by the word of God *§. Sect. 4.*
are deriued vnto vs, may serue as a strong argument to stirre vs *The fourth mo-
tione.*
vp to the diligent and carefull hearing thereof; for first there-
by we become true members of the Church, out of which there
is no saluation, and being ingrafted into the body of Christ,
are made partakers of all his benefits. And this appeareth Eph.
4.11.12, where the Apostle sheweth that the end of the ministe- *Eph. 4. 11, 12.*
rie is *for the gathering together of the saints, and for the edification
of the body of Christ.* A notable example whereof wee haue
Act. 2.41. where, by one sermon three thousand soules were ad- *Act. 2. 41.*
ded to the Church. Secondly, hereby we are regenerated and
begotten vnto God, and therefore in this respect Paul profes-
seth himselfe, the father of the Corinthians 1. Cor. 4.15. and *1. Cor. 4. 15.*
without this regeneration and new birth, none shall euer en-
ter into the kingdome of God, as our Sauour sheweth vs,
Ioh. 3.5. Thirdly, vnlesse the blinde eyes of our vnderstandings *Ioh. 3. 5.*
be illuminated, we shall fall into a laborinth of errors, and ne-
uer finde the hard way which leadeth to Gods kingdome; but
the word of God is that heauenly light, which shineth vnto vs
*who sit in darkenes, and in the shadow of death, guiding our feete
into the way of peace,* as it is Luk. 1.79. and in this respect, Gods
ministers are called the light of the world, Math. 5.14. Act. 13.
47. because, as lights, they guide and direct men in the waies *Luk. 1. 79.
Math. 5. 14.
Act. 13. 47.*
of saluation, and reueale vnto them the great light, euen the
Sunne of righteousness, Christ Iesus. Fourthly, *through faith we
are saved,* Ephes. 2.8. Neither is it possible, that without faith *Eph. 2. 8.*
wee should euer attaine vnto saluation, for this is the conditi-
on of all the promises of the Gospell, without which wee
cannot haue any assurance of them, Ioh. 1.12. and 3.16.18. *Ioh. 1. 12.
and 3. 16, 18.*
Moreouer, *whatsoeuer is not done of faith is sinne,* Rom. 14.23. *Rom. 14. 23.*
And without faith it is impossible to please God, Heb. 11.6. But the *Heb. 11. 6.*
preaching of the word is the ordinarie meanes of begetting
faith in vs, as appeareth Rom. 10.17. *Faith commeth by hearing,* *Rom. 10. 17.*
and

and hearing by the word of God. And therefore whosoever contemne or neglect the hearing of Gods word, they refuse the meanes of faith; and being without faith, all they doe is sinne, and cannot please God, neither can they euer haue any assurance of Gods promises, or their owne saluation. Lastly, by the hearing of Gods word we are saued, and therefore Gods ministers in this respect are called Sauers of the people, 1.Tim. 4.16. *Take heede vnto thy selfe and vnto learning; continue therein, for in so doing thou shalt both saue thy selfe and them that heare thee;* because they are the ministers of God, whom he vseth as meanes, and instruments in working the saluation of the elect: and therefore seeing by the preaching of the word, we are made members of the body of Christ, regenerated & inlightned; seeing thereby we attaine vnto faith; & euerlasting saluation, let vs as we loue our owne soules, diligently heare the word, and not suffer our selues to be hindred from frequenting the holy assemblies of Gods saints, with euery vaine pleasure and base commoditie.

1.Tim. 4.16.

§. Sect. 5.
Satbans temptations, where by he vvithdraweth men from the diligent hearing of Gods word, answered.

But here the tempter will be readie to obiekt, that though the word preached be thus necessarie and profitable at sometimes when we are at leasure, yet this should be no reason to moue vs to neglect our busines, or abandon our pleasures; for when once by the hearing thereof we are conuerted, inlightned with the knowledge of Gods true religion, and indued with faith, it is sufficient if we but seldome heare it; for what in substance can we learne, which we haue not already learned, or what can the preacher teach vs, which we doe not know as well as he? Against which temptation, which is so common and pernicious, it behooueth euery christian most carefully to arme himselfe; and to this end let vs know, first that this neglect of Gods word is a manifest signe that such are not as yet truly conuerted, nor indued with any measure of sauing knowledge and true faith; for *whosoever are of God heare his word*, Ioh. 8. 47; and all Christs *sheepe heare his voyce and follow him*, as it is Ioh. 10. 3. 4. 27. Whosoever haue attained vnto knowledge, faith, and the rest of the graces of Gods sanctifying spirit, they will be so rauished with the excellencie of them, that it is not possible for them to content themselues with a small measure, but still they will labour to grow from knowledge to knowledge, from

Ioh. 8. 47.
 and 10. 27.

from faith to faith, from one grace to another, till they become perfect men in Christ. And as those who haue but once tasted of some delicious meate, are not satisfied therewith, but againe and againe feede vpon it if easily they may come by it, because their taste is exceedingly delighted therewith; so if euer we did but truly taste of this heauenly Manna, and spirituall foode of our soules, the word of God, we would not rest so contented, but when oportunitie is offered, we would often feede vpon it, vntill our soules were fully satisfied, and nourished vnto perfect strength; and forasmuch as so long as we continue here, our knowledge is but in part and our faith weake, and Gods graces but in small measure, therefore we would continually feede on this heauenly nourishment, to the end of our liues, that thereby our knowledge may be increased, our faith strengthened, and all other graces confirmed and multiplied in vs. But if on the other side we loath this heauenly Manna, it is a manifest signe, we neuer tasted thereof in truth, or that our soules are exceeding sicke in sinne, which maketh them that they cannot relish this daintie and delicious foode, and that we haue not knowledge, faith, or any grace begotten in vs, neither that our selues are begotten vnto God. For as the childe being begotten and conceiued, doth presently draw nourishment from the mother; and the bigger it waxeth, the more it desireth till it come vnto perfect age and strength: so as soone as the graces of Gods spirit are begotten in vs by the preaching of the word, they draw nourishment from their spiritual mother, the Church; and the stronger they waxe in grace, the more earnestly they desire a greater pittance till they become perfect men in Christ. And therefore where there is no desire of this foode, there is no regeneration nor new birth.

1. Cor. 12. 13.

Moreouer the word of God is the foode of our soules, *Gods word, the food of our soules, often to be receiued.* whereby we are nourished, and the graces of Gods spirit confirmed and increased in vs; and therefore it is not sufficient to eate of this foode once or twice, but continually, euen as often as the Lord calleth vs to this spirituall banquet. For as the body will waxe faint, and quickly perish, vnlesse that which wasteth away be continually supplied by nourishment: so will the soule languish and waxe faint in spirituall graces, vnlesse it be often nourished with this heauenly Manna. Let not there-

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fore Sathan perswade vs, that seldome hearing of Gods word is sufficient, whereas this banquet is often provided; for though in the time of scarcitie by the extraordinarie blessing of God, wee may goe with *Elias* fortie daies in the strength of one meale, yet if we feede no oftner when the Lord graunteth vnto vs plentifull prouision of the spirituall foode, our soules will be hungerstarued. Neither let our often receiuing of this heavenly nourishment, cause vs with the vnthankfull Israelits to loath it, or like wayward children, or impatient sicke patients, spit it out of our mouthes againe; for if our appetites be thus cloyed through a surfet of satietie, surely we are to feare, least the Lord who is a cunning phyfition, will prescribe vs a long fast, till we haue recouered our stomackes, as he threatneth

Amos 8.11. I will send a famine in the land, not a famine of bread nor a thirst of water, but of hearing the word of the Lord. And then we shall wander from sea to sea, and from the North euen to the East shall we runne to and fro to seeke the word of the Lord and shall not finde it.

Amos. 8. 11.

§. Sect. 6.

That we should often heare, though we had sufficient knowledge.

Lastly, though it should be graunted that we had attained vnto such a measure of knowledge, that we should neede no more, yet are there many reasons why we should continually heare Gods word with as great diligence as euer we did; for the end of our hearing is not onely to know, but also to practise; not onely to informe our iudgements, but also to reforme our affections; not onely to beget the graces of Gods spirit in vs, but also to nourish and increase them; not onely to teach vs what we should doe, but also to stirre vs vp to the doing thereof; and the word of God is not onely a light for our feete to shew vs the way, but also a pricke in our sides to make vs goe in the way, and a bridle in our mouthes to keepe vs from wandering; it is not onely profitable to teach, but to improue, to correct and instruct in righteousness. That the man of God may be absolute, being made perfect vnto all good workes, as it is, 2. Tim. 3. 16. it is not onely profitable for doctrine, but for edification, exhortation and consolation, as appeareth, 1. Cor. 14. 3. And therefore it is not sufficient to come once or twice to the assemblies of Gods saints, but we must aboue all things desire with the prophet *Dauid*, that we may dwell in the house of the Lord all the daies of our life, to beheld the beantie of the Lord, and

2. Tim. 3. 16.

1. Cor. 14. 3.

Psal. 27. 4.

Sathans temptation, whereby he perswadeth to neglect &c. 323
to visit his temple, Psal. 27. 4. For though our knowledge be neuer so great, yet so long as we haue any sinne hanging on, or any grace imperfect in vs, we had neede to be continuall hearers of Gods word, for the suppressing of the one and perfecting of the other.

CHAP. XIX.

Sathans temptation, whereby hee perswadeth men that the Scriptures are not Gods word, answered.

THe second temptation which Sathan suggesteth into mens mindes, to the end he may moue them to neglect the hearing of Gods word, or though they doe hear it, to reiect it through vnbeliefe, he thus frameth. What folly is it to take such paines in hearing the scripture, and what madnes is it so stedfastly to belecue it, seeing thou knowest not whether it be Gods word, or the subtil deuise of mans braine, to keepe the people in awe, and to restraine them from such secret faults, as other humane lawes ratified and confirmed with temporall and outward punishments and rewards cannot keepe them from; because the lawes of princes cannot (no more than the lawgiuers themselues) either foresee, preuent or punish any faults and offences, which are not open and manifest? why shouldest thou thereby be moued to forsake thy delightfull sinnes, and to imbrace vnpleasant godlines, to abandon thy pleasures, and to vndertake an austere and strict course of life, seeing thou knowest not whether the scriptures be true or false, the word of the euerlasting God or the inuention of mortall man.

Against which temptation it behoueth euery man most carefully to arme himselfe, as vndermining the very foundation of all true religion; for take away the authoritie of the scriptures and you shall open a wide dore to all carnall worldlines, beastly epicurisme, and diuclish atheisme; they being the onely true rule of vertue, whereby we are directed to chuse the good and refuse the euill; the scepter of God whereby he ruleth all the subiects of his kingdome, which being reiecte we giue ouer our selues to be ruled by the diuell, and the lusts of our owne flesh; the light of our eyes without which wee are

§. Sect. 1.

The temptati-

on.

The answer:

that all religi-

on dependeth

upon the autho-

ritie of the

Scriptures.

blind and walke in darkenes; the foode of our soules which being taken away, they languish in all spirituall graces, and fall into miserable death and destruction; and the sworde of the spirit whereby wee defend our selues, and beate backe our spirituall enemies, which being plucked out of our hand, we are easily vanquished and led captiue vnto all sinne and wickednes.

§. Sect. 2.

*Reasons to
proue that the
Scripture was
indited by
Gods spirit.*

*1. The antiqui-
tie of the scrip-
tures.*

And that we may be the better provided against this temptation, let vs propound some reasons whereby gainesayers may be conuinced, and Gods children perswaded of the truth and authoritie of the scripture. The first argument to proue the scriptures to be written by the motion and reuelation of Gods spirit, is the antiquitie thereof; for whatsoeuer religion is most auncient, that proceedeth from God: but the religion contained in the scriptures, is of all other most auncient: and therefore God was the author thereof. The first part of this reason is cleere and manifest; for seeing man was created for Gods glorie, to the end he should worship and serue him, and could not performe acceptable worship and seruice vnto God, vnlesse he reuealed his wil vnto him; therefore, that man might attaine vnto the end of his creation, it was necessarie that the Lord should from the beginning reueale vnto him his true religion, whereby he might know how to worship and serue him, according to his will. And consequently, the first and most auncient religion is the true religion, which proceeded from God; and all other are false and counterfait, which are disagreeing and repugnant hereunto, seeing Gods will is one and the same, constant and immutable. The second part of this reason, namely that the religion deliuered in the scriptures is of all others most auncient, is of vndoubted truth; for it is within a few daies as auncient as the world it selfe, taking it beginning from mans creation, and so continuing in a constant and vchangeable course vnto this day. Now all other religions are but new and vpstart in comparison hereof, taking their beginnings diuers thousand yeares since the creation; yea euen the Gods themselves which they worship (which in truth were men like themselves) had their beginning for the most part, long since the time of *Abraham*, as their owne histories manifestly declare. Neither did any other religion of the heathen continue one
and

That the holy Scriptures were indited by Gods spirit. 329
and the same; for that which one receiued another reiected,
that which one confirmed another changed, and time hath
worne them all out, leauing scarce any small remnants or re-
liques of them. And therefore all other religions, sauing that
which is deliuered in the scriptures, are false and counterfet;
and this only the truth of God.

Secondly, the puritie and perfection of the scriptures, doe
evidently shew that they are the word of God, indited by his
holy spirit; for they manifest vnto vs the onely true God, and
propound him alone vnto vs, to be worshipped, expressing also
the manner and meanes of his seruice, from which we must not
decline on the right hand, or on the left: but all other religions
teach vs either to worship many Gods, which is a thing absurd
in reason, and contrarie to the light of nature, as diuers of the
wisest philosophers well discerned; or to worship the true God
not according to his reuealed will, but according to their false
imaginations, & erroneous superstitions. Now, nature, reason,
and experience it selfe teach vs, that there is no wise King but
will set downe rules and lawes, according to which he will be
serued and obeyed, and not leaue it to euery ones fantasie and
vaine imagination; and shall we thinke God lesse wise then
man, that he should not haue a perfect law for the govern-
ment of his people, but suffer euery man to follow his owne
blind conceite and ignorant superstition?

Thirdly, the sinceritie and vprightnes of the writers of the
holy Scriptures, is a manifest argument that they were guided
and directed by Gods spirit; for they deliuer nothing in their
owne name, but in the name of the Lord, not arrogating any
praise vnto themselues, but ascribing all glorie vnto God; nei-
ther did they in their preachings or writings seeke themselues,
or ayme at any worldly benefit; nay rather they were content
to be contemptible, subiect to scoffes and taunts, yea to offer
themselues to death, and deprivation of all worldly felicitie,
for the truth of God which they had deliuered. And whereas
diuers of them might haue liued in all pompe, if they would
haue followed the times, winked at the sinnes of rulers, and
suppressed the word of the Lord, which they had receiued of
him; they chose rather to suffer persecution, yea death it selfe,
then they would keepe backe any of the counsell of God, as

§. Sect. 3.

*Reasons ta-
ken from the
puritie and per-
fection of the
Scriptures.*

§. Sect. 4.

*Reasons ta-
ken from the
sinceritie of the
writers of the
Scriptures.*

Gen. 49. 5. 6.

Jerem. 20.

appeareth in the example of *Esay*, *Jeremie*, *Ezechiel*, *Michaas*, *Zacharias*, *Amos*, and many others of the Prophets, and Apostles. Neither doe they in their writings abstaine onely from seeking their owne glorie and praise, but also set downe those things which might tend to their discredit, to the end God might be glorified in their infirmities, the truth confessed and preferued, and the Church of God benefited, when by seeing the weakenes of the most strong, they are kept from presuming on their owne strength, and from desparing in Gods mercie. And thus *Moses* concealeth not the fall of our grand parents, the drunkennes of *Noah*, the incest of *Lot*, the lie of *Isaack*, the whoredome of *Iudas*; nay which more neerely concerned him, he plainly reuealeth the horrible and bloodie sin of his grandfather *Leuy*, and *Simeon*, in murthering the Sichemites, and the curse of their father *Jacob* pronounced against them for this their outrage, Genes. 49. 5. 6. which could not in humane reason but be dishonorable to his stocke & progenie, and offensiue to all who were of that tribe: furthermore he displayeth the corruptions, imperfections, and often rebellions of that people whose saluation hee preferred before his owne soule; he spareth not to set downe the Idolatrie of his own brothnr *Aaron*, nor the sinne of his sister *Miriam* in murmuring against him, nor of *Aarons* sonnes in offering with strange fire. Nay hee leaueth the remembrance of his owne sinne of impatiencie and vnbeliefe, for which hee was debarred from entring into the land of promise, vnto all posterities, as a perpetuall note of his owne weaknesse and infirmitie. Neither sought he at al his owne glorie, and the aduancement of his posterity, but the glory of God, & the good of the church, as may hereby appeare in that when the gouernment was established in his hand, he doth not make his owne sonnes his successours, but *Iosua* his seruant, because God had so appointed it. The like may be said of *Jeremie*, who hath in his prophecie left recorde of his murmuring and impatiencie, Iere. 20; Of *Ionas* who hath set downe his owne rebellion, punishment, and repining against God; Of the apostle *Paul* who hath not spared to call himselfe a cruell persecuter and chiefe of al sinners. Now we know that naturally, we desire to conceale the faults of our friendes and kindred, and we count him an euill bird that defileth

flesh his owne nest; naturally we seeke our own praise and the advancement of our children, and can brooke nothing lesse than that our faults should bee diuulged and become table talke: and therefore this detection of their owne and their friends falles and faults could not proceed from nature, or any worldly policie, but from the direction of Gods spirit which ouerruled their affections, and tooke away all partialitie.

Fourthly, the wonderfull consent which is amongst the diuers writers of the Scriptures, doth euidently shew that they were guided and directed, by one and the same spirit of God: for whereas it is truly said of other men, *Quot homines tot sententia*, Looke how many men there be, and so many mindes there be; wherof it commeth to passe that euery writer almost varieth from another, gainsayng and confuting that which another hath deliuered, that so out of the ashes of their credit and reputation they may build a monument of their owne fame: the quite contrarie is to be obserued in the writers of the scriptures, who successiue writing one after another the space of diuers thousand yecres, doe notwithstanding consent together in the same truth, the later ratifying and confirming that which the former had deliuered without any alteration, opposition or emulation, as though they were diuers hands set on worke by the same soule, which could not possibly come to passe vnlesse they were ouerruled by Gods spirit.

§. Sect. 5.

The fourth reason, taken from the consent of the diuers writers of the Scriptures.

Fifthly, the mightie oppositions which haue been made by the diuell and his wicked impes against this doctrine of the scriptures, and yet al in vaine, doe euidently shew that they are Gods word and truth, the patronage and protection whereof he hath himselfe vndertaken, aboue al humane reason and power. For hath not the diuell in former times, and doth hee not still at this day oppose himselfe against the word of God? and doe not his cursed instruments, vngodly men, the more they exceed in wickednesse the more bend their whole power maliciously to oppugne this truth, persecuting the children of God, for this cause onely that they are professors and practizers of Gods true religion? And whence proceedeth this malicious opposition but from this, that the scriptures are the word of God? and therefore as they hate and oppose themselves against God himselfe, so also against his word; and because

§. Sect. 6.

The first reason, taken from the wonderfull preservation of the Scriptures against all oppositions.

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cause they know that by this light their workes of darknesse are discouered, therefore they labour to put it cleane out, that their wickednesse may not be defcried; because it is pure and holie they cannot endure it, they themselues being corrupt and wicked; because it is the rule of iustice which sheweth the crookednes of their waies, they would, if they were able, burne it or cut it in peeces; because it is the word by which they are condemned, therefore they loathe as much to heare it, as the prisoner doth abhorre to heare the sentence of the iust Iudge. And hence proceedeth their opposition and oppugning of the holie scriptures with all their force and might; but all in vaine, for the more the diuell and wicked men rage against the word of God, the more by the almightie power of God supporting it, the glorie thereof appeareth and spreadeth it selfe ouer the face of the earth; the more they labour to keepe it downe, the more it flourisheth. And as they who goe about to stop the current of a mightie riuer, doe but make it to swell the higher and ouerflow all the countrey, whereas before it was contained within the compasse of his owne bankes: so when Sathan and his wicked impes, do seeke to stay this heauenly streame which floweth from Gods Sanctuarie, and labour might and maine to hinder the passage & propagation of Gods truth; the more it spreadeth it selfe, inauigre their malice, and ouerfloweth the whole earth. And whence can the defeating and frustrating of this powerful violence proceede, but from a greater power, euen the power of God? for though all men should combine themselues together, they were vnable to resist Sathans rage, or protect the word of God from vtter ruine: onely the Lord whose power is omnipotent could thus vphold it, and make it preuaile against all the power of hell.

And as the Lord by preserving and defending the scriptures, from the beginning vnto this day, doth euidently shew that they are his own word and reuealed wil: so also by punishing, euen in this life, with vtter ruine and destruction, al those who haue most violently and malitiously opposed themselues against it, and persecuted the Saints of God for the profession hereof; as may appeare notably in the examples of *Antiochus Epiphanes, Herod, Nero, Domitian, Dioclesian, Iulian* the apostata and many others; who by their shamefull and horrible deaths

deaths testified and prooued the scriptures to bee the truth of God, which they had oppugned and persecuted the whole course of their wicked liues.

Sixtly, the Lord hath approoued the scriptures to bee his truth by wonderfull miracles, which Sathan himselfe cannot so much as imitate; as by giuing the blind their sight, raising the dead to life, turning backe the course of the Sunne in the firmament, diuiding the sea in two parts, and such like; which miracles were wrought by the almightie power of God, to this end that the faithfull might be confirmed in the assurance of Gods truth, and the wicked conuincd. But against this, Sathan will be readie to suggest, that there were neuer any such miracles as are recorded in the scriptures. To which I answer, that these miracles were not done in a corner, or in hutter murther, but in the presence of great multitudes; otherwise the Prophets and Apostles who were but meane and simple men, should haue laboured in vaine to haue perswaded men, to haue embraced their doctrine and religion (especially being so contrarie to humane wisdom, and our natural disposition and affections) if they had onely themselves reported, or brought some few witnesses of their miracles wrought, and not publicly shewed them to all the people. Moreouer, seeing this doctrine hath had so many enemies from the beginning, it is not probable but that they would haue exclaimed, and written against the writings of the Prophets and Apostles, as soone as they were published, for writing such things as were neuer done: but amongst all those who haue opposed themselves against the scriptures, there is no man so impudent as to denie that such miracles were done, of which so many were eye-witnesses: nay contrariwise the Heathen themselves, who neither knew God nor his true religion, haue made mention of them in their writings; and the Iewes who to this day withstand the worke of redemption wrought by Christ, doe notwithstanding confesse that such miracles were wrought by Christ and his Apostles; neither in truth are they able to gainsay them, seeing they haue receiued this truth by tradition from their fathers; and therefore they are driuen to confesse, that Christ was a great Prophet, though not the promised Messias.

§. Sect. 7.

*The sixth reason
taken from mi-
racles.*

Seuenthly, the constant testimonie of innumerable Martyrs,

§. Sect. 8.

*The seventh
reason, taken
from the testi-
monie of Mar-
tyrs.*

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tyrs, who haue sealed this truth with their dearest blood, is a notable argument to assure vs that it is indeede the word of God: for it is not likely that so many would so constantly and cheerefully haue suffred for their profession, the most exquisite torments that wit and malice could inuent, if the spirit of God had not certainly assured them that it was the truth of God, and if it had not supported them in suffering these torments aboue all humane power and strength. And whereas it may bee objected, that wicked men haue suffred also for their sects, opinions and heresies, we are to know that there is great difference betweene them; first, because the number hath been few who haue suffred for their seuerall sects and heresies, but the Martyrs almost innumerable who haue suffred for the same truth; secondly, the same cheerefulnesse, constancie and reioycing in their sufferings hath not bin in them who haue suffred for their errors, which hath alwaies been obserued in Gods Saints. And lastly, these heretikes haue alwaies been confuted and conuincied of their errors and heresies before their sufferings, whereas Gods Saints directed by his holie spirit, haue stopped the mouthes of their aduersaries with the wisdom of Gods word, which Sathan himselfe cannot resist, and through violent rage being vnconuicted haue been led to the slaughter.

CHAP. XX.

Other reasons to proue that the Scriptures were indited by Gods spirit, taken from the Scriptures themselves.

§. Sect. I.

The eight reason, taken from the argument which they handle.



He eight reason to proue that the scriptures are the word of God, is the argument which they handle, and the end wherunto they tend. For the subiect whereof they intreate are the great workes of the euerliuing God, how hee exerciseth his mercie towards his children in sustaining, defending, and sauing them from all their enemies, and his iustice towards the wicked in turning their counsailes to foolishnes, in ouerthrowing their designes and purposes, curbing in their rage and violence, and in punishing and destroying them. Now if you consider and peruse all other writings in the world besides, you shall finde no such matter contained in them; for some labour in polishing humane

mane Arts; some set out large histories of the actions, counsailes, successe, policies, enterprises and perturbations of men like themselves: so that at the first sight wee may know that they are indited by the spirit of man, seeing they are wholie spent in humane affaires, neuer intermeddling with any spirituall matter appertaining vnto God. Moreouer, the scriptures attribute the gouerning and wise disposing of all things to Gods al-ruling prouidence, that he may haue the whole praise of his owne workes; as when they speake of some famous victorie, they doe ascribe it neither to the wisdom of the Capitaine, nor to the valour of the common souldier, but vnto the Lord of hostes alone; neither doe they make poems in the praise of *Moses, Iosua, Dauid, Ezechias*, or any other of the Kings and Leaders, but in the praise of the Lord, who by his owne strong arme hath giuen his children victorie ouer their enemies. Now whence can this proceed but from the spirit of God inditing them, who contrarie to the nature of man which desireth rather all praise himselfe, doth moue him to refuse all glorie attributed to himselfe, that all the praise may bee ascribed vnto God? So when they speake of any benefit received by the Church, they doe not attribute it to worldly friends, their good fortune, or their owne industrie and labour, but to the blessing of God proceeding of his meere mercie & goodness towards them. And contrariwise, when they set downe the destruction of the wicked, they doe not ascribe it to any want of their owne care and prouidence, nor to the malice or power of their enemies, nor to blind chance, or other outward accident, but to the hand of God exercising his iudgements vpon them, and punishing them for their sinnes. Now if you peruse all other writings, you shall finde that they aime at nothing lesse than Gods glorie; for some write to shew their eloquence, others to extoll their wits and deepe learning, others to aduance the praise of mortall men aboue the clowdes, some for one end, and some for another, all aiming at their owne praise, pleasure or profit, neuer so much as once respecting Gods glorie in their least thought; and hence it is that setting downe any victorie they ascribe it to the weaknesse or want of wit, prouidence or courage of the aduerse part, or to the fortitude of the Captains, the resolutenesse of the souldiers, the aduantages

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uantages of the place, Sunne, winde, and such like circumstances, in the meane time excluding y^e God of battailes, as though he had no stroke in this busines. So likewise when they speake of any other affaires or accidents which fall out in the gouernment of the world, they ascribe all to outward circumstances, inferiour meanes and subordinate causes, as though God had giuen ouer the gouernment of the earth, and had committed the ruling of the sterne to blind fortune. Now whence can this exceeding difference proceede, that they should altogether aime at the glorie of God, and these wholie at the praise, pleasure, & profit of man? that they should alwaies ascribe the gouernment and disposing of all things to the wise prouidence of God, and these to outward accidents, naturall causes and inferiour meanes? Surely because they were indited by the spirit of God, and therefore themselues are diuine, sauouring wholie of the author of them: and these by the spirit of man, and therefore al contained in them is meerly humane carnall & natural.

§. Sect. 2.

The ninth reason, taken from the stile of the Scriptures.

The ninth reason may be taken from the stile and manner of penning the Scriptures, in which they much differ from all other writings whatsoever: for whereas men in their writings affect the praise of flowing eloquence and loftinesse of phrased, the holie Ghost in penning the Scriptures hath vsed great simplicitie and wonderfull plainnesse, applying himselfe to the capacitie of the most vnlearned: in which low and humble manner of speech, he doth notwithstanding set foorth the deepe wisdom of God, and the profound mysteries of religion, the bottome whereof the most wise and learned in the world can not search into: and vnder the vaile of simple and plain speech, there shineth such diuine wisdom and glorious maiestie, that all the humane writings in the world, though neuer so adorned with the flowers of eloquence, and sharpe conceits of wit and learning, cannot so deeply pearce the heart of man, nor so forcibly worke vpon his affections, nor so powerfully incline his will either to the imbracing of that which is good, or auoiding of that which is euill, as the word of God: and whence can this proceed but from the vertue, power and wisdom of the spirit of God who is the author of them?

Moreouer, wee may obserue in the stile of the Scriptures, a maiesticall authoritie aboue all other writings, which onely be-
seemeth

seemeth the glorious King and soueraigne commander of heauen and earth: for they speake in the same manner, and inioyne the like obedience, to prince and people, rich and poore, learned and vnlearned, without any difference or respect of person; not vsing any arguments, reasons, or perswasions, but absolutely commanding that dutie which is to be done, and forbidding that sinne which should be left vndone, and that vnder the promise of euerlasting life and blessednesse, and the paine not of the gallowes, racke, or wheele, but of eternall death and damnation; and whom besecmeth it to promise euerlasting life, or to threaten euerlasting death, but him only who is himselfe eternall and euerlasting? and who hath this absolute authoritie of commanding all without any difference, but he who is Lord, Creator and gouernour of the prince as well as the people? Lastly, this word of God doth not only extend it selfe to the outward actions and conuersation, requiring onely the externall obedience which is in fact and outward behauiour, which is the vttermost that humane lawes respect, because the lawgiuers can see no further; but the law of God requireth especially the obedience of the heart, and forbiddeth not only consent to any euill, but euen concupiscence and lust? now who can make lawes for the heart and conscience, or though he should be so fond to make them, who could either reward the obedient, or punish the disobedient, but God alone who searcheth the heart and reines? The stile therefore of the scriptures being peculiar vnto themselues, shewing maiestie in lowlinesse & meannesse, an ouerruling power in perswading, without rendring reason or bringing any argument besides absolute authoritie, and an vniuersall iurisdiction ouer all without difference or respect, and that as well in regard of the secret thoughts as the outward actions, doth manifestly shew that they are not the inuention of man; but the word of God indited by his holy spirit.

But it may bee objected, that if the Lord who is infinite in wisdom were the author of the Scriptures, they would haue excelled all humane writings in conceit of wit, and excellencie of phraze and stile, as farre as God excelleth man, whereas wee see that they are penned after a most simple plaine and vnpo-
lished manner. To which I answered, that it doth not become a
Prince

§. Sect. 3.

Why the Scriptures were penned in a simple lowly and plaine stile.

Prince to play the Oratour when he setteth out an edict, nor to vse Rhetoricall figures and alluring perswasions when he hath to deale with his subiects, but rather peremptorie commandments and plaine phrascs, full of grauitie and authoritie without all affectation; and how much lesse should the chiefe commander of King and subiect, vse such a stile as fauoured any whit of humane eloquence, seeing, it better becometh his maiestie plainly to commaund, than to perswade, or allure with inticing speeches? Secondly, the Scriptures were penned by the holy Ghost, not onely for the wise and learned, but also for the simple and ignorant: and therefore howsoeuer the Lord in the profunditie of his wisdom, could haue written in such a loftie stile as would haue filled euen the most learned with admiration, yet hee vscth a simple easie stile fit for the capacitie of all, because it was for the vse of all, and necessarie to saluation to be vnderstood of all sorts and conditions. As therefore he frameth himselfe to our shallow capacitie in the penning of the Scriptures, and speaketh not according to his vnsearchable wisdom, but after the manner of men, or els no man, no not the most wise and learned could vnderstand him: so he thought it fit to speake as well to the capacitie of the simple as the wise, because the knowledge of his word was no lesse necessarie to saluation to these than to the other; and in his mercie and goodnesse hee vouchsafed as well milke to the babe, as strong meate to those who were come to more ripe yeeres in knowledge and spirituall wisdom. At which the wise and learned haue no reason to be offended, seeing the saluation of one is as deare to God as of another, and they may with greater facility vnderstand the Scriptures being plaine and easie, which could not be vnderstood of the simple, if they were penned in a lofty eloquent phrase. And yet if they examine the Scriptures in the balance of a true iudgement, they may finde food therein contained fit for their owne pallat and taste; for vnder this humilitie they shall discerne more maiestie, vnder this simplicitie more deepe wisdom, vnder this vnpolished plainnesse more powerful perswasions to work vpon and incline the affections, than in all humane writings whatsoeuer. Thirdly, humane eloquence and wittie sharpe conceits, are not onely vnfitting the graue maiestie of our heauenly King, but also needlesse in respect

spect of the Scriptures themselves; for what are they but Gods truth, and what is more agreeable and befitting truth, than plainnesse and simplicitie? For what needes beautie the helpe of painting, or a precious Diamond much art to polish it, seeing they are glorious in their own nature? And what needes the truth of God, which in it selfe shineth cleerely like the Sunne in his chiefeest brightnes, the goodly ornaments of humane eloquence which would but darken the beames thereof? Or what needes that which is heauenly and diuine, any helpe from that which is earthly and carnall to commend it to mans iudgement? No, no, the flowers of Rhetoricke and helpe of wittie Sophistrie, is more fit for *Tullies* orations, whereby oft times a good cause is made bad, and a bad one good, right wrong, and wrong right, than for Gods diuine truth, which like the Sunne shineth most gloriously when it is bare & naked. Lastly, it is to be obserued that the Lord in his wisdom doth manifest his power in weaknesse, his maiestie in basenes, and his wisdom in foolishnes, to the end that weaknes, basenes, and follie, may serue as foiles to make his power, maiestie, and wisdom appeare to vs more glorious, though in truth in themselves they are infinite, and nothing can be added to their excellencie. But because wee lie groueling on the earth, and are readie to ascribe al to the inferiour means, and nothing vnto God: therefore the Lord chuseth weake and simple meanes, that his own power and wisdom may be in them more manifest. For example, if the Lord had penned the Scriptures in such an eloquent stile as would haue rauished the readers with delight, we would like fooles haue stood admiring at the curious worke of the casket, and neuer opened it to looke vpon the precious iewel therein contained; & haue bin so much affected with the words, that in the meane time we would haue neglected the matter; but when this treasure is brought vnto vs but in an earthen vessell, when this beautifull feature is cloathed in meane attire, and the diuine wisdom of God set foorth in an humble and simple stile, wee leaue shadowes and behold the substance, neither doe we rest in the outward letter, but search after the inward truth. So also if the Lord had in the penning of the Scriptures vsed inticing eloquence, or affected humane learning, men would haue been readie to haue said, that by the force thereof so many were drawne or inticed, to embrace religion and to spend

their liues in Gods seruice; but when as in outward shew there is nothing but vnpolished plainnesse and simple rudenesse, by which neuerthelesse the hearers vnderstanding is more inlightened, his wil more powerfully inclined, his affectiōs more strongly ruled, than by all the eloquent perswasions which wit and learning can inuent, they are driuen to confesse that the wisdom of God is hidden vnder this simplicitie, his power vnder this outward weaknes, and that the Scriptures haue their vertue and force, not from the inticing speech of mans wisdom and excellencie of words, but from the power and plaine euidence of Gods spirit, who was the author and inditer of them.

§. Sect. 4.

The tenth reason, taken from the Contents of the Scriptures, which in many things are aboue the reach of humane reason.

The tenth reason, to proue that the Scriptures are not the inuention of man, but the word of God indited by his spirit, is, that many things contained therein are aboue the reach of humane vnderstanding, and so deepe that mans wisdom and reason cannot conceiue them nor search them to the bottome. For example, though all men know by the light of nature that there is a God, seeing this truth is written in large characters in the faire volume of the creatures, so as none can behold them but he must needes know and acknowledge it; yet that this God being one in nature should be distinguished into three persons, the Father, Sonne, and holy Ghost, without any diuision of substance or confusion of persons, mans reason cannot conceiue, though the Lord hath reuealed it, and much lesse could inuent it seeing now it cannot comprehend it. So, that the world and the creatures therein contained were created, the light of nature sufficiently teacheth vs, seeing they haue an end and therefore had a beginning, a time of corruption and therefore a time of generation also, and as is the nature of euery seuerall part, so is the nature of the whole vniuersall; seeing also one effect brings vs to his cause, and that cause to a superiour cause, and that to another vntill we come to the highest and supreme cause which is God, who hauing his being of himselfe giueth being to all things: but that all this goodly order should bee brought out of confusion, this light out of darknes, that al these excellent creatures should be created of nothing, by the alone word of their omnipotent Creator, it passeth the conceit of humane reason, & therefore his inuention also. So, that we are wretched and full of miserie, not only our reason but euen our senses can teach vs; but how wee should

should be freed out of this miserie and attaine vnto euerlasting happinesse, is a thing aboue the reach of mans wisdom. And that we are vnable to performe those duties we ought, and leaue those sinnes vndone which we should omit, and by both offend God, the law of nature written in our hearts, and the checks and feares which euery one feeles in their owne consciences doe sufficiently teach vs: but the meanes whereby wee should be reconciled vnto God whom we haue offended, as they are set down in his word, namely, that the second person in Trinitie should take vpon him mans nature and be borne of a pure virgin, that in this nature hee should for vs perfourme perfect obedience to Gods law, and suffer affliction, miserie, yea death it selfe to reconcile vs to his Father and procure his loue, to free vs from euerlasting death and damnation, and to purchase for vs euerlasting life and happinesse, and that his obedience and merits should become ours, by reason of that vnion whereby hee becommeth our head and wee his members, which vnion is made principally by his spirit, and instrumentally by faith, doe all seeme strange, yea absurd to humane reason; and therefore the Apostle saith, that the *natural man perceiueth not the things which are of the spirit of God,* 1. Cor. 2. 14. *for they are foolishnes vnto him, neither can hee know them, because they are spiritually discerned;* as it is 1. Cor. 2. 14. And if he cannot know and conceiue them when in the preaching of the Gospell they are reuealed vnto him; how much lesse could hee inuent them hauing neuer heard of them? or who can imagine that in policie he would haue deuised such a religion to keep the world in awe and obedience, as to euery worldly man seemeth foolish and absurd, yea contrary to his nature? For what can be more against the haire, than to deny our selues and to take vp our crosse and follow Christ? than to reiect our owne workes and worthinesse, and to seek for iustification in Christs death and obedience alone? than to imagine that manifold afflictions and great miserie, is the high way that leadeth to glorie and endlesse felicitie? and that pleasures, honours, and riches, make vs vnfit to enter into Gods kingdome? And therefore seeing the doctrine of the Scriptures are not onely aboue the reach of humane reason, but also flat contrary to naturall wisdom, it plainly prooueth that they are not the inuention of mortall man (for then the effect would bee like the cause) but the word of the euerliuing God,

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which sauoureth of his hidden and spirituall wisdom.

§. Sect. 5.
The eleventh
reason, taken
from the pro-
phesies of holy
Scriptures.

Iosh. 6. 26.

1. King. 16. 34.

1. King. 13. 1. 2.
2. King. 22.
and 23.

Esa. 44. 26.
27. 28.

The eleventh argument, to proue that the Scriptures were indited not by man but by Gods spirit, are the prophecies therein contained, which were fulfilled in their due time; as that there should be enmitie betwene the seed of the woman and the seed of the Serpent, and that the promised seede Christ Iesus should vanquish the diuell; that the posteritie of *Cham* should be accursed; that *Abraham* should haue a sonne by his wife *Sarah*, when they were both old, and she past the time of child-bearing; that his posterity should be bond men in Egypt foure hundred yeres, foretold before hee had *Isaac* of whom they came; that *Judaes* posteritie who was but the fourth sonne, should haue soueraigntie and dominion ouer the rest; that the scepter should not be taken from him till the Messias should come; that the tribe of *Ephraim* should excell the tribe of *Manasses*; that hee who should reedifie Iericho after it was destroyed, should be punished with the death of his sonnes, as appeareth Iosh. 6. 26, which was fife hundred yeeres after fulfilled in *Hiel* the Bethelite, as it is 1. King. 16. 34; that *Iosias* by name should destroy idolatrie and the idolaters, and restore the true religion, foretold almost 300 yeeres before he was borne, 1. King. 13. 1, 2. 2. King. 22. and 23; that the people of Israel should bee led captiue into Babylon, and be set free by *Cyrus* by name, prophecied of aboue an hundred yeeres before *Cyrus* was borne, Esa. 44. 26, 27, 28. And to these we may adde the prophecies of *Jeremy*, concerning the taking of Ierusalem and their captiuitie into Babylon, and the time of seuentie yeeres limited for their abiding there; the prophecies of *Daniel* concerning the foure Monarchies, which are so cleere and perspicuous as if hee had seene them in his time; the prophecie of Christ concerning the destruction of Ierusalem; the prophecies contained in the Reuelation of S. *Iohn*, many of which we see fulfilled in our time, especially that concerning the Antichrist of Rome, his manner of comming, his increasing, his workes, seate and place of residence; all which are so manifestly and plainly described, as if the Apostle had written an historie and not a prophecie. Which plainly proueth that the Scriptures were not deuised by man, but penned by the inspiration of Gods spirit, who by his prouident wisdom foreseeth all things, and by his wise prouidence ruleth all things.

But

That the Scriptures were penned by the holie men of God which are in them mentioned, and not forged in their names by some politician.

But here Sathan will be readie to obieſt, that we are not able to prooue that theſe prophecies were written by any ſuch Prophets and holy men as are mentioned in the Scriptures, ſo long before the things contained in them were done, and that for ought wee know they might be forged and ſoyſted in by ſome cunning fellow after the things were come to paſſe. The like obiections alſo he maketh againſt the reſt of the Scriptures, as that either there was not any ſuch *Moses*, or if he were, that he was but ſome cunning fellow who writ of miracles and wonders neuer done, to gaine credit to his law which he had publiſhed; or if he wrote nothing but truth in his time, yet we know not whether theſe books which goe vnder his name are perfect as he left them, or depraued and corrupted, hauing many things altered, added, & detracted, according to the pleaſure of thoſe who haue had the keeping of them. And ſo alſo hee obieſteth againſt the other parts of holy Scriptures. To this I anſwere, that as it were great abſurditie to call in queſtion the writings of *Cicero*, *Seneca*, *Plutarch* and other Heathen men whether they were penned by any ſuch men or no, becauſe the next age receiued them from the authors themſelues, and deliuered them to the next inſuing, and ſo by tradition from hand to hand they are come vnto vs; ſo it is no leſſe abſurditie to call into queſtion whether the ſcriptures were written by the Prophets and Apoſtles who liued in their ſeueral times, ſeeing the Church hath receiued them from time to time, and deliuered them to their ſucceſſors to this day. Moreouer, the law publiſhed by *Moses* was not in ſecret or in a corner before ſome few witneſſes, but in the preſence of fixe hundred thouſand men, beſides women and children, and the ſtrange miracles and workes of God full of wonder, which hee wrought for the better confirmation of his law giuen, were done and perſourmed in the preſence of many thouſands, who made relation of them to their poſteritie, and they to theirs to this day. Neither was it eaſie to be corrupted, altered or changed, ſeeing the lawgiuer did ſtraightly charge all men that they ſhould not adde, detract, or alter any thing vpon paine of preſent death in this world, and euerlaſting death in the life to come; who therefore would incurre the danger of ſuch fearfull puniſhment for the ſatisfying of his fruitleſſe phantaſie? Moreouer, this book of the law was ſafely kept in the Tabernacle, and after in the

Temple in the Arke which was placed in the holy of holiest, and diuers authentickall copies written out of it for euery one of the twelue tribes, which were euery Sabbath day read and expounded in their Sinagogues; yea so familiar were these writings with the Iewes, that they were written in their houses, and vpon their garments, so as it was not possible for any man to falsifie them but it would presently bee espied. Yea (will the tempter say) but though they could not be depraued or corrupted, yet they might at first bee inuented by some more subtil than the rest, and so thrust vpon men vnder the authority of God himselfe, as being the writings of his Prophets and Apostles. To which I answere, that there is no probabilitie of truth in this objection; for I would faine know in what age this man should write. In the time of *Moses*? how then could he write the historie of the Iudges who succeeded him? In the time of the Iudges? how then could he write the historie of the Kings? What then? could he write these things in the time of the Kings, and so faine a relation of such things as went before? why then it is necessarie that hee should haue liued in the time of the last Kings, or els he could not haue penned their historie also: but before this time, there were many copies abroad of the Scriptures in diuers nations, by reason that the Iewes were scattered abroad through their captiuitie, where they as constantly professed their religion as in their owne countrey. Besides, if these writings had been fained, in what age could they come to light but men diligently inquiring into them, as being matters importing no lesse than their eternall saluation or condemnation, would haue found them counterfeit? For if they had been penned in the same age wherein the things were done, who would haue beleeued them, if they did not assuredly know that they conained nothing but certaine truth? If in an after age, who would haue straight subscribed vnto them, vnlesse they had by tradition from their ancestors bin assured that such things were done in former times? Furthermore, it is not probable but that the Iewes would haue made mentiō of such an author if they had known him; or if they had by some accident found them written in this forme, it is not likely that they would haue been so simple as to haue built their faith so firmly vpon them, that they would rather chuse to suffer all torments than be brought to denie any one part of them.

Lastly,

Lastly, it is objected that in the time of *Antiochus*, the books of the Scriptures were by his tyrannie and extreame crueltie wholly abolished, and these which we haue, afterwards inuented by the Iewes to grace their religion. To which I answer, that this obiection is so fortifshly foolish, that it fauoureth not of common sense, much lesse of any force of reason; for seeing now there were extant almost innumerable copies of the Scriptures, what meanes could be inuented by wit and rage vtterly to suppress them, especially seeing the Iewes made farre more precious account of them than of their liues, so that for the profession of this truth they were content to suffer euen in this tyrants time cruell deaths? Besides, if they had been all destroyed and abolished in his time, how came it to passe that presently after his death they were againe (as it were) pulled out of the ashes and reuiued? Or how could others be put in their place, seeing innumerable men liued before and after his persecution, who had the sight and perusing of the same bookes before they were suppressed, and afterwards againe when they came to light? Lastly, though it should be granted that all the bookes of holy Scriptures had bin vtterly defaced in al the dominions of *Antiochus*, yet this were nothing for the tempters purpose: for the Iewes were now scattered far and wide, and had their Sinagogues and schooles in sundrie nations where he had no authoritie; & therefore though he had destroyed all the copies of the Scriptures in all places of his kingdome, yet there were many in other places where hee bare no sway. Neither were they now in the Hebrew tongue alone, but also translated into the Greeke by the 70 Interpreters, at the request of *Ptolomey Philadelphus*, and the translation carefully kept in his Librarie long before the time of this *Antiochus*. By al which it is more then manifest, that the Scriptures are the same which were penned by the Prophets and holy men of God, inspired with his diuine spirit, confirmed with so many and wonderfull miracles, and sealed with the bloud of innumerable Martyrs.

To this which hath been said, I might adde the testimony of heathen writers, who in their seuerall times haue in their writings made mention of the most principal things which are contained in the story of the Bible: but as we neede not the helpe of a candle to see the sunne, which more sufficiently sheweth it selfe by

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his own light: so this glorious light of Gods truth is in it selfe so cleere and manifest, that it needeth not the testimony of Infidels to confirme it, vnlesse it be to those who farre exceede them in infidelitie. And that noble learned and religious Gentleman, *Philip Mornay* in his bookes of the Trunesse of Christian Religion, hath eased me of this labour, from whose neuer wasting candle I haue borrowed the chiefe part of my light in the handling of this question.

CHAP. XXI.

That the testimony of Gods spirit, doth onely perswade vs, that the Scriptures are the Word of God.



And these are the arguments whereby all gainesaiers may be conuincd, who deny the Scriptures to be the word of God, and his infallible trueth; but though they are sufficient for the conuiction of all opposers, and for stopping the mouthes of all Atheists, Epicures and meere naturals; yet notwithstanding, not any of these, nor al these are in themselues sufficient, to beget faith in the heart of any, or to perswade him with full assurance, to beleue that the Scriptures are the word of God, vnlesse there be adioyned vnto the testimony of Gods spirit, which doth not only conuince, but also thoroughly perswade vs of this truth, and this alone in it selfe is al-sufficient, though we neuer heard any other of the former reasons, for the working of faith in vs, and a full perswasion of this truth.

§. Sect. I.

That all other arguments are without this vn-sufficient.

Matth. II, 25.

That all other arguments are insufficient without the testimony of Gods spirit, hereby it is more then manifest, in that not many wise, nor many learned in the world doe beleue the Scriptures, which is the cause why they doe not submit themselves to the obedience thereof; whereas if faith might be wrought in men by force of arguments or naturall reason, they who best conceiue them would most easily be perswaded by them: but contrariwise, we see that these things are hid from the wise and prudent, and are reuealed vnto babes, not by meanes of naturall reason, but by the testimony of Gods spirit. For naturally we are all blind in spirituall things, neither can the naturall man discern the things

things of the spirit of God, neither can he know them, because they are 1. Cor. 2. 14. spiritually discerned, as it is 1. Cor. 2. 14. and therefore, though the Scriptures be the glorious light of Gods truth, shining as bright as the sunne in the firmament, to those whose eyes are enlightened with Gods spirit; yet to those who continue in their naturall blindnesse, and were neuer annoynted with the precious eye-salue of Gods spirit, this glorious light appeareth not, no more than the sunshine to those who want their sight, and hence it is that they grope at noone dayes. And as the poore woman, of whom *Seneca* speaketh, being suddainly in the night stricken with blindnesse, desired the next day to vndraw the curtaines and open the windoes that shee might see, whereas the cause of her not seeing was not want of light, but want of eyes: So these men who are stricken with naturall blindnesse, complaine that they cannot see the glorious light of Gods truth shining in his word, and therefore desire to haue it cleered by taking away the clouds of obiections which seeme to shadow it, and by adding vnto it the light of humane reason; but the truth is, the fault is not in this glorious light, which alwaies shineth, but in their blindnesse who cannot discern it; and yet such is the pride, selfe loue, and vaine opinion, which euery one hath of his owne gifts, that they will sooner imagine that the sunne wanteth light, than they eyes to looke vpon it.

True it is, that by the former reasons they may be conuincd, *6. Sect. 2.* so that they haue nothing to object; and perhaps they may be brought to haue a good opinion of the Scriptures, & to a doubtfull conceite that they are the word of God in deede; they may with the two Disciples which traualled to *Emaus*, when they heare the Scriptures interpreted, haue their harts burne and throb within the, imagining that which they heare, to be more than the word of mortall man; and as the blind man in the Gospell, when his eyes were a little illuminated by our Sauour, discerned men, not as men, but as moouing trees, so they may in some confused manner know and acknowledge the Scriptures to be the word of God; but before Christ hath fully opened their eyes, and by the precious eye-salue of his spirit hath dispelled their naturall blindnesse, they wil neuer certainly be perswaded nor assuredly beleue, that the Scriptures are not the word of man, but the infallible truth of God. For it is not in mans power to beget faith in

Other arguments conuince, but not perswade.

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in any, neither is it grounded vpon any natural reasons or perswasions, but it is the supernaturall gift of Gods spirit, who illuminates our vnderstanding, and inclines our will, so that we see, and stedfastly beleeue that trueth which it deliuereth, as appeareth

Ephes. 2.8.

2. Thes. 1. 11.

Ephes. 2.8. 2. Thes. 1. 11.

Gods spirit fully perswadeth vs of this truth.

1. Cor. 2. 15.

1 Ioh. 2. 27.

Verse. 20.

1. Cor. 2. 10. 12

Ioh. 16 7. 13.

And when we haue this testimony of Gods spirit in our hearts, it will certainly perswade vs of this truth, though we had no other reason: as appeareth by testimonies of Scripture, and by our owne experience. For the first it is said, 1. Cor. 2. 15. *That the spirituall man, that is, he who is indued with Gods spirit, iudgeth all things, and yet him selfe is iudged of no man.* So 1. Iohn 2. 27. *But the annoynting which ye receiued of him, dwelleth in you, and ye neede not that any man teach you, but as the annoynting teacheth you all things,* and verse 20. *But ye haue an oyntment from him that is holy, and ye haue knowne all things.* Whereby hee vnderstandeth the spirit of God, which searcheth all things, euen the deepe things of God, which spirit is giuen vnto vs that we might know the things which are giuen vnto vs of God: as it is 1. Cor. 2. 10. 12. So our Sauour promiseth to send a comforter vnto vs, euen the spirit of truth, who shall leade vs in all truth, as it is Iohn 16. 7. 13. And in deede who is more fit then the spirit of God to confirme vs in the assurance of that truth, which he him selfe hath indited and inspired? or who can better iudge of the things of God then the spirit of God? who can better informe vs in this truth then hee who is the spirit of truth? And therefore if we haue the testimony of Gods spirit in vs, we shall neede no other witnesse, nor any reasons inuented by mans wit, to confirme vs in this truth, that the Scriptures are the word of the euerliuing God.

Gods spirit perswadeth vs of this truth by our owne feeling and experience.

For whosoeuer are indued with Gods spirit, doe also by their owne experience sensibly feeble by the effects and operation of the scriptures in them selues, that they are not the word or inuention of mortall man, but the word of the almightie and most wise God: for when they perceiue that the eyes of their vnderstanding are illuminated, which before were blind and full of darkenes; that their will is inclined to the obedience of Gods commandements, which before was stubborne and rebellious; that their heart is become soft and tender, so as like the heart of *Iosias* it melteth at the preaching of the law, which before was obdurate and more hard then the Adamant; that their conscience

which

which was dead and seared, is now readie to checke & controule them when they commit any sinne, and to allow and approue all good actions; that their affections are cast in a new mould, so that whereas heretofore they loued nothing but the world and worldly things, now their loue is fixed on the Lord and those things that are aboue; and whereas nothing was more odious in former times then vertue and godlines, nothing more pleasing then sinne and the delights thereof, now contrariwise, nothing is more lothsome then sinne, nothing more sweete and delightfull, then obedience to Gods commaundements; and when they further consider, that this great alteration is made in them onely by the hearing of Gods word preached, they neede no further perswasions, nor other instructor to teach them, that the scriptures were penned by the diuine operation of Gods spirit, seeing the word of mortall-man could neuer make such a change in them, nor any thing else but the word of the euerliuing God; which at the first was alone sufficient for their creation and generation, and now onely is of power sufficient for their regeneration, and new birth. As therefore the blind man reasoned with the Pharisees, Iohn. 9, not with any farre fetcht reason, but from his owne experience, to proue that our Sauour was not a notorious sinner, as the Pharisees accused him, but some great Prophet sent from God; saying, doubtles this is a maruelous thing that ye know not whence he is, and yet he hath opened mine eyes; and, if this man were not of God he could haue done nothing: so may we reason with those who affirme that it cannot be knowne whence the scriptures came, from God or man; vsing this argument taken from our owne experience, saying, doubtles this is a meruelous thing that ye doe not know whence the scriptures are, seeing they haue opened mine eyes which were blinde from my birth, inclined my wil to obedience which before was rebellious, softned my heart and sanctified and quite changed mine affections, so that I now loue that good which before I hated, and hate that euill which before I loued; and am delighted with those holy exercises which heretofore did most displease me; and am displeased with those vaine pleasures and filthie sinnes, which in times past did most delight me; and therefore if it were not of God it could haue done no such thing, if it were not inspired and indited by his holy spirit, and made

*Sathans temptations suggested against the
made effectually by the vertue and power thereof, it could neuer
haue wrought in me such strange alterations.*

CHAP. XXII.

*Sathans temptations suggested against the translations of holy
Scriptures answered.*

§. Sect. I.

*That the Scrip-
tures are truly
translated.*



And so much for answering Sathans second tempta-
tion whereby he laboreth to make men neglect the
hearing of Gods word, that so they may neuer be
effectually called. Now thirdly, if he cannot per-
swade men that the Scriptures are not the word of
God, that so he may take away all the authority thereof, then he
will take exceptions against the translation; suggesting into their
minds, that though the Scriptures bee the word of God as they
were penned in their own proper languages, by men inspired by
his spirit, yet for ought they know being vnlearned, the Scrip-
tures may be corruptly translated, altered from their first origi-
nall, and things added and detracted at the translators pleasure.
To this I answer, that not onely professors of religion, but also
Pagans, Infidels, Epicures and Atheists, who are euen the very
limmes of the diuell, haue been skilfull and learned in these lan-
guages; and therefore if the translations were not neere the ori-
ginall, who could stop their mouthes from inueighing against
such falsehood? Who could restrain them from declaiming a-
gainst such corruption, seeing they so hate and abhor this truth,
as that they wish the vtter extirpation thereof, and with ex-
treame malice oppose themselues against it, persecuting and
murdering to their vttermost power, whosoever imbrace and
professe it? Moreouer, we knowe that the Iewes who more mali-
tiously maligne Christians and christianity than the Turkes and
Pagans, doe notwithstanding agree with vs in the translation of
the old Testament, and can take no exception against the new.
Thirdly, there hath been euer since Christs coming many sec-
taries and heretikes, who for the maintenance of their opinions
haue but sought to corrupt some few places of the Scriptures,
but still God hath raised vp some godly learned in the originall
tongues, who haue confuted them and cleered the text; how
therefore

therefore in such diuision and vehement discord should such a thing be concealed. How should any corrupt the whole Scriptures, or any principall places; seeing there is such controuersies from time to time about euery letter and syllable? Lastly, this truth of the Scriptures hath been sealed and confirmed with the blood of many Martyrs, who haue been excellently learned in the originall tongues: and who can imagine that they would haue been so foolish, as to haue giuen their liues for the maintaining that truth which is contained in the Scriptures as we haue them translated, if they thought them corrupted and falsified in the translation?

But the tempter will obiekt that the translations exceedingly differ one from another, and therefore some of them must needs be false, and who would ground his faith vpon any, vntill hee know which is the best and truest? I answered, that though there be diuers translations, and one better than another; yet euen that which is most corrupt and imperfect is sufficient to instruct vs in the knowledge of God, and in the principles of Christian religion; neither is there amongst them all, many errors which concerne the articles of our faith, or come neere the substance of doctrine which we are bound to beleue, for all the translatours haue laboured to conforme their translations according to the analogy of faith; and though they haue not in all places deliuered the proper sense, yet they haue endeauored to come as neere it as they can, and where they haue sayled, it is rather in circumstances than in substance, in the proper and speciall truth, than in the common and generall; and though in one place they do not so cleere the truth as they should, yet they doe it in many other. And therefore let not Sathan perswade vs to neglect the Scriptures, because there are wants and imperfections in the translations; for if we studie and meditate euen in the meanest, and conforme and frame our liues according to that truth which wee learne out of them, wee shall attaine vnto euerlasting life and happinesse. Men doe not vse to neglect their businesse, because by reason of some cloude the sunne doth not shine vpon them in his full brightnesse; for that light which they inioy is sufficient, though not so gloriously bright as when it shineth in his full cleerenesse: so we must not neglect the conforming of our selues to the Scriptures, because we cannot see them shine in their own glorious

6. Sect. 2.
Of the difference of translations.

glorious brightnesse, as they were penned by the inspiration of the holy Ghost in the originall language (for as well may a painter expresse in his table with artificiall colours the glory of the Sunne, as any man liuing can expresse that perfect beautie and diuine glory which shineth in the naturall phrased of holy Scriptures in a translation) but rather wee are to inioy the benefit of this glorious shining Sunne of Gods word, though the brightnesse bee as it were vailed and somewhat shadowed with the cloude of another language; for notwithstanding, through it they shine and afford vs such light, as may be sufficient to guide and direct vs in the waies of holinesse and righteousnesse, which will bring vs in the end to eternall glory and endlesse felicity.

CHAP. XXIII.

*Sathans temptations taken from the euill liues of the Ministers,
answered.*

§. Sect. I.

*That Sathan by
disgracing the
ministers see-
keth to disgrace
their ministerie
also.*



And so much concerning the obiections which Sathan maketh against the Scriptures themselues, to the end hee may make men neglect to heare and reade them. But if this will not preuaile, then hee leaueth to disgrace the word it selfe, and seeketh by discrediting the Ministers thereof, to make them to contemne their Ministerie; and to this ende hee vseth all his skill to draw them into some grosse and scandalous sinne, and to neglect that doctrine themselues which they teach vnto others, shewing in their liues and conuersations, neither zeale of Gods glorie, nor desire of their neighbors good; and when he hath attained vnto his purpose in some, he thinketh it a sufficient ground for the slaunder of all, and a notable foundation whereupon he may builde a most pernicious temptation. Art thou so foolish (will he say) as to thinke all Gospell which the ministers teach, that all truth commeth from their mouthes, & that there is not a more easie way of attaining to euerlasting life, then that which they shew vnto thee? why, do but looke vpon themselues and thou shalt finde their liues farre dissonant from their words, that whilest they exhort thee to stricktnes, they take their libertie, whilest they dissuade thee from taking thy pleasure, affecting honors,

honors, setting thy heart vpon riches, themselves in the meane time are as voluptuous, ambitious, and couetous as any other; and whilest they indeauour to make sinne to appeare vnto thee as blacke as hell, themselves imbrace it with pleasure and delight as though it were the ioy of heauen. Who therefore can imagine that they thinke as they speake, or that they are perswaded that heauen gate is so straight, and the way so troublesome and hard to finde, as they goe about to perswade thee, seeing themselves take the least paines in walking in this way which they prescribe vnto others? Or if it be the truth which they teach, then surely they are not worth the hearing who in their liues deny this truth which in their words they professe; for what hope canst thou haue that it will be powerfull to worke grace in thee, seeing it hath no power to worke it in themselves? or that they can perswade thee to that holines, to which themselves are not perswaded?

And thus doth Sathan seeke to keepe men from hearing of Gods word, that so being weakned and hungerstarued for want of this heauenly Manna, he may vanquish them at the first onset, and leade them captiue vnto all sinne; and being still hudwinckt with the thicke vaile of ignorance, he may leade them the direct way to hell and vter destruction: and therefore it behoueth euery one to arme themselves, that so they may beate backe the violence of this temptation. First therefore, whereas he saith that the ministers speak not as they think, because they do not as they speak; we are to know for the answering of this temptation, that ministers are subiect to the same corruptions and infirmities which are incident vnto other men, and though they are called in the scriptures Angels in respect that they are Gods messengers to bring and publish the glad tidings of the Gospell, yet are they not Angels in respect of their puritie and perfection: but as they are flesh and blood, subiect to all humane frailtie; as they are borne in sinne and defiled with originall corruption, so are they as prone as others to fall into all actuall transgressions, if the Lord restraîne them not. Neither must we imagine that learning and knowledge doe indue men with sanctification and the fauouring graces of Gods spirit, for then we might attaine vnto them by our studie, labour and industrie; whereas the Scriptures teach vs that they are Gods free gifts which hee bestoweth on whom

§. Sect. 2.

The answer to the former temptation.

Ministers subiect to all humane imperfection.

he:

he will; then it would follow that hee who is indued with most knowledge and learning, should also haue most grace and sanctification, whereas our owne experience teacheth vs, that many of the greatest Doctors of the world spend their liues in all voluptuous pleasures and licentiousnesse. What then? doe these men teach one thing and beleeue another. Surely it may be the case of many, for faith commeth not by varietie of knowledge, neither is it tied to learning; but it is the free gift of God bestowed as well, yea and as often also, vpon the simple fisherman as vpon the learned Pharise; and therefore though they haue such great learning and knowledge, that they are able to instruct others and defend the truth against all opposers, yet may they be as hard hearted and full of infidelitie, as the most ignorant and sottish in the world. Shall then their hardnesse of heart and infidelitie moue vs to call the truth of God which they deliuer into question, as though it were a matter doubtfull whether it is the word of God or no? God forbid. Nay, let God be true and euerie man a liar. For their owne consciences are conuincd of this truth though not perswaded, and the Lord hath giuen them eyes to see it, though not hearts to beleeue it; to the end that the praise of our saluation may wholly be ascribed to his owne free grace, who calleth and iustificieth, sanctifieth and saueth whom he will, and not vnto humane learning or knowledge, which may be attained vnto by mans industrie and labour.

6. Sect. 3.

That not learning, but Gods spirit freeth vs from our naturall corruptions.

It may bee also that these who teach one thing and practise the cleane contrarie, doe notwithstanding beleeue, that is, know and giue their assent to that which they deliuer; but this generall faith is incident as well to the diuels themselues as vnto men, and therefore those who haue it may neuertheless be as worldly, carnal, and prophane as euer they were; for before we attaine vnto a true iustifying faith, and be sanctified by Gods spirit, our knowledge and learning wil not free vs from our corruption of nature, wherein wee are conceiued borne and bred; and therefore though wee see the truth, yea know and acknowledge it to be the word of God, which shall one day either iustifie or condemne vs, yet if the Lord doe not ioine with this knowledge the inward operation of his spirit, making it effectuell for our sanctification, and for the purging of vs from our corruptions, wee are as readie to fall into all siane, being inticed and

and carried away with the riches, honours and pleasures of the world, as if we were still most sottishly ignorant. A notable example hereof we haue in *Salomon*, who though hee had receiued such a measure of wisdom and diuine knowledge, as neuer meere man attained vnto the like, yea though he were a penman of an excellent portion of holie Scriptures, yet the Lord leauing him to the corruption of his owne heart, he fell most grievously into all abominable wickednesse: and yet who will dare to say, that *Salomon* did not write as he thought, and not rather that he was carried away through the violence of his corruptions, to commit that sinne which his conscience condemned, and to neglect obedience to Gods vndoubted truth? So *Dauid* who was indued with notable knowledge and no lesse grace, fell notwithstanding most fearefully into adulterie and murther; but shall we therefore thinke that he was not perswaded that these were horrible sinnes, or that when he commended mercie, innocencie and chastitie, he spake not as he thought? And *Peter* likewise denied and forswore his master, whom before hee had acknowledged to be the sonne of God; but shall wee hence conclude that *Peter* dissembled when he made that notable confession, because when hee came to the triall hee vtterly disclaimed it? Nay rather we may certainly be perswaded, that *Dauid* was carried away with his lust and concupiscence, and *Peter* overcome with feare and frailtie, and both drawne, through their corruption, to commit those sinnes which their consciences condemned. But leauing such farre fetcht instances, let euery man, yea euen he who hath attained vnto the greatest measure of faith and sanctification, enter into a strict and due consideration with himselfe, and examine his owne conscience before Gods tribunall seate; and then let him tell me whether hee perforce obedience to all that truth which hee knoweth and beleueth, or whether he may not iustly complaine, that our corruption takes occasion by the knowledge of Gods commandement, to work in vs all manner of concupiscence; that hee doth those things which he alloweth not, nay which he hateth and abhorreth; that though hee doe not onely know the law of God, but also is delighted therewith in the inner man, yet that there is another law in his members which rebelleth against the law of his mind, and leadeth him captiue vnto the law of sinne, as it is Rom. 7. 8. 15. 23.

*That neglect of
dutie doth not
alwaies argue
incredulitie.*

Rom. 7. 8. 15.

And if this be the case of *Salomon, David, Peter*, and of all Gods children, who haue attained to the greatest measure of knowledge and sanctification; let not Sathan perswade vs that wee may safely neglect the ministerie of the word, because the ministers thereof seeme not perswaded that the doctrine which they deliuer is true, in that they do not practise it in their own liues: for many knowing and beleeuing that truth which they deliuer, are notwithstanding destitute of the sanctifying graces of Gods spirit, and therefore wholly carried away into all licentious wickednesse; and many also who are sanctified, being not wholly purged from their naturall corruptions, are readie to shew their frailltie and infirmities to all the world, though they know, acknowledge, beleue, and from their hearts embrace, that truth which they teach and professe.

*§. Sect. 4.
The second
temptation ta-
ken from the
euill liues of
Ministers, an-
swered.*

But if Sathan cannot thus preuaile, nor cause vs to doubt of Gods truth, because the ministers liue not according to that doctrine which they teach; then he will perswade them at least to refuse to heare such whose liues are scandalous, as being vnwor-
thie to take the word into their mouthes, and vnable to conuert or amend others, seeing the word is not powerfull which they deliuer for the conuerting and reformation of their owne liues. Which temptation of Sathan is most dangerous and pernicious vnto many; for what greater discouragement can there be to a sicke patient, than to take physicke of such a Physitian who can not cure himself of the same disease? Or who will willingly eate of that foode, which he who giueth it vnto him so loatheth and abhorreth, that he will not so much as taste of it? Or who taketh delight in hearing him discourse of mercie, chastitie, and liberallitie, whom he knoweth wholly possessed of crueltie, lust, and couetousnesse? And therefore it were to be wished that Gods ministers should be Physitians to themselues, before they take vpon them the cure of others; that they should not stand like Images by the high way sides, directing others in their iourneys, themselues neuer mouing foot, but that they should like guides goe before them, and instruct them not only by their word, but also moue them to receiue their instructiō by their example. But yet let vs take heed, that Sathan doe not take occasion vpon the neglect of their dutie to make vs neglect ours; & that he do not robbe vs of the inestimable treasure of Gods word, and deprive

vs of this heauenly Manna and foode of our soules, whereby all the graces of Gods spirit are begotten, nourished and increased in vs, because the minister who offreth it vnto vs doth not feede vpon it himselfe. And to this end we are to know that the ministerie of the word is Gods ordinance, which dependeth not vpon the worthinesse of him who deliuereth it, neither is it made voide and vneffectuall by his vnworthinesse; but it hath it vertue force and power from the blessing of God, and from the inward operation of his spirit, who applieth it to the hearts and consciences of men, and thereby illuminates their vnderstandings, begetteth faith in them and all sanctifying and sauuing graces. And hence it is, that the minister himself, findeth not the word which he deliuereth, effectual for the begetting of faith or any grace in him, which notwithstanding is powerfull in many of the hearers for these purposes, because the Lord vouchsafeth not the assistance and inward cooperation of his holy spirit with the outward ministerie of the word vnto him, which notwithstanding he mercifully granteth vnto others. Seeing then the ministerie of the word is Gods owne ordinance, which he maketh effectual to whom hee will by the inward operation of his holy spirit, by whomsoever it is deliuered; and seeing those ministers which are most holy and vertuous cannot at their pleasure infuse grace into their hearers; for *Paul may plant, and Apollos may water, but God giueth the increase*; so that neither the one nor the other are any thing in themselues without Gods blessing; seeing also those who are loose and vicious, if they truly preach the truth it selfe, cannot by their badnesse hinder Gods ordinance, but that comming from their mouthes it will be effectual for the conuersion of men vnto God, and the eternal saluation of those that belecue; for though vnto himselfe it be but a dead letter, yet the spirit of God may giue life vnto it in those who receiue it; and though he preacheth for glorie or gaine, or for enuie and strife, yet we must with the Apostle *reioyce that Christ is preached any manner of way*, and reape the fruite thereof to our eternal comfort. Lastly, seeing the wisdom of God thinketh it good to send ambassadours of both sorts, sanctified and vn sanctified, and oftentimes maketh the word in the mouth of a faithfull and godly minister the sauour of death vnto death, and the same word in the mouth of one who is voide of grace and sanctifica-

That the Ministers wickednesse or unworthinesse should not make vs neglect bearing.

1. Cor. 3. 5.

Phil. 1. 15. 18.

tion the sauour of life vnto life, to the end that we should not depend vpon man, but wholly rest and relie our selues vpon Gods owne ordinance, giuing and ascribing vnto him the whole glory and praise of our conuersion and saluation; let not Sathan perswade vs to thinke the worse of the pure word of God, because of his corruption who deliuereth it: for what were this but to refuse a comfortable ambassage from a gracious prince, because we dislike the qualities of the ambassadours? what were this but to scorne to receiue a kind letter from a louing father, because the carrier doth displease vs? what is this but to refuse a rich treasure, because it is brought vnto vs in an earthen vessell which is fraile and brittle? what is it but like proud beggers to refuse the bountifull almes of a mercifull prince, because it is deliuered vnto vs by an Amner who is couctous and hard harted? Yea what is it but to crosse our Sauour Christs expresse commandement, who commanded all to heare euen the Scribes and Pharisees who sate in *Moses* chaire, and to do after their words though not after their workes? In a word, what is it els than to pin Gods ordinance vpon mans sleeue, and to make the preaching of the Gospell, *which is the power of God to saluation vnto euery one who beleueneth*, to depend vpon the weake strength of fraile flesh, either to bee made effectuall by his worthinesse, or to bee made vaine and vnprofitable by his vnworthinesse?

Math. 23.

Rom. I. 16.

CHAP. XXIIII.

Sathans temptations taken from sundrie opinions, sects, and religions, answered.

§. Sect. I.

Sathans temptations perswading vs to professe no religion.

ANd thus Sathan may be answered, when he taketh occasion of discrediting the Gospell and hindring the course thereof, by obiecting the wickednesse and worldly prophanenesse, or the infirmities and fraile weaknesse of the Ministers thereof. But if he cannot thus preuaile, he leaueth their liues and commeth to their doctrine. Doeſt thou not see (will he say) that there are innumerable sects and contrary factions amongst those who professe Christianitie? some Papists, some Protestants, some Ariens, some Anabaptists, some Pelagians, some Libertines, some Familists, some Donatists, & many other who all cite and alledge Scriptures for the defending of their contrarie opinions,

nions, & confidently affirme y they only haue the truth amongst them? how therefore canst thou know which is truth and which is falsehood; who interpret the scriptures aright, and who wrest and misconster them? or if thou wert disposed to be religious, what religion wilt thou professe in this great confusion? to what Church wilt thou adioyne thy selfe seeing one is contrarie to another, and thou knowest not which is in the truth? If thou beeest wise therefore keepe thy selfe quiet and let all alone, harken not to any of them, or if thou dost, belecue them not ouer hastily, be of that religion which will best stand with thine aduantage; or if thou wilt needes serue God, follow thine owne conscience, haue a good intention in that thou doest, and it is enough; but professe not one religion more than another, till thou seest those who are learned agree amongst themselves, for vntill then thou canst haue no assurance that thou professest the truth. For the answering of which temptation we are to know, that the scriptures haue foretould vnto vs that there should be *sects, diuisions, heresies* 1. Cor. 11. 19. & *false teachers, euen vnto the end of the world;* as appeareth 1. Cor. 11. 19. 1. Tim. 4. 1. 2. Pet. 2. 1. And the experience of al times both vnder the law, & vnder the Gospel, may sufficiently teach vs that wheresoeuer the truth of God is published and preached, there it is opposed by innumerable sectaries and heretikes, which by the malice and subtiltie of Sathan, are stirred vp to impugne and discredit the true religion: and therefore if Sathan can still keepe vs blindfoulded in ignorance, and restraîne vs from the confession and profession of our faith, till there be a generall vnitie and agreement in the true religion, without all opposition or gaine-saying, then he hath attained his desire; for so shall we neuer ioyne our selues in the communion of the saints, nor bee true members of the Church, professing & practizing the religion of Iesus Christ, seeing the diuell will not cease to stir vp his wicked instruments, false Prophets, sectaries and heretikes, to the end they may oppugne and contradict the truth when it is sincerely preached, and make it frutelesse in the hearts of vnbeleeuers; seeing also our Sauour hath taught vs that his Church is but a little flocke, which is assaulted and grieuously vexed, not onely with Lyons, Tigers and open enemies, but also with Foxes, and Wolues in sheepes clothing, and secret enemies who vnder the shew and profession of religion, seeke to vndermine and bring

1. Cor. 11. 19.

it to ruine. And the Apostle also hath forewarned vs that *there must be heresies among vs, that they who are approved might be knowne.* 1. Cor. 11. 19. Though therefore there be many sects, and heresies, many false religions, and but one truth, this must not make vs to neglect all, till there be an vniuersall agreement, for as well may we reconcile light and darkenes, the children of God with the children of the diuell, grace & naturall corruption, truth and error, as the true religion with those which are false, or the professors of the one with the professors of the other.

Those who haue important businesses abroad, doe not stay at home and refuse to trauaile because some goe out of the way; but therefore they are more carefull to informe themselves of euery turning in their iourney, because they would not erre with others: those that haue a desire to liue, doe not refuse all meate because some surfet & die, by eating that which is vnwholsome; but rather hereby they are made more warie in making good choyse of such diet as is fit for the preservation of their health: those also who are sicke, doe not neglect all phisicke, because there are many coufening Imposters and vnlearned Emperickes who kil in sted of curing; but this maketh the with more circumspection to find out a skilful and learned phisition. Let vs therefore follow the like practise in these spirituall things: and seeing there is but one direct way which leadeth vnto heauen, and many bywaies which leade to destruction, let not this keepe vs from trauayling this heauenly iourney, but rather moue vs with more diligence to inquire the right and perfect way: seeing also there are many which offer vs poyson in sted of the wholesome foode and phisicke of our soules, let vs learne with more care to make choyse and to put a difference betweene the one and the other.

§. Sect. 2.

How the vnlearned may discern the true religion from that which is false.

But here it will be demaunded how those who are simple and ignorant can iudge which is the true religion, and which is the false, who teacheth the truth and who falsehood? To which I answer, that euery one must labour to informe himselfe of the truth, by studying and meditating in Gods word: this must be his light to guide him, his counsaylor to informe him, his touchstone whereby he may discern the stubble and straw of mens inuentions, from the pure gold of Gods true religion. Neither are we to receiue all doctrines hand ouer head, but as the Apo-
file

He exhorteth vs, we *must trie the spirits whether they be of God or no*: and with the men of Berea, we must search the scriptures, to see if those things be so as they are deliuered, and accordingly either receiue them if they are consonant with Gods word, or reiect them if they be dissonant thereunto. Yea (will some say) this were a direct course if those onely who haue the truth on their side had scripture to alledge, but seeing euery heretike is as readie to quote scripture, for the vpholding and defending of his heresie, as the professors of Gods truth for the maintenance thereof; all the question is, whose interpretation is to be receiued as good, and whose to be reiected as false and erroneous? To this I answer, that though there be some places in the scripture hard and somewhat doubtful, and therefore the more easie to be wrested vnto a wrong sense, yet are there others cleare and euident, for the confuting of all sects, heresies, and errors whatsoever: and therefore we must expound those places which are darke and ambiguous, by those which are perspicuous and manifest. For example, if we would know whether Poperie be the true religion or no, we must examine the doctrines thereof by Gods word, not making choyse of those places which seeme any way hard and doubtfull, but of those which are cleere and manifest; and so we shall finde that their doctrines are as contrarie to Gods truth, as light to darkenes. For whereas they teach that we are able to fulfill the law, and to merit heauen, the scriptures affirme the cleane contrarie, namely that *in many things we sinne all*, Iam. 3. 2. *and who soeuer shall keepe the whole law and yet faileth in one point is guiltie of all*, Iam. 2. 10. *that there is no man who sinneth not*, 1. King. 8. 46. *that in Gods sight none that liueth can be iustified*, Psalm, 143. 2. *that when we haue done all those things that are commaunded vs, we are vnprofitable seruants, and haue done but our dutie, and therefore merit nothing*. Luk. 17. 10. So whereas they teach that wee must pray to Saints and Angels, because they make intercession for vs, the Apostle flatly excludeth all other from this office, but Christ alone. 1. Tim. 2. 5. *there is one mediator betweene God and man*. Where as they teach that marriage is vnlawfull for some men at all times, and some meates vnlawfull for all men at some times, the holy Ghost telleth vs plainly that this is *erroneous and a doctrine of diuels*; and that *euery creature of God is good, and nothing ought to be refused, if it be receined with thankes*.

1. Ioh. 4. 1.
Act. 17.

Iam. 3. 2.
and 2. 10.

1. King. 8. 46.

Psalm. 143. 2.
Luk. 17. 10.

1. Tim. 2. 5.

1. Tim. 4. 1. 3. 4

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Heb. 13. 4.

1. Cor. 7. 2.

Matth. 28. 6.

Act. 1. 11.

Acts 3. 21.

1. Cor. 14. 19.

Matth. 26. 28.

1. Cor. 11. 28.

*thankegiuing. 1. Tim. 4. 1. 3. 4. And that marriage is honorable for all men and the bed vndefiled. Heb. 13. 4. that to auoyde fornication enery man must haue his wife, and enery woman her owne husband. 1. Cor. 7. 2. and that better it is to marrie then to burne. v. 9. Whereas they teach that our Sauour Christ is carnally and corporally present in the sacrament, the scriptures teach vs the contrarie, namely that he is ascended into heauen, and therefore not vpon the earth. Matth. 28. 6. That when he was taken into heauen he was taken from vs, Act. 1. 11. That the heauens must containe him untill the time that all things be restored, Act. 3. 21. Whereas they teach that we must make and worship images, both are expressely forbidden in the second commaundement, and in many other places of scripture. Whereas they teach that the scriptures should be kept from the common people, in an vnknowne language; the Apostle plainly affirmeth that he had rather in the Church speake five words with his vnderstanding, that he might also instruct others, than ten thousand words in a strange tongue; and flatly inioyneth that the Prophets should keepe silence in the Church, rather than speake strange languages, where there is no interpreter, 1. Cor. 14. 19. 27. 28. Whereas they hold that the cup in the administration of the Lords supper, is to be withheld from the common people, and giuen onely to the Priests, the quite contrarie is to be obserued in the institution, whereas our Sauour saith, *Drinke ye all of it, because it is his blood of the new testament that is shed for many, for the remission of sinnes:* plainly thereby inferring, that this signe and sacrament of his blood belongeth to as many as were redeemed by it, Matth. 26. 28. And whereas they say that here the disciples were onely, and that to them alone this speech was directed, the Apostle plainly taketh away this cauill: for setting downe the words of institution for the vse of the whole Church of Corinth, hee wil- leth euery one indefinitely to examine himselfe and so to eate of this breade and drinke of this cuppe. 1. Corinth. 11. 28. And thus if wee studie and meditate in Gods word, wee shall find most cleere & manifest places for the confirmation of the truth, and confutation of all sects errors and heresies. But what if this meanes be taken away from vs, of reading & studying the scriptures, either because they are onely to bee had in an vnknowne language, as in the time of popery, or because we cannot reade and*

and haue no body to teach vs? What if both reading and studying them, we finde many doubts and difficulties, and diuers places which seeme to fauour diuers and opposite opinions and religions? how then must we quit our selues out of this laberinth of ambiguitie and doubtfulnesse, seeing it is preiudiciall to appeale to the iudgement of either faction? I answered, that in these dayes the meanes of knowledge are not so scant, but y they may inioy them that labour for them; for either they may obtaine the vse of the Scriptures in their owne language where they dwel, or else in some other place by remouing their habitation; & though they canot reade, yet it is no hard matter to learne, to those who will vse paines and diligence, or at least to get the helpe of others to supplie their want and defect in this behalfe. But let it bee granted that we were abandoned of all these meanes, or that vsing them, there were some doubt remaining of which we cannot be resolued; are we therefore destitute of helpe, and forsaken of all meanes, whereby wee might attaine vnto the knowledge of the truth? No surely. For, if when aliother meanes faile vs, we haue our recourse vnto God by earnest & effectual prayer, instantly crauing his holy spirit to guide and direct vs, we haue a mercifull promise that he will heare our request and graunt vn- Luke 11.13.
to vs his holy spirit, as it is Luke 11.13: and that thereby he will illuminate the blinde eyes of our vnderstanding, inlighten our minds with the knowledge of the truth, and take away from vs all preiudice of opinion and forestalled iudgement, so as we shal discern truth from falsehood, and Gods true religion, from errors and lies, sects and heresies. For *this spirit of truth will leade vs into al truth*, as it is Ioh. 16.13. *He searcheth al things, euen the deepe things of God; and to this end we receiue him, that we may knowe the things which are giuen vnto vs of God*, as it is 1. Cor. 2.10.12: He is that precious eye-salue, wherewith being annointed we see, who before were blinde, Reuel. 3.18. And if once wee haue receiued this annoynting, *we neede not that any man should teach vs, for this annoynting teacheth vs all things*, as it is 1. Ioh. 2.27. Though therefore we were abandoned of all other meanes, yet let not Sathan perswade vs to neglect all religion, becaufe we cannot discern the true religion from that which is false: for if we earnestly and sincerely labour after the knowledge of the truth, and with good *Cornelius* continually implore the assistance and direction of Gods

Gods spirit, wee shall bee sure to obtaine our desire, for the Lord hath promised it, and hee will vndoubtedly be as good as his word.

CHAP. XXV.

Sathans temptations taken from our vnworthinesse and vnfitnesse to heare, answered.

§. Sect. I.

That our sins and vnworthinesse should not hinder vs from hearing Gods word.



And so much concerning the temptations of Sathan, which he draweth from the Ministers, to discredit the Gospel, and to diswade men from y^e hearing thereof; but if he cannot thus preuaile, he will leaue the Ministers, and come to the parties themselues, suggesting into their minds that they are vnworthy, in respect of the innumerable number of their sinnes, to be hearers of the Gospell, which is so pure and excellent; and that their corruptions are so great, their vnderstandings so blind, their memories so slippery, their wills so peruerse, their heart and affections so wicked and prophane, that it is to be feared in regard of this their vnfitnes to heare, that the word of God, which in it selfe is the sauour of life vnto life, will become vnto them the sauour of death to their more deepe condemnation. For the answering of which temptation, wee are to know, first, that our sinnes and vnworthinesse should be so farre from hindring vs frō the hearing of Gods word, that they should rather serue as forcible arguments to moue vs more attentiuely and diligently to heare it: because it is the meanes ordayned of God to pull vs out of our sins, to purge vs from our corruptions, to worke in vs true sanctification, and to make vs of the sonnes of wrath the children of God. Moreouer, though we want faith and all other sanctifying graces, yet we are to heare the word of God: for therefore the Lord hath ordained the ministry of the word, not onely to increase grace where it is begun, but also to beget and begin it where it is wanting; so that we must not only heare because we are fit, but also that we may be made fit, who before were vnfit. Neither are we to imagine that faith and other graces goe before hearing, but follow after as fruits and effects thereof; as the Apostle plainly sheweth, Rom. 10. 14. *But how shall they call on him in whom they haue not beleueed? And how shall they beleue*

Sathans temptations hindring vs from hearing the &c. 361
belecue in him of whom they haue not heard? And how shall they heare without a Preacher? And verse 17. Faith commeth by hearing, and hearing by the word of God. If then there be no faith without hearing, nor no grace without faith, it must needs follow, that before we heare, we are destitute of faith & all sauings grace, and that by hearing they are wrought in vs, God preuenting vs with his grace, and calling vs vnto himselfe, not only when we had no deserts to merit his mercy, but also not so much as any grace to desire it. And hence it is that the Apostle saith, 2. Tim. 1. 9. That God hath called vs with an holy calling, not according to our works, but according to his own purpose and grace, which was giuen vnto vs through Christ Iesus before the world was. 2. Tim. 1. 9. The truth hereof may appeare in all the examples of Gods saints, who before their calling were so far from deseruing any grace at Gods hand, that rather they deserued confusion & vtter destruction. For example, what worthines was in *Abraham* before his conuersion who liued in grosse idolatry? what worthines in *Rahab* y^e harlot? in *Manasses* a cruell tirant, a wicked forcerer, an horrible idolater? what worthines in *Marie Magdalene* possessed by seuen diuels? or in *Matthew* and *Zacheus* the Publicanes? or in *Paul* who persecuted the Church of God? In a word, what worthines is in any of Gods saints, before the Lord by the preaching of his word, made effectually by the inward operation of his spirit, hath called and conuerted, and pulled them out of their sins and corruptions in which they wallowed, and indued them with some measure of his sanctifying and sauings graces?

Secondly, whereas he obiekteth our vnfitness to heare, because our eares are dull, our eyes blind, our hearts hard, and our wils, affections, and all the powers and faculties of our bodies and soules wholly corrupted and disordered; this must not moue vs to neglect the hearing of Gods word, but to become hearers thereof with more care and diligence: for it is the two-edged sword of the spirit, which will pearce and make way for it selfe to enter, and will builde a lodging for it selfe to dwell in; it is not onely a light to guide those that see, but a precious eyesalue to giue sight vnto those who were borne blinde; it is not onely the heavenly deaw which maketh Gods graces to spring in vs, but also that diuine seede which giueth them being and rooting in our hearts; it is not onely the foode of our soules to preferue

§. Sect 2.

That our vnfitnessse to heare, should not make vs neglect hearing.

preserue and increase that strength which wee already haue, but also that immortall seede by which wee are first begotten vnto God and borne againe, who before were dead in our sinnes, and that excellent physicke of our soules by which they are purged from their corruptions and restored vnto health, which before were deadly sicke in sinne; it maketh vs first to will that which is good, and then further to desire it; it giueth vs life who before were dead in our sinnes, and then preserues this life; it begets and begins faith & sanctification and all other graces in vs, and being begotten and begun it strengtheneth & increaseth them: and therefore let not Sathan dissuade vs from the hearing of Gods word, because of our sinnes, vnworthinesse and vnfitness; for as it is a notable meanes ordained of God for the increasing of grace where it already is, so is it no lesse effectuell for the begetting of grace where it neuer was. There is no wise man that will neglect his trade and liue idly because he is poore, but rather this will moue him to be more painfull therein, as being the meanes whereby hee may become rich; neither doe men refuse all nourishment, because they haue emptie and hungrie stomacks, but doe more earnestly desire meate that they may be filled and satisfied; yea euen those whose stomacks are weake doe not altogether refuse their foode, but eate something to sharpen their appetite, and so by little and little in vsing their stomacks they get stomacks: let vs follow the like practise, and when we perceiue our beggerlinesse in Gods graces, let vs more earnestly labour after this heauenly treasure and precious pearle, that we may be made rich; when we feeble our emprines of all vertue and goodnesse, let vs more eagerly hunger after this spirituall manna that we may be filled and satisfied; when we finde our appetite weake and our stomacks indisposed to eate of this heauenly foode, let vs a little force our selues against the appetite, or vsing all good meanes to quicken and sharpen it, and so wee shall finde that the oftner we eate, the oftner we shall desire, the more wee heare the word of God, the more wee shall desire to heare, and the greater benefit wee shall receiue by it. Whereas neglect of hearing will make vs euery day more unfit to heare, euen as long abstinence doth quite spoyle the stomack.

CHAP. XXVI.

How wee must arme our selues against Sathans temptations, whereby he laboureth to make the word of God fruitlesse.



And these are the temptations which Sathan vseth *h. Sect. I.* to dissuade vs from hearing the word; but if we *That Sathan tempteth vs to carelesse negligence in hearing.* breake these snares and cannot bee withheld from frequenting Gods holie assemblies; then hee will labour by all meanes to make the word of God which we heare, fruitlesse and vneffectuall for our conuersion and saluation; and to this end hee will labour to work in vs a negligent carelesnesse in hearkening to those things which are deliuered; and this is vsually accompanied with dulnesse of spirit, drowinesse and sleepinesse: or if wee set our selues to heare the word, with any care and conscience to profit thereby, then he wil seeke to distract our mindes with wandring thoughts, either by offering and suggesting to our consideration and memorie the world and the vanities thereof, as our affaires and businesse and those pleasures wherewith wee are most delighted; or if this will not preuaile, by casting into our mindes things in their owne nature good and religious, if they were thought vpon in time conuenient, to the end that wee may be distracted, and be made vnfit to heare the word with profit.

Which temptations we are to withstand as being most dangerous and pernicious: and to this purpose there is something *That to resist Sathan we must prepare our selues before we heare.* required at our hands to be perfourmed before our comming to Gods assemblies, and something afterwards. Before wee come to the hearing of the word, there is required due preparation, whereby our mindes are made fit vessels to receiue the spirituall treasure and foode of our soules. For if we come into the congregation of the faithfull, without any premeditation, reuerence, or regard of the action which we are to take in hand; if we present our selues rashly and vnaduisedly, as if we went to a play, or to dispatch some worldly businesse: we shall hardly keepe our minds from negligent wandring and worldly

ly distractions, which will make the word of God fruitlesse and vnprofitable.

6. Sect. 2.

Wherein this preparation consisteth.
Eccl. 4. 17.

Exod. 19. 10.

Now this preparation doth principally consist, first in the purging of our corrupt affections, to which duty the wise man exhorteth vs; Eccl. 4. 17. *Take heed to thy feete when thou entrest into the house of God*, that is, be carefull to purge thine affections which are the feete of thy soule. And this was typically signified by the outward washing of the Israelites before the promulgation of the law, Exod. 19. 10. where by the washing of their clothes and bodies, the purging of the secret corruptions of the heart was signified and represented. Which dutie is necessarily to be performed, of al those who will heare the word with profit: for as the most pure liquor is defiled and made vnprofitable for vse, if it bee put into a polluted and stinking vessell; so the pure liquor of Gods word is defiled and made fruitlesse, vnto al those who receiue it into an heart polluted with vncleane affections; As therefore *Moses* was enioyned by God to put off his shooes from his feete, before he might tread on that ground made holy by Gods presence, or receiue the Lords ambassage to his people; so hee requireth of vs that we put off the shooes, that is, the corruption of our affections, before we tread vpon the holy ground of his Church, there to heare the glad tidings of the Gospell, concerning our cuerlasting deliuerie out of the bondage of our spirituall enemies. What these affections are the Apostle *Iames* partly sheweth, Iam. 1. 19. namely wrath, filthinesse, malitiousnesse, to which *Peter* addeth dissimulation and hypocrisie, enuie and euil speaking, 1. Pet. 2. 1. And to these also wee may adde all other like vnto them.

Iam. 1. 19.

1. Pet. 2. 1.

6. Sect. 3.

We must banish all forestalled opinions of the minister

Secondly, wee must banish out of our mindes all preiudice, forestalled opinions, and sinister conceits, of the minister of Gods word whom wee are to heare; whereby men are either carried away with a vaine admiration of his gifts, and in the meane time make no conscience of feeding vpon that foode which is offred; like vnto them who in steede of drinking of the wine, stand wondring at the curious workmanship of the cup; or els with a preiudicate opinion of his insufficiencie in gifts, or imperfections of life, whereby they are so forestalled that

that they thinke nothing which hee can deliuer will be worth the hearing.

Thirdly, we must expell out of our cogitations, the remembrance of all worldly busineses, pleasures & delights, least they distract our mindes in the hearing of the word, and so choaking this heavenly feede make it fruitlesse; for as the vessell which is alreadie full, will receiue no more, and whatsoever is powered into it, spilleth vpon the ground: so the minde that is full of worldly meditations, is not fit to receiue the word of God, but as soone as it offereth to enter, it is kept backe and so perisheth; for God and Māmon, the holy word of God and the cares and vanities of the world, can neuer dwel at the same time together, but as soone as one entreth it expelleth the other. As therefore men purposing to write a sermon, doe make cleane their writing tables, by blotting out y^e which was written in them before, for otherwise there would be such a mixture & confusion, that nothing would be legible; so whē we purpose to carry away a sermon faire writtē in the tables of our memories, we must first blot out all worldly affaires and busineses, otherwise there will be nothing but confusion, and we shall not be able to recall any thing to our remembrance.

We must expell all worldly cogitations.

Fourthly, before the hearing of the word wee must search and examine our hearts both concerning our sinnes and corruptions, as also concerning our wants and imperfections; for the first we must consider to what sins we are most addicted, and with what temptations we are most easily subdued, to the end wee may bring our sinnes to bee slaughtered and mortified with the sword of Gods spirit, being otherwise vnable to ouercome them our selues; and that we may also thereby so strongly arme all parts, both of our bodies and soules, so as they shall not in time to come, bring vs againe vnder their dominion. And as citizens being besieged with their enemies, doe learne by their assaulting which part of the citie is most weake, and so with more care and labour fortifie it, with men and munition, trenches and bulworkes; so when we who are continually besieged by our spirituall enemies, doe learne by their assaulting of vs where we are weakest, and the enemy most like to enter, then we must goe into Gods armorie and provide sufficient weapons and munition, whereby we may be enabled:

§. Sect. 4.

We must examine our sins and wants.

366 *Of our preparation before we heare the word of God,*
enabled to hold out and make resistance. So also we are to
consider of our wants and imperfections, that so we may be
stirred vp with an earnest desire, to haue them supplied, and
hereby may be moued with more care to apply vnto our selues
such foode as shall be most fit to supply these our wants, and
amend our imperfections; for as men who hunger earnestly
desire to be satisfied with wholesome foode, neither will they
willingly without any difference eate of all meates, especially
if they haue weake stomackes, but of that which is most fit and
best agreeth with them; so those who finde their spiritual wants
earnestly desire to be satisfied, and to haue their defects sup-
plied: and for as much as all foode contained in Gods word,
is not fit for this purpose, nor agreeable to their stomackes, to
the end that Gods graces may be nourished in them, therefore
they will wisely make choyse of that which best agreeth to
their present state, and apply it vnto themselues accordingly.
For example, he who findeth his heart hard and secure, must
feede vpon the threatnings of the law, to the end he may be
humbled, and his heart molified, and resolved into teares of
vnfained repentance; he that is of a broken heart and contrite
spirit, must feede vpon the sweete and gracious promises of the
Gospell; he that is ignorant, must hunger after milke, and de-
sire to be instructed in the principles of religion; he that hath a
good measure of knowledge, may desire stronger meate, that
is, attend vnto the more deepe poynts of diuinitie; in a word,
euery man is to examine his particular state, and to search out
his greatest wants, that so comming to heare the word, he may
more diligently apply such doctrines, instructions, and exhor-
tations as shall bee most fit for his vse and benefit; for that
which is foode to one is poyson to another, and that salue
which is fit to heale one sore, doth make another to fester and
ranckell, and one part of the word of God being applied to
men of diuers estates, doth worke diuers effects, one it feedeth,
another it poysoneth, one it healeth another it woundeth, to
one it is the fauour of life vnto life, and to another it is the
fauour of death vnto death: and therefore before we come to
the hearing thereof, we are to examine our states that we may
apply and make profitable vse to our selues of that which is
most fit to nourish and strengthen vs in Gods graces.

Lastly,

Lastly and most especially we are to vse earnest and hartty prayer vnto the Lord that he may open our blind eyes, so as we may see the wonderfull things of his law, that he will take away our stonie harts, and giue vs fleshy hearts in which his word may more easily be imprinted; that hee will with the oyle of his grace bow our stubborne willes, and make them flexible and inclinable to perfourme obedience to his wil, reuealed in his word, that he wil sanctifie our affections and purge them from their naturall corruptions, that hee will distill the heauenly dew of his holy spirit into our mindes and barraigne harts, that so the feede of his worde being watred there by may yeeld a plentifull haruest in grace and godlinesse.

And these are the duties which we must perfourme in the time of our preparation: now after we are thus prepared and haue presented our selues into Gods holy assemblies, there are also other duties to be performed to the end that Sathan may not distract our minds and so make the word which we heare fruitlesse: first wee are to set our selues in the presence of God who looketh vpon vs, & beholdeth all our behauiour in this action, according to the example of good *Cornelius*. Act. 10. 33. Here (saith hee) *wee are all present before God to beare all things that are commanded thee of God.* And if we thus doe we shall not carelesly and negligently heare the word of the Lord, but with feare and trembling as in his presence, before whom the earth trembleth, and the foundations of the mountaines moue and shake as it is *Psal. 18. 7.*

Secondly, wee are to heare the word preached not as the word of a mortal man, but as it is in truth the word of the euerliuing God, according to the example of the *Thessalonians*. 1. *Thes. 2. 13.* when (saith the Apostle) yee receiued the word of God which ye heard of vs, yee receiued it not as the word of men, but as it is indeed the word of God. For the minister is not his owne spokesman but the ambassadour of the Lord, it is not his owne message which he bringeth, but the Lords embassage, & hence it is that the Prophets and Apostles prefixe before their writings; these & such like speeches, The word of the Lord, the burthen of the Lord, thus

We are to vse earnest prayer
Pl. 119. 18.

§. Sect. 5.
Of the duties which we must perfourme in hearing it, so set our selues in Gods presence.

2. Wee must heare it as the word of God.

saith the Lord; so also the Apostle professeth in his owne name, and in the behalfe of all Gods true ministers, that they are the Lords ambassadours who in Christes stead beseech their hearers that they will be reconciled vnto God. 2. Cor. 5. 20. We must not therefore looke vpon the man but on God who sendeth him, nor on the earthen vessell, but on the heavenly treasure which it bringeth, nor on the simplenesse of the casket, but on the precious pearle which is containd in it, nor vpon the meannes of the ambassadour, but vpon the glorious royalty of the prince who sent him: and on his ambassage which is the glad tidings of the gospel, the word of saluation and life; which is able to saue our iouls and then his feete will seeme beautifull and none shall be better welcome, then shall we not contemne or neglect their ministerie but receiue ioyfully, reuerently, and attentiuely the word preached by them, remembring what our Sauour Christ hath said, Luk. 10. 16. *Hee that heareth you heareth mee, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me.*

§ Sect. 6.
3. *We must stirre vp our selues with meditation of the benefite of hearing.*

Thirdly let vs stirre vp our selues to reuerent attention by the consideration of those inestimable benefites which are deriued vnto vs by the hearing of the word, as that it is the liuely seede whereby we are begotten vnto God, the foode of our soules wherby we are nourished vnto euerlasting life, that spirituall physicke wherby we are purged from our corruptions, that light which guideth vs in the waies of holines and righteousnesse, in a word that it is the cheife meanes to worke in vs all Gods graces in this life, and to assure vs of euerlasting happinesse in the life to come. And if these and such like meditations come to our remembrance, they will serue to stirre us vp from our drowsie dulnesse and to heare Gods word with alacritie and chearefulnesse, fastening our eyes on Gods ministers according to the example of Christs hearers. Luke 4. 20. and euen hanging vpon them (like the child on the mothers brest) to sucke our soules nourishment, as the people hanged on our Sauour. Luke 19. 48.

Fourthly wee must heare the word as if wee were neuer-
more

more to heare it, for who can tell whither hee shall liue till the next sabboth? or though he doe, yet how knoweth hee whether hee shall haue his senses, vnderstanding, and memorie, seeing hee will not vse them to Gods glorie and his owne good? or though hee haue, yet may the word of God bee taken from him and such a famine bee of this heavenly foode that hee may wander from sea to sea, and from North *Am. 8. 11.* to East seeking it and shall not find it, and therefore whilst the Lord speaketh vnto vs, to day let vs harken and not harden our hearts, for he hath not promised vs to morrow that we shall heare it, whilst wee inioy this heavenly light let vs looke vpon it and be directed by it to doe the workes of holynesse, for it may be it will shortly set and neuer rise againe vnto vs, and then what will follow but eternall darkenesse?

Lastly let vs be stirred vp to attention by the consideration of Gods iudgments which he inflicteth on the contemners and neglectors of his word which he may iustly every minute poure vpon vs whilst our minds are a wandringe not regarding that which hee sayth vnto vs, hee may suddenly strike vs with frenzie and madnes, or with death it selfe, and then how fearefull and lamentable were our state if such a iudgement should sease vpon vs. Let vs remember what *Actes 20.* hapned to drowfie *Eutichus*, and consider with our selues that that which befalleth vnto one may happen vnto another. § *Sect. 7.*

And thus are wee to stirre vp our selues to the diligent and attentiu hearing of Gods word that so it may bee fruitfull in our heartes and effectual for our conuersion and calling vnto God; but when wee haue gone thus farre wee must not heere rest, for if our enemy sathan can not hinder the seed of Gods word from falling into our heartes then hee will labour to steale it away as soone as it is sowed that it may neuer take roote nor bring forth any fruite, as appeareth by lamentable experience; for how many are there who receiue the word of God with their approbation, and are somewhat affected with that which is spoken and yet soone after it vanisheth away; and nothing remaineth but their old corruptions? and whence doth this proceed but from the malice

*How we are
to behaue our
selues after we
haue heard
the word.*

of Sathan who when hee findeth the seed of the word not thoroughly entred into the ground of the heart and therein couered like a rauinous bird deuoureth it, or if it haue a little rooting, yet hee choaketh it with the thornie cares of the world so as it neuer springeth vp no not so much as into a blade of profession, or if it be so farre growne vp, yet he indeuoureth to keepe it from euer thriving further, by causing the hot sunne of persecution to arise and with the heate thereof to make it wither, and perishe, though for a time it haue made a flourishing shewe; as our Sauour Christ hath taught vs in the parable of the Sower. Mat. 13. And therefore it behocueth euery one of vs to take no lesse paines after the hearing of the word to keep it from deuouring and to preserue and nourish it, that it may take deep roote and bring forth much fruit, then we did in the time of preparation, and in the time when we receiued it; for as the carefull husbandman taketh great paines in stirring vp his fallow grounds; and preparing it for the seed, as also in the seed time in sowing it in the ground thus prepared, and yet all this were to no purpose if hee did not afterwards harrowe it and couer it in the ground; so though we take greates paines in breaking vp and preparing the fallowe grounds of our hearts, and also in receiuing the seed of Gods word yet if we be not as carefull after all this to couer and hide this seed in the furrowes of our heartes that it may take deepe rooting it will neuer bring forth any fruite of true godlinesse. Now the meanes to preserue and nourish this heavenly seed of Gods word is first serious meditation; wherby wee call to mind that which wee haue heard, in which it is very requisite that wee examine the doctrines which were deliuered according to the touchstone of Gods word, and turne ouer the bible to those proofes which we remember alledged as most principall for the confirmation of the doctrines which were deliuered: a notable example whereof we haue in the noble men of *Berea. Actes. 17. 10. 11.* Who though with great readinellie they receiued that doctrine which Paul had deliuered yet when they came home they searched the

scriptures

scriptures to see if those things which they hard were consonant and agreeable with them or no.

Secondly, we must vse holy and Christian conference one with another, about those matters which we haue heard, for hereby it will come to passe that what one did not obserue or hath forgotten, the other remembreth and repeateth, and so likewise the other helpeth out in another point where his neighbour faileth, till at last they recall al the material points to their remembrance, euen as many meeting together at a feast do euery one cast in his shot til the reckoning be made, so many ioyning their heads together for the recalling of a sermon to mind, one repeateth a little and another as much more, till at last all be repeated. And secondly, this benefit redoundeth hereof that all which euery one remembreth by this repetition is more surely imprinted in his memorie and is not afterwards easily forgotten.

Lastly, the best and surest way to imprint things in our memorie neuer after to be blotted out, is vpon all occasions to practise it in our liues and cōuersation, for as we only truly know that in christianitie that which we practise, so likewise that is onely well remembred which is well practised.

CHAP. XXVII.

Sathans tentations whereby he perswadeth men to delay their repentance answered.



And so much concerning the subtil tentations of *S. Sect. I.*
Sathan, whereby he laboureth to make the word of God fruitlesse and vneffectuall for our con- *The tentation*
uersion, wherewith if he cannot preuaile being *alluring to*
repelled by the meanes before spoken of, & if men by their *deferre re-*
hearing of the word haue learned thus much knowledge *pentance.*
that their cōuersion and turning to God is neccssarie to sal-
uation; then he will in the next place labour to perswade
them to deferre their repentance for a time, till they haue
better opportunitie and are more fit for this purpose. Let it

be graunted (will he say) that it is necessarie that thou shouldest repent & turne vnto God, yet thou mayest deferre thy repentance vntill thine old age, or at least till the time of sicknesse, for then thou wilt be more fitte to perfourme this dutie, then in the flourishing prime of thy youth, when as the exercises of religion are so tedious and vnpleasant, and the pleasures of the world so sweet and delightfull; neither needest thou to feare any in conuenience which will come hereby, for God is so gracious that whensoever thou returnest vnto him he will receiue thee to mercy, for he hath promised in his word, that whensoever a sinner repenteth him of his sinnes he will blot all his wickednes out of his remembrance: And therefore thou mayest inioy both the pleasures of this life and the life to come, thou mayest repent time inough hereafter and liue a strict and religious life, when the heate of youth is past and old age drawes on, which is farre more fit for these exercises: for what folly is it so to dote vpon the heavenly ioyes to come, as that thou shouldest depriue thy selfe of those worldly pleasures which are present seeing thou maiest inioy both?

This temptation most dangerous.

Against which temptation it behoueth euery man most carefully to arme himselfe as being in it selfe most dangerous and pernicious to great multitudes, as may appeare by too roo lamentable experience; for when as Sathan can no longer hudwinke their eyes with the vayle of ignorance but that they plainly see, that it concerneth their eternall saluation to harken vnto the Lord calling them to repentance, then not withstanding thus farre he preuaileth with them that they are content to delay their conuersion and turning vnto God, either vntill the time of sicknesse, or till their old age. And therefore it shall not be amisse to set downe briefly some waighty arguments, whereby euery Christian may be moued to speedy repentance, and not to deferre their conuersion from day to day, but to turne vnto the Lord when he first calleth them.

*§. Sect. 2.
Moues to
perswade vs
to hasten our
repentance.*

The first motiue to perswade vs to the hastening of our conuersion is Gods commandement, whereby he inioyneth

vs speedily to turne vnto him, that we may doe him seruice all the daies of our life, to which end he hath created and redeemed vs and doth continuall preferue vs. Pſal. 95. 7. 8. *To day if you shall heare his voyce harden not your hearts,* so as he chargeth vs not to resist his calling no not till to morowe, for if to day we will not harken vnto him, he hath not promised to call vs againe vnlesse it be to iudgment. So Eccl. 12. 1. *Remember now thy creatour in the dayes of thy youth whiles the euill dayes come not, nor the yeeres approach, wherein thou shalt say I haue no pleasure in them,* that is their old age, as afterwards he expoundeth himselſe. And Esa. 55. 6. *Seeke yee the Lord whilest he may be found, call yee vpon him whilest he is neere.* Matth. 3. 2. *Repent; for the kingdome of heauen is at hand.* Act. 3. 19. *And our sauour Christ doth inioyne vs, first to seeke the kingdome of God and the righteousnesse thereof.* Matth. 6. 33. If therefore we wil not wittingly and willully breake Gods commaundement, let vs offer vnto him the seruice of our youth as well as the seruice of our old age, for he requireth this as well as the other, nay before the other, and this was signified vnder the types of the old law, where the Lord requireth that they should offer vnto him the principall of the flocke, and such beasts as were whole and found yong and without blemish. So Leuit. 3. 1. the Lord requireth that the sacrifice which they offered should be with out blemish, and 22. 20. *Ye shall not offer any thing that hath a blemish for that shall not be acceptable for you.* And Deut. 15. 21. *if there be any blemish therein as if it be lame or blind, or haue any euill fault thou shalt not offer it vnto the Lord thy God.* And for transgressing this law the Lord reprehendeth the people by his Prophet. Mal. 1. 8. *And if ye offer the blind for sacrifice is it not euill? and if ye offer the lame and sicke is it not euill? offer it now to thy Prince; will he be content with thee or accept thy person saith the Lord of hostes.* And verſ. 14. *Cursed be the deceiuer which hath in his flocke a male and voweth, and sacrificeth to the Lord a corrupt thing.* Now did the Lord regard the beasts, and hath he made so many lawes that he might haue the best of them? surely this is not Gods mayne end, but hee would thereby teach vs

to offer and dedicate vnto his seruice euen our best things as the prime of our youth & our flourishing age, for was the Lord greatly offended when as men reserued the best of the flocke to themselves and offered the old, blind and lame vnto him; and will he be well pleased that we should dedicate our youth and the strength of body and soule vnto Sathan, and our owne lustes and reserue for him onely our old decrepit lame and withered age, when as our bodies are full of diseases and our mindes of infirmities? will any Prince accept of vs if we spend the whole time of our youth and strength in the seruice of his enemies, and when we are sicke, old, lame & blind, offer him our seruice, and will the Prince of Princes thinke yee be well pleased if he be thus vsed? if Sathan and the world haue all the pure wine will he be contented with the lees and dregs, if they haue the ripe fruite, will God haue that which is rotten and putrified. If they haue our health will he haue our sickness? surely it is not likely; for the Lord who hath created vs redeemed vs and doth preserue vs, doth looke to be serued with our youth health and strength which he hath bestowed on vs.

§ Sect. 3.

2. *Motiueta-
ken from the
momentary
shortnesse of
mans life.*

The second argument to mooue vs to hasten our repentance and turning vnto God is taken from the momentanie shortnesse and the mutable vncertainty of our liues; in respect of the shortnesse of our liues they are compared to a pilgrimage, to the flower and grasse of the field, to the wind, a cloud, smoke, vapour, to a dreame, a tale told, a spanne shadow, and the passage of the weauers shuttle, yea it is called vanitie it selfe. And therefore seeing our liues are so short surely they are al to little though they were wholly spent in Gods seruice; but seeing wee haue spent a great part of this short time euen our whole life before our conuersion after the lusts of the gentiles, let vs thinke that inough yea farre too much to be so ill bestowed, *and from hence for ward let vs liue (as much time as remaineth in the flesh) not after the lusts of men but after the will of God,* as the apostle admonisheth vs. 1. Pet. 4. 2. 3. But though our life were short yet if this short time were certain there were some more shew of reason why

we

we should defer our conuersion; but as it is short so is it most vncertaine, for wee haue not assurance that wee shall liue one hower, wee are tenants at will in these earthly tabernacles, neither doe wee know how soone our great landlord will turne vs out of them; wee are the Lords stewards here on earth and we know not how soone our Lord and master will call vs to a reckoninge and therefore it behoueth vs to haue our accompts alwayes perfect and the bookes of our consciences made vp in readinesse. We are vncertaine when death will arrest vs and carry vs to iudgment and therefore we should be prepared for it all times; when wee goe to bed we are so to lay vs downe as though we were neuer to rise til we rise to receiue our last sentence, when we rise vp in the morning wee are so to spend that day as though it were the last of our liues, for how many haue gone well to bed who haue beene dead before the morning? how many haue risen (as they thought in perfect health) and yet haue beene attached by death before the euening? and therefore it behoueth euery one who hath any regarde of the eternall saluation of his soule to turne speedily vnto God, and while to day they heare his voice not to harden their heartes. Men vsually delaiue matters of least waight and in the first place dispatch businesse of greatest importance, and therefore vnlesse we thinke the preserving of our bodies and soules from the eternall torments of hell fire and the assurance of euermlasting happinesse and blessednesse in Gods kingdome to be matters of lesse importance, then the obtaining of some vain pleasures, vnconstant honours or base commodities, let vs turne vnto the Lord betimes by vnfeined repentance and according to our sauiours aduise. *Matth. 6. 33. Let vs first seeke the kingdome of God and the righteousness therof, and then worldly necessities shalbe cast vnto vs as a vantage in this maine bargain.* If our houses were on fire we would seeke first to preferue those things which are most deare and pretious vnto vs good houshold stufte before lumber, Iewels before stufte, and children before Iewels, but our liues are dayly in a consumption *et dum crescimus vita, decrescit*, whilst wee
grow

380. *Motives to perswade vs to hasten our repentance.*

grow and increase, our liues decrease, and therefore in the first place let vs seek to preserue our soule, which is, our chiefe Jewel and not suffer it to perish through impenitencie, whilst we gaine some earthly vanities. But most lamentable is the practise of most who liue as though they were neuer to die, or as though they had taken of God a long lease of their liues which is to expire at a certaine appointed time; and this makes them deferre their repentance and to put the euill day far from the, til at last death attacheth them & carrieth them to iudgment; and this appeareth by the scripturs and continual experience. Iob speaking of carnal secure men saith, *that they take the tabret & harp & reioyce in the sound of the organ, they spend their days in wealth & suddainly they go downe to the graue. Iob 21. 12. 13. So. Eccl. 9. 12. man doth not know his time but as the fishes which are taken in an euill nette and as the birds that are caught in the snare, so are the children of men snared in the euill time when it falleth vpon them suddainly. when the euill seruant shal say in his heart my maister doth deferre his comming and shall begiune to smite his fellowes and to eate and drinke and to be drunken; that seruants maister will come in a day when he loketh not for him and in an howre that he is not aware of, and will cut him off and giue him his portion with the vnbeleeuers. as our sauiour hath taught vs. Luke 12. 45. 46. And we know what hapned to the rich man who saide vnto his soule, soule thou hast much goods laid vp for many yeeres, lue at ease, eate drinke and take thy pastime, euen the same night God said vnto him, O foole this night will they fetch thy soule from thee, and then whose shall those things be which thou hast provided. Luke 12. 19. 20.*

§ Sect. 4.

*That many
purposing to
repent in old
age are cut off
in the meane
time by Gods
iudgment.*

Moreouer how many may we obserue in our owne experience who haue deferred their repētaunce frō day to day thinking to repent either in their old age or in the time of their sicknesse, and haue beene preuented and cut off by Godes iudgment? doe we not see that many haue beene taken away with suddaine and violent deaths, many depriued of the vse of their senses, memorie, and vnderstanding, in the time of their sicknesse and haue so dyed mad, franticke, and senseles, many who come to their old age and yet are further from
repentance

repentance then in the time of their youth. And this cometh to passe by the iust iudgment of God for what can be more righteous then that the Lorde should contemne them at the houre of death who haue contemned him their whole life? that they should loose their memorie and vnderstanding in the time of sickenes, who haue continually abused them to the dishonour of God in the time of their health; that they should dye impenitent who haue liued in impenitencie, that they should forget God when they are readie to goe out of the worlde, who would neuer remember him whilst they were in the worlde; that God should withdraw his grace when they are sicke, which being often offered they despised when they were in health. And this the Lord threatneth **Pro. 1. 24.** *Because I haue called and yee haue refused, I haue stretched out mine hand & none would regard. v. 25. but ye haue despised all my counsaile and would none of my correction. v. 26. I will also laugh at your destruction & mocke when your feare cometh. v. 27. when your feare commeth like suddaine desolation, and your destruction shall come like a whirlwind, &c. and v. 28. then shall they call upon me, but I will not answere, they shall seeke me early but they shall not find mee. v. 29. because they hated knowledge and did not choose the feare of the Lorde. So Zachar. 7. 11. 12. 13.* the prophet saith, that because the people refused to harken, pulled backe their shoulder, and stopped their eares that they should not heare, but made their hearts as an Adamant stone least they should heare the words of the lord, sent in his spirit by the ministerie of the former prophets, therefore came a great wrath from the Lord of hostes, whereof it came to passe that as hee cried and they would not heare, so they cried and the Lord would not heare their crie. And therefore when the Lord calleth, let vs answere Lorde I come, let vs not delay our conuersion from day to day, but seeke the Lord whilst he may be found, and call vpon him whilst he is neere, let the wicked (now) forsake his wayes, and the vnrighteous his owne imaginations and returne vnto the Lord, and he will haue mercy vpon him, and to our God, for he is very ready to forgine, as it is. **Eia. 55. 6. 7.** But if we contemne the ministerie of his worde, and when God calleth

Matth. 25.

Apoc. 2. 21.
22.

calleth to refuse answer, if wee harden our hearts against the meanes of our conuersion, & quench the good motions of his spirit when he putteth them into our mindes, surely it will come to passe, that as we neglect the Lord, so he will neglect vs; and though hee call vs to day yet he will not call againe to morrow, but will let vs die in our sinnes without repentance. Let vs remēber the fearefull example of *Eſau* who contemning his blessing and birthright, *afterwards when he would haue inherited the blessing was reiected, for he found no place to repentance though he sought it with teares*, as it is, Hebr. 12. 16. 17. And of the 5. foolish virgins who neglecting the opportune time of prouiding oile for their lamps, afterwards went to buy when it was too late, for the bridegrome passed by and they were shut out of doores. Call to mind the fearefull example of *Pharaoh*, who still hardening his hart against Gods word sent vnto him and confirmed by many miracles and wonders, at last was destroyed with his whole armie. So *Herode* hauing hard *Iohn Baptist* willingly, and perfourmed obedience to some things which he had learned, yet because he did not turne to the Lord with his whole heart nor repented of his incest, was neuer after called againe but left of God to his owne hardnesse of hart; the like may be said of *Pilate*, *Agrippa*, *Felix*, *Iudas*, *Demas* *Iulian the Apostata*, who hauing not harkened to the Lords call, but quenched the good motions of his spirit, afterwards were giuen ouer of God to a reprobate sense to their euerlasting ruine and destruction. So likewise when as the Lord gaue the false prophetesse *Iesabel* a time to repent, and shee repented not, he threatneth his heauie iudgements against her; in a word this is manifest in the examples of carnall secure men in these dayes, who hauing abused Gods mercy and long suffering, and deferred their conuersion from day to day, at last they are taken away in Gods heauie displeasure, and as they liued like beastes so commonly they die like beastes: and therefore as wee loue the saluation of our soules let vs harken when the Lord calleth, and not harden our hearts against the good motions of his spirit, for if we be like these men in our wicked practise there

there is no hope we should be vnlike them in fearefull punishments.

Thirdly, we are to consider that our conuerſion and turning vnto godly, vnſained, and true repentance: is the gift of God from whom euery good and perfect gift descendeth, as it is, *Iam. 1. 17.* And therefore we are to accept of this gift while he offereth it vnto vs; for God doth not promise his giftes and graces, with condition that we may receiue them when we list, but when he offereth them, *Psal. 95. 7.* *To day if yee will heare his voice harden not your hearts,* he doth not giue vs respite till to morrow; now God calleth and inuiteth vs to to come vnto him, now he knocketh at the dore of our hearts, desiring to enter that he may dwell in vs by his holy spirit, and if we refuse to let him enter, how know we whether he will euer knocke againe? if he doe not; what gaineſt thou, but the pleasures of sinne for a season, and in the end eternall death? and what lookeſt thou, no lesse a thing then euerlasting life and an eternal waight of glory in Gods kingdome? well, yet Christ knocketh at the dore of our hearts, and if we will open he wilbe our guest and suppe with vs, bringing his cheere with him, euen an heauenly banquet of all his spirituall graces, but if wee rudely shut the dores against him, what hope can we haue that he will come againe when he findeth such rude and vnciuill entertainement? and then what will follow but that eyther wee shall neuer seeke after him, and then our case wilbe most miserable, or with his spouse in the Canticles we shall long seeke him but not find him without great difficultie, yea perhaps wee may seeke him as *Esa* sought his blessing with teares and neuer find him?

§. Sect. 5.
The 3. motive
because re-
pentance is
Gods gift.

Apoc. 3. 20.

Cant. 5.

CHAP. XXVIII.

Of the fourth motive taken from difficultie of repenting, caused by delays.



He fourth motive to perswade vs to speedy repentance and turning vnto God, is that the longer we deferre it the harder wee shall find it, for the difficultie thereof wilbe much increased by delay,

§. Sect. 1.
That the longer we defer
repentance,
the more
hardly we shall
repent.

1. Because
sinne will
growe custo-
mable.

delay, and our selues also who are vnfit to day will be more vnfit to morrow, the reasons hereof are many, first becaule by continuall sinning wee get a custome and habite of sinning, and if a custome which is but affected be hardly left, what shall we say of a custome which is confirmed by nature or what is nature strengthened by custome? who knoweth not that the drunkard is more easily reclaimed from his drunkenness when he first falleth to this vice then when he hath long liued in it, that the swearer the longer hee vseth and inureth his tongue to swearing, the more hardly can hee forbear it, and the couetous man as he increaseth in yeeres increaseth also in couetousnesse, and the like may be sayd of all other vices. Neyther neede this seeme strange vnto vs seeing it is a thing apparent in reason and in experience; for the longer the disease hath possessed the body the more hardly it is cured, and therefore that counsaile is good, *Veniens occurrere morbo*, preuent the disease before it hath seased on thee or presently after it hath taken place remoue it. The longer the sore is neglected the more it festreth & the greater difficultie there is to heale it, the longer the tree groweth the deeper root it taketh and the more harde it is to pull it vpp; the enimie is more easily kept from scaling the walls, then beaten backe when he is entred into the middest of the citie; & so it is with sins and vices, *facilius repelluntur quam expelluntur*, they are more easily kept from entrance then beaten out: as therefore you would condemne him of extreame folly who would not regard his sickenesse till it had ouerthrowne nature and then thinke to cure it, or who would neglect to applie any salue to a greisly wound till it were festred and then thinke the better to heale it; or that should assay to pull vp a young plant and being vnable should deferre it till it were growne to a great tree, thinking then more easily to plucke it vp by the rootes, or that would let the enimie quietly enter into the citie with a purpose then to expell him with more facilitie and lesse losse; so alike nay much more foolish is hee, who finding it nowe a hard matter to turne vnto God and to forsake his finnes deferreth it for many yeares together, till the corruption

tion of nature haue receiued double strength by long custōe
 imagining that then hee can very easily attaine vnto his pur-
 pose, let vs therefore breake of our sinnes by vnfained repen-
 tance, and take heed of confirming our naturall corruptions
 by long custome, for as one sayth *Dum consuetudini non* August.
resistitur fit necessitas, whilst custome is not broken it becom-
 meth necessitie, and as another, *Sicut non potest aliquis dedis-* Basil.
cere maternam linguam, sic vix longam peccati consuetudinem,
 as a man cannot easily forget his mother tongue, so neither
 can he leaue customable sinne. So it is said Iob 20. 11. *that*
the wicked mans bones are full of the sinnes of his youth and that
they shall lie downe with him in the dust; whereby it is implied
 that as diseases after they are entred into the marrow & bones
 are incurable in so much as they goe with mē to their graues;
 so sinnes and vices which are the sicknesses of the soule ha-
 uing leasēd and taken fast hold of a man by long and conti-
 nuall custome from his youth; will most hardly leaue him in
 his age but will hang fast on till the day of his death. And
 hence it is that the Lord by his Prophet doth note it to bee a
 thing impossible in respect of humaine power to leaue those
 sinnes which are customably committed. Ier. 13 23. *Can*
the blacke more change his skin; or the leopard his spots: then may
ye also doe good that are accustomed to doe euill, and therefore
 if euer we meane to leaue our sinnes & to turne vnto God it
 is best to beginne before the corruptions of nature bee con-
 firmed by custome.

Secondly while wee liue in our sinnes wee continue in Sa-
 thans thraldome and he hath full possession of vs; which pos-
 session the longer he holdeth the more hardly will he be cast
 out; for as those who haue a long time quietly inioyed their
 houses and lands though their title be but weake yet are more
 hardly dispossessed then if at their first entrance their right
 had bene called into questiō, both because long custome hath
 in it the nature of a law, and the parties themselues will bee
 more earnest in vsing all meanes to retaine their possessions
 which they haue long held, time hauing worne out al doubt-
 ing of their right: so sathan is more hardly thrust out of his
 possession

§. Sect. 3.

2. Because

Sathan will

more hardly

be cast out of

his possession

when he hath

long held it.

possession when he hath long kept it, because his long houlding of vs in his thralldom maketh him imagine that he hath right to hould vs still, and hee is most earnest in vsing all his strength and pollicie; to hould that which he hath already gotten and long kept in his possession. We know that when a souldier in fight hath taken another captiue, at first he vseth al meanes to breake from him as hauing better opportunitie when they are still in the field, then he can hope for after whē he is carried away and clapt vp in prison: and as he hath lesse meanes, so also he hath lesse desire to escape; after that by continuance of time his captiuitie is made more familiar vnto him; and we commonly see that a bird as soone as shee is taken, fluttereth and striueth to get away, but after shee hath beene a while in the cage shee is content to stay there still though the doore be open; and so it is in our spirituall thralldome, at the first wee haue best meanes to escape and most desire also, for after wee are inured to sathans captiuitie wee are content to remaine his bondslaues still. And if wee desire to escape hee would more disdaine that wee should strue and oppose our selues against him, after he hath long time had vs at commaund, and ruled vs at his becke, then when at the first we fell into this cruell slayerie.

§ Sect. 4.

3. By conu-
nuance the
strength of
sinne increa-
seth.

Thirdly the longer that sinne hath dominion ouer vs the more it increaseth in strength, and the more hardly it is subdued, for it is the nature of sinne as soone as it is entertained to make way and roome for more and those worse then it self as wee may see in the example of *David*, for when hee was ouercome of idlenesse, it made way for adulterie, and adulterie for murther. So *Herod* entertained incest; and that opened a doore in his heart to let in murther, and both these made open way for all hellish impietie; so *Indas* retayninge still his couetousnesse was mouued thereby to betray his maister; and this sinne brought him first to desperation, & then to hange himselfe; yea the Apostle *Peter* after that he ioyned himselfe in companie with the wicked seruantes of the more wicked high Priest; at first was mouued hereby to denie his maister, and when hee had gone thusfarre, then hee

Matth. 26.

hee denieth him againe with an oath, and when hee had thus farre proceeded in the course of sinne, hee maketh no conscience of redoubling his oathes, cursing himselfe if hee knew the man; so that the longer wee let sinne haue dominion in vs, the more it will increase it selfe in strength and number, till our heartes bee full of sinne and wickednesse. As therefore those citizens were to bee accounted most foolish, who when they saw an hundred enemies entered into the citie, should deferre the beating of them out or killing of them, till they had opened the gate to let in ten thousand more better armed and more strongly provided, thinking then to haue better opportunitie, and more abilitie to giue them the repulse, so alike foolish are those who finding it hard and defficult to subdue some few sinnes, to which they are now giuen, doe deferre it till the time to come, when as they are increased in huge multitudes imagining then to doe it with more ease. Sinne, it is the poyson of the soule, as therefore poysons being drunke are presently to be cast vp againe, otherwise they disperse themselues in the vaines and so going to the hart cause death; so this poyson of sinne if it be long kept in vs, it will disperse it selfe ouer the whole bodie and soule, and seasing vpon the heart, wil plunge vs into euerlasting death and destruction. Sinne it is an heauie burthen and vpon whomsoever it lieth it will presse them downe vnto hell; as therefore the way to ease a man of his burthen is not to adde more vnto it but to cast it of, so the way to ease vs of the heauie burthen of sinne, is not to increase the waight by adding still more and more vnto it but by casting it of speedily, for when by this continuall addition our sinnes are growne to an vnsupportable wayght, they will sooner presse vs downe then we shall cast them of.

Fourthly, the longer wee liue in sinne the more vnpleasant will vertue and godlinesse be vnto vs; and the more wee are delighted in the fulfilling the lustes of the flesh, the more bitter it wilbe to mortifie them, and to imbrace any strict course of sanctification, seing these are contrary the one to the other; he that hath long continued in darknesse can-

not indure the light of the sunne; hee that neuer tasted any thing but sweet and pleasant meats, cannot abide to feed vpon those which are sowre and bitter; hee that was borne and bred in hote countries, is not able to brooke those which are cold; and so those who haue accustomed themselues to sinne wil hardly be euer brought to imbrace vertue and godlinesse, these being as contrarie one to another, as light and darkenesse, sweet and sowre, hote and cold, especially considering that sinne is as delightful to the tast of a natural man, as drink when hee is extreamely thirstie, or meat when he is ready to pine for hunger.

*§ Sect. 5.
5. Because
the longer we
delay the more
we are disa-
bled.*

Fifthly, the longer we liue in our sins and deferre our conuersion vnto God, the more are our vnderstandings darkened, our wils peruered, our affections more corrupted, our harts hardned, and our consciences seared, & all the powers and faculties of our bodies and soules are more and more disabled; for as the longer that sicknesse hath continued, the more it weakneth the body & maketh it vnfit for any worke or actiō, so the longer sinne which is the sicknesse of the soule hath seased on vs, the more vnable we are to shake it off, and the weaker it maketh vs to performe any good actions. When men at first fall into vnusuall sinnes, their consciences checke them, and they feare least the Lord will poure vpon them his heauie iudgements, but when they haue committed the same sinnes againe and againe, and yet are not punished, then like theeues who hauing elcaped after one roberie committed, are ready to commit another, so they hauing not tasted of Gods iudgements threatned, thinke that they shall neuer be inflicted on them, and therefore are readie to sinne againe; vntill by long custome in sinning their hearts are hardned and their consciences seared as it were with a hote iron, so as now without any checke or remorse, yea with all pleasure and delight they cannot commit those sinnes, which in former times they would haue trembled, to haue entertained into their secret thoughts.

*§. Sect. 6.
6. Because
the means*

Sixtly, the longer wee deferre our repentance the more vneffectuall will the meanes be of our conuersion; for the word

word of God, will either soften our hearts like waxe, or ^{grew vneff-}harden them like clay, either it wilbe the fauour of life vnto ^{ctnall by de-}life, or the fauour of death to our deeper condemnation, as is ^{layes.} 2 Cor. 2. 16. *If it once goe out of Gods mouth it shall not returne vnto him voyde, but it shall accomplish that which he will, and it shall prosper in the thing whereto he sendeth it,* (whether it be for the conuersion or hardening of those who heare it) as it is Esa. 55. 11. we know if a salve be applied vnto a wound eyther it healeth it, or els the sore ouercoming the vertue thereof doth more fester and ranckle, and so this spiritual salve, being applied vnto our soules wounded with sinne, doth either cure them, or else becomming vneffectuall they waxe worse and worse. When men sleepe & are suddainly wakened with some strange and vnusual sound, they presently start vp and are amased, but after a long tyme they haue bene acquainted with the noyse they can sleepe securely and not be much disquieted; so when men sleeping in carnall securitie are awaked with the threatnings of the law preached vnto them, which like Canon shot thūdeth in their eares, they are at first somewhat rouzed vp and beginne to looke about them, but giuing themselues to sleepe againe in their sinnes, after they haue bene many times awakened, at last this fearfull sound nothing moues, nor disquiets them neither wil anything waken them out of this spirituall lethargie, but the voyce of the Archangell commanding them to arise and to come vnto iudgement.

Seuenthly, if we deferre our conuersion vntil our old age, §. Sect. 7. it will then be more harde and difficult then in the time of youth, because old men are more indocible & vnfit to learn, ^{7. Because old age is more vnfit for repentance then youth.} then they were in their youthfull dayes, and therefore who soeuer meane to attaine vnto learning, or to knowledge of any science, trade or occupation they doe not deferre it to their old daies, but giue themselues vnto it in the time of their youth, when as their wits are most fresh, & their capacitie most quicke to receaue instruction. Seing then there is much knowledge necessarily required to the making of a true Christian (for without knowledge we can haue no faith,

and without faith there is no saluation) therefore for the attaining hereunto it is very needfull that we beginne betimes and set our selues to learne Gods true religion in the time of our youth, when as wee are most fit for this purpose. And this counsaile the wise man giues vs Prou.22.6. *Teach a child in the trade of his way and when he is old he shall not depart from it.* Secondly, as old men are more vnfit to learne, so also they are more forgetfull to remember that which is taught them, and therefore if they doe not set their whole mindes vpon Gods word, and continually call to mind that which hath beene deliuered vnto them in the preaching thereof, meditating therein with the prophet *Dauid* day and night, all they haue learned, will easily slip out of their weake and decayed memories. Which thing is most hard for them to perforce by reason of manifold distractions, which that age is subiect vnto, as the infirmities of the body, sicknesse, aches, and innumerable griefes, and also the manifold troubles and cares of mind, not onely in respect of their owne state, but also in the behalf of their children, yong nephewes & neere friends, whose welfare is as deere vnto the as their owne: now if a single man hath cares inow to distract him from Gods seruice, how many are their distractions whose cares are doubled and redoubled: and therefore if we would make choise of the fittest time for our conuersio we must not deferre it till our old age, but turne vnto God in our youth, when as our wittes are most fit to receyue, and our memories to retaine instruction.

§. Sect. 8.

8. Because the hour of death is the most vnfit time for repentance.

Lastly if wee deferre our conuersion vnto God till our old age, or till we lye on our death bed, we shall find it more difficult in that our enemye sathan who alwayes goeth about like a roaring lion, seeking to deuoure vs, doth then redouble his malicious diligence in working our destruction when as hee seeth the time drawe neere wherein hee must attaine his purpose, or else for euer faile of his desire, what, therefore will now our malicious powerfull and most suball enemye leaue vnattempted? what violence will hee not now offer? what pollicy will hee not assay to drawe

vs from God, to his kingdome of darkenesse? wee knowe that when enemies beseidging a citie doe heare that their seidge is shortly to be raysed by the approaching of mighty succours; or within a while will become vaine and bootelesse, by reason that the citie well bee more strongly manned and better victualed, howe they will bend all their ordinance against the wall to make a breach, how furiously they will giue the assault, and how desperately they will fight that they may not bee disapointed of their hope and loose all their former labour; and shall wee thinke that sathan who hath longe beseidged vs, desiring nothing more then to sacke our souls, and to spoile them of al Gods graces and to lead them captiue to hell and destruction, will vse lesse politicke furie in assaulting vs with all his engines of battrie when hee seeth the time approach when as now or neuer he is to accomplish his desire? But let vs consider moreouer how able wee are to indure his assaults if wee doe not prepare our selues before the time of sickness, arming our selues with the whole armour of God; surely wee are naked and lie open to all his violence, being destitute of the girdle of veritie; the knowledge of Gods truth, neither armed with the brestplate of righteousness, nor hauing our feete shod with the preparation of the gospel of peace, whereby wee might bee inabled chearefully to march in the afflicted way which is full of the thornes and briars of tribulation and afflictions, wherein we must trauaile if we will goe to Gods kingdome; neither yet hauing the shield of faith whereby wee might quench the fire darts of the wicked one, nor the helmet of saluation, nor yet any skill to vse the sword of the spirit, the word of God: eyther for the defending of our soules; or the offending of our enemy. And whereas wee may hope that God will at that time supply all our wantes and giue vnto vs all his spirituall armour whereby wee may bee defended and sathan repulsed, wee are to knowe that God vs-eth not to giue his heauenly and spirituall graces at the houre of death to those, who haue contemned them al their

life, or if hee doe bestowe them vpon any it is ordinarily by meanes which hee hath ordayned for this purpose, as the hearing of the word, hartly prayer, holy conferences, and such like spirituall excercises: now let it bee graunted that wee may haue at such times of our mortall sicknes, Gods ministers and all other outward helps to further vs, in performing of these duties (which yet notwithstanding no man can promise to himselfe) yet howe vnfit is any man in this case for the effectuall doing of these holy excercises, when as his bodie is full of paine, and his minde full of anguise, partly fearing Gods iudgments and eternall damnation, partly being greeued with the losse of all his delights, and because hee is to parte with his friendes, partly being troubled and distracted with disposing of his worldly estate and setting all things in order; and when to all these incumbrances there is added sathans dangerous temptations, who then most violently assaulteth, and most subtilly vndermineth vs that hee may worke our finall destruction? And therefore seeing our conuersion in the time of our sicknesse is so hard and difficult, (I had almost sayd desperate,) let vs whilest the Lord giueth vs the outward meanes of our conuersion, and withall the vse of our senses, vnderstandings, and memories, (all which when wee are grieuouly sicke, are alwaies exceedingly weakened, and sometime quite ouerthrowne) let vs (I say) vnfeignedly turne vnto the Lorde by vnfeined repentance in the time of our health, and strenght, and not by our delayes, hazard and desperately indanger the eternall saluation of our soules for the inioying of the transitory trifles and vaine delightes of this miserable world.

CHAP. XXIX.

*Of the fift Motiue which is that our delay will bring more . .
sorrowe or utter destruction.*

The



He fifth argument to perswade vs to speedy repentance and turning vnto God, is that by our delay eyther wee prepare more matter for our owne sorrow and griefe, or else treasure vp for our selues a more fearefull measure of wrath against the day of wrath; for if the best happen that wee canne hope for, or imagine, it is that wee truly repent vs of our sinnes without which, there is no forgiuenesse, and what is this repentance, but an hartie sorrowe, and bitter greefe, for our sinnes past, and an earnest desire and indeuoure of forsaking them in time to come? and therefore seeing whatsoeuer pleasure wee haue taken in sinninge wee must after loose it in sorrowing for sinne, seeing our laughing must ende in weeping, and our hony bee turned into gall, and worme-woode, let vs breake off our sinnes betimes, by vnfeined repentance, and not heape vp matter of more greefe, let not our mindes so much dote to taste of the honie which sinne bringeth in the mouth, as that we forgette the poyson which it carrieth in the taylor; let vs not be so eager in drinking of this poison of sinne, though it be sweete and pleasant to the tast, remembring that it is deadly in operation if it bee not (as it were) cast vp againe by vnfeined repentance; let not our gluttonous appetites cause vs to surfet on the pleasures of sinne, seeing the present delight will not counteruaile the future paine, when as being sicke in sinne, and tormented in conscience, wee shall vomit that with greefe, which wee haue eaten with pleasure, finding more bitterness in the casting vp, then sweetenesse when we swallowed it downe. But this is the best which can befall vs, for if we doe not thus hartely sorrowe for our sinnes, but still liue in them with pleasure and delight, then doe wee nothing else but heape vp iudgement, and punishments, which shall one day bee powred vpon vs in full measure, and fill vp the vialls of Gods wrath, till being filled vp to the brimme, hee will powre them out vpon our one heades. And this the Apostle plainly sheweth. Rom. 2. 5. *But thou (saith hee) after thine hardnesse and heart that canst not repent, heapest*

¶ Sect. 1.

More sorrow followeth sin then ioy accompanieth it.

394. *Motines to perswade vs to hasten our repentance.*

unto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgment of God. 6. Who will rewarde every man according to his workes. &c. And this is all the treasure which sinners, by deferring their repentance heape vp vnto themselues for the last daies; as *Iames* speaketh. *Iame. 5. 3.* The longer therefore wee deferre our repentance the more wee increase the bills of accountps, of which wee shall neuer bee able to giue a reckoning, at the great, and generall audit, the more wee heape vp our sinnes, the more wee heape vp Gods wrath; and increase the measure of our condemnation, and hellish tormentes euery day, (as it were) pyling vp wood, in which we shall eternally be burned.

§. Sect. 2.

*The sixth motive
to our dangerous
estate before con-
uerſion.*

The sixth motiue to perswade vs to hasten our conuerſion vnto God with all speed, is the consideration of the dangerousnesse of our estate before our conuerſion; for wee are dead in our sinnes, the children of wrath and enemies vnto God, who euery minute lye open to his iudgements and punishments. And this the Lord implieth in his speech to *Cain*, *Gen. 4. 7. If thou doeſt not well* (saith he) *sinne lieth at the dore*, that is the punishment due to thy sinne, like a cruell wilde beast still watcheth and waiteth for thee, so as thou canst nor stirre any way but it is ready to sease vpon and destroy thee. Now in what a fearefull state are those who euery minute liue in this daunger, of which if they be surprised what can remaine vnto them but euerlasting death and destruction; *For as the tree falleth so shall it lie*, as it is *Eccl. 1. 3.* that is; as the day of death leaueth vs, so shall the day of iudgment find vs, and therefore if wee be taken away in our impenitencie whileſt we are dead in our sins, children of wrath, and enemies vnto God, such shall we be presented before the tribunal seate of iudgement in the presence of the great iudge of heauen and earth.

§. Sect. 3.

*The ſeuenth
motive taken
from the be-
nefits which
accompanie
our conuer-
ſion.*

The ſeuenth motiue may be drawne from the manifold benefits which will accompanie our speedie conuerſion, for first vertue and goodnesse being sowne in vs in the time of youth, will take more deepe roote in vs, so as it cannot easily be left or lost, for as the vessell doth longest retaine the smell and

and tast of that liquor which was put into it whilest it was new and vnseasoned, so they will longest retaine vertue and goodnesse who haue it planted in them in their youth, according to that Pro. 22. 6, teach a child in the trade of his way, and when he is old he will not depart from it. Secondly if we turne to God betunes the exercises of religion, and workes of sanctification, will be farre more pleasant and easie then if we deferre them till our old age, for often vse will bringe vs to a custome, and long custome will worke in vs an habite of vertue, which will be easie and familiar, if children from their youth be brought vp in trades and occupations which are exceeding hard and difficult, they do attaine to the skill and practise of them with exceeding dexteritie and quicknesse, but if the learning of them be deferred till old age they cā neuer attaine vnto them, or at least performe them slowly and with great difficultie, and so if from our childhood wee accustome our selues to the learning and practise of the workes of holinesse and righteousness, they will growe exceeding easie and pleasant, whereas being deferred they wilbe difficult and tedious. If the ox whilest he is yong be accustomed to the yoke hee draweth in it quietly and with no great paine, but if he runne long in the pasture vnbroken and vntamed, when he is brought to the yoke he strugleth and striueth, and therewith gaulling his necke draweth with exceeding payne and irklomenesse; and so if in our youth we accustome our selues to beare the yoke of obedience, it wilbe easie and pleasant, but if we vse delayes we shall grow stubborne and stifnecked like vntamed oxen, and the bearing of Christs yoke through our impaciencie, and the rebellion of our nature will gaulle and vexe vs. Thirdly, the sooner wee turne vnto God, the more ioy, peace and comfort shall we haue in the whole course of our liues, for what ioy may bee compared with the ioy in the holy Ghost, what peace is like the peace with God; & the peace of conscience, when as we are sure that we are now friends, who before we were enemies, and children of God and heires of his euerlasting kingdome of glory, who in time past were children of wrath

wrath and fire brands of hell? what comfort in the world can be imagined like vnto the consolation of Gods spirit, which is able to make all afflictions light; and euen death it selfe sweet and pleasant vnto vs; but this ioy, peace, & comfort doe all companie our true conuersion vnto God, and therefore who would deferre it for one day, seeing it bringeth such inestimable benefits and such surpassing pleasures as none sufficiently vnderstand them, but they who feele & inioy them. Whereas on the other side if we deferre our conuersion, in the meane while wee are continually subiect to the checkes and terrours of an euill conscience, in feare of Gods iudgements and eternall damnation: and though in outward shewe wee may bee exceeding merie and pleasant, yet our mirth is ful of sorrow, and our ioy of bitterness, and of such laughter wee may say, *thou art madde, and of this ioy what is that which thou doest?* as the Wise man speaketh, Eccle. 2. 2. for it is but *Sardonicus risus* laughter from the teeth outward, which is straight controuled with some inward pange or checke of conscience. Fourthly, the sooner wee turne vnto the Lord; the longer time we shall spend in his seruice, which in truth is perfect liberty, now what can bee more delightful vnto any Christian heart, then to serue our creatour from the daies of our youth, & to shew our thankfulnessse to God our redeemer for all the inestimable benefits which he hath bestowed vpon vs, by causing our lights to shine before men, and by glorifying his name in our godly & Christian liues? what can be more pleasing to a thankful mind then to take all occasions of expressing thankfulnessse to him vnto whom we are so much bounden? Lastly, as by our speedy conuersion vnto God we liue in sweete comfort and ioyfull peace, so also wee securely expect death and giue it entertainment when it commeth with cheerefull countenance, for being conuerted vnto God we are at peace with him and in his loue and fauour, wee are assured that the curse of the law is nayled to Christes crosse, that he was condemned that we might be iustified and put to death that wee might liue eternally, that he is gone before vs into

heauen

heauen to prepare vs a place there, and now sitteth at the right hand of his father to giue vs ioyfull entertainement when we come vnto him, that he hath taken away the sting of death which is sinne, and hath made a soueraigne medicine against this poyson with his precious blood, and therefore being conuerted vnto God we need not to feare death, nay rather wee may wishe with the Apostle to be speedily *dissolued that we may be with Christ seeing that is best of all.* As it is Phil. 1. 23. neyther need wee to feare the destruction of this earthly tabernacle, seeing *wee are assured that we haue a building giuen vs of God, a house not made with hands but eternall in the heauens.* as it is 2. Cor. 5. 1. Moreouer we shall not need to feare either suddaine death; or an euill death, for it cannot be suddaine to them who are alwaies prepared, *Nec potest male mori qui bene vixit,* neither can he die ill who hath *Augst.* liued well. On the other side those who deferre their repentance and turning vnto God, when death approchieth are filled with horreur & feare when as they see that they are still subiect to the curse of the law and euery minute in danger of Gods fearfull iudgements; when as the waight of sin presseth them, Sathan and their owne conscience accuseth them, death waiteth on them to bring them to euerlasting death, hell, and destruction. And therefore seeing so many benefits accompanie our speedy conuersion both in life and death, and so many euils follow our delays: let vs not be moued by Sathans tentations, the sweetenesse of sinne, nor with the alluring vanities of this deceitfull world to deferre our repentance from day to day, but let vs now harken whilest God, yet calleth vs, and take the good and acceptable time when he offereth it vnto vs.

The eight motiue to perswade vs to speedy conuersion, is that our turning vnto God being deferred to our olde age, or till the time weelie sicke on our deathbeddes, is not so excellent in it one nature, nor so acceptable vnto God, as if it were performed in the time of our youth; for what great matter is it if wee leaue our sinnes, when they are readie to leaue vs, to renounce the world with the riches honoures,

*§ Sect. 4.
The 8. motiue
because re-
pentance de-
ferred to olde
age is not so
excellent or
acceptabile.*

honoures, and pleasures thereof, when they are readie to abandon vs; to embrace mortification, when as our bodies are mortified with sicknesse, and brought to the gates of death; to giue to the pore when wee can keepe our goods no longer, to forgiue our enemies, when as we can not offer them any further wrong, or violence, to comend our wiues, and children, into the hands of God, when as we our selues can no longer defend and prouide for them? to cease to sweare and blaspheme Godes name, when as soone after wee shall cease to speake? moreouer how can wee thinke that this will be acceptable vnto God when as wee doe not come vnto him before all the world forsakes vs, nor craue his helpe till wee are abandoned of all other succour, nor offer to come into his seruice before wee are ready to goe out of the worlde, and that rather for feare of punishment; and hope of reward, then for any loue we beare to our Lord and mailter. But let it be granted (as in trueth it cannot bee denied) that whensoever wee truly repent vs of our sinnes and turne vnto God he wil receiue vs to mercy, should wee take occasion hereof to deferre our conuersion and to continue in our sinnes? should his loue and mercy towards vs mooue vs to rebellion, and impietie, towards him, and because hee is gracious and long suffering shall we therfore the more offend him, and as it were whet the edge of his wrath against vs? be it farre from vs. Nay rather if God be gracious and mercifull, let vs bee ashamed to offend so gracious and mercifull a God, and though wee shoulde bee so hard harted as not to feare his iustice, and fearefull iudgements, yet euen in common humanitie let vs blush for shame to offende him in consideration of his infinite loue, and mercie. If wee had a friende who by reason of the loue hee beareth vs, would hardly bee displeased, or moued to anger against vs, would wee make this vse of his loue and patience, still to prouoke him with new iniuries? Nay if their bee any good nature and ciuilitie in vs, would not his loue towards vs, mooue vs to loue him againe, and woulde not this loue worke in vs a
care

care and feare not to displease him? yes assuredly. O let not then the Lordes loue, patience, and long suffering, who is our friend of frindes, make vs to take occasion of offending, and displeasing him, but rather let the consideration thereof bee a forcible and stronge motiue to moue vs to repentance.

Lastly though the Lorde bee so gracious, and mercifull, Rom. 2. 4. that he is ready to receiue vs into his loue, and fauour when- §. Sect. 5. soeuer wee vnfaignedly repent, and truely turne vnto him; *The last mo-
tiue because
repentance in
time of sickness
is often vn-
sound.* yet forasmuch as hee extendeth his mercy to those onely, who are truely penitent; & seing the repentance of the most is fained, and hypocriticall, which then onely beginneth when death or some extreame daunger approacheth, this should bee a stronge motiue to perswade vs to repent, and turne vnto the Lorde, when wee are in our perfect health, strength, and prosperite that so wee may haue assurance that our conuersio is sincere and vnfaigned, and not forced or dissembled. Wee knowe that *Pharaoh* himselfe when hee was Exod. 9. 27. vexed with Gods fearefull plagues, could say I haue sinned, & 10. 16. 17. and promise amendment, And *Saul*, when God threatned to cut him off, and to take the kingdome from him, could acknowledge his wickednesse, and pretend a desire to worship the Lord. And *Ieroboam* could shewe more contrition for Sam. 15. 24. the losse of his hand, then he euer shewed for the losse of his soule. And wicked *Ahab* when he heard heauie iudgments 1. King. 13. 6. denounced against him, could outwardly humble himselfe, & 21. 27. put on sackcloth, fast and goe demurely. And who may not obserue in his owne experience, how many there are who in the time of their sicknesse, make godly shewes of repentance, promising goulden mountaynes and vowing if they recouer, that they will leade a newe life, forsaking their sinnes, and indeuouring to serue the Lorde in the duties of holinesse, and righteousnesse, and yet the same men being restored to their health, with the dogge returne to their vomit, and with the sowe to wallowe againe in the filthie puddle of sinne, becomming as prophaine, wicked, irreligious, and negligent in all duties of christianitie, as euer they were,

were; which is a most vndoubted signe, that there repentance was but faigned, and dissembled, and that they were moued thereunto not for any loue of God, or hatred of sinne, but for feare of Gods iudgmentes, and eternal condemnation, and therefore as soone as the cause of their feare is a little remooued, their repentance also cealeth. Moreouer wee knowe that true repentance is the gifte of God, and that we haue it not at our owne beck and call, but when he offereth and vouchsaueith it vnto vs, and therefore it is no maruaile if they who haue scorned this gracious gift all the whole course of their liues, should be denied it at the time of death, & left so to the hardnes of their harts, that though with Esau they seeke repentance with teares, yet they shall neuer find it. And though with the five foolish virgins they desire to buy oyle for their lamps, yet the time of grace being past they shall be shut out of doores and excluded from the marriage. Neither doth the Lord ordinarily beget faith, repentance and other sanctifying graces in any man, but by the vse of the meanes which he hath ordayned for this purpose; now the meanes ordained of God are not sicknesse or the infirmities of old age, but the ministerie of his word, made effectuell by the inward operation of his spirit for our conuersion & sanctification; and therefore if the Lord hath oftentimes graunted vs this meanes, and they haue not beene effectuell for our conuersion if hee haue often called vs in the preaching of the word and wee haue refused to come, what hope can we haue that wee should turne vnto God, without this meanes in the time of sicknesse, who by the continuall hearing of the word haue not beene conuerted in the time of our health, seeing not any come vnto Christ but whom the father draweth, and the meanes whereby he draweth vs vnto him, is not sicknesse or the approaching of death ordinarily, but the ministerie of his word; for when the sheepe heare Christs voyce and thereby knowe him to bee the true sheeheard. then (and not before) they follow him as it is Iohn. 10. 27. So that though we were sicke and certainly assured wee should die to morrow, yet for all this, wee are neuer the neerer our conuersion, faith, and repentance then we were

Eph 4. 11. 12

Ioh 6. 44

before; as appeareth in the example of the Epicures. 1. Cor. 15
 32. *Let vs eate and drinke (say they) for to morrow we shall die*
 a man would thinke they should rather haue sayd, let vs fast
 and pray for to morrow we shall die; but this plainly sheweth
 that we are neuer the neerer our conuersion vnto God, and
 true repētaunce though we are certaine that death approach-
 eth; it is onely the worke of Gods spirite, which ordinarily
 worketh not by the means of sicknesse or feare of death, but
 by the ministerie of the word which is Gods owne ordināce,
instituted of God for the gathering together of the Saints, and for Eph. 4. 11. 12
the edification of the body of Christ. And therefore whilst the
 Lord calleth vs in the preaching of the word, let vs harken
 vnto his voice, and turne vnto him by vnfeined repentance,
 for if Gods owne ordinance is not effectually for our con-
 uersion, assuredly there is no hope that euer we will be con-
 uerted by sicknes or any other extraordinarie meanes what-
 soeuer. It is an admirable miracle wrought by the infinite
 wisdom and almighty power of God, that a poore sinner
 should be conuerted vnto him by the preaching of the word,
 for hereby we who were dead in sinne, are raised vp to new-
 nesse of life, we who were borne blind, are indued with sight,
 our hearts more hard then the Adamant are made flexible,
 and soft as waxe to receaue any impressiō, which the Lord
 wil imprint in them, and wee are moued to denie our selues,
 and to cast away our owne righteousness, and to rest and re-
 lye vpon Christ Iesus alone for our iustification and saluati-
 on, which is quite contrarie to our naturall disposition: but
 it were a miracle of miracles that all these things should be
 wrought in vs by sicknesse, which the Lord hath not ordai-
 ned for this purpose, when as the meanes appointed by God
 himselfe the ministerie of his word, which is Gods owne or-
 dinance could neuer worke them in vs. It may bee indeed
 that Gods hand lying heauy vpon vs in the time of sicknesse,
 and fearing worse iudgements in the life to come, we may be
 moued hereby to make a goodly shew, and to vowe great re-
 formation if we might bee restored to our health: It may be
 that with *Pharaoh* we may make a feined confession of our
 sinnes, and promise to amend if this iudgement may be re-

moued, or that we may with *Achab* outwardly humble our selues before God, to the end we may escape those fearefull punishments which are threatned in his word; but it is a thousand to one if we then truly repent who haue liued our whole time in impenitency, or then turne vnto God if wee were not before that time effectually called and conuerted; for as wee liue so wee commonly die, neither is it likely that hauing led our liues like wicked *Balaam* we should die the death of the righteous, that hauing alwaies hitherto been thornes and thistles we should now bring forth sweet figges and pleasant grapes when wee are ready to be cut downe and to be cast into the fire, that hauing all our life sowed the seedes of wickednesse we should at our death reape the fruit of godlinesse; *And therefore* (as the Apostle exhorteth) *let vs not be deceived: God is not mocked; for whatsoeuer a man soweth that shall he also reape; for he that soweth to his flesh, shall of the flesh reape corruption, but he that soweth to the spirit, shall of the spirit reape life everlasting.* as it is Gal. 6. 7. 8. Let vs now turne vnto God while he calleth vs and graunteth vs the meanes of our conuersion the ministerie of his word; now is the acceptable time, now is the day of our saluation; and if wee will now turne vnto God and truly repent whilest we might continue in our sinnes, we may be assured our repentance is true and vnfaigned, and not pressed out of vs with sence of present paine, nor forced with feare of future punishment, and that turning to God wee shalbe receaued to grace and mercy, seeing we then offer to serue him, when wee might haue serued Sathan, the world and our owne corrupt flesh,

CHAP. XXX.

Two lets which hinder worldlings from speedy repentance remoued.

§. Sect. 1.

*The first let,
is the misa-
plying of*



And so much concerning these Motiues, whereby wee may bee perswaded to speedie repentance, all which the worldly secure man wardeth and beareth of with a double fence, so as they

they can neuer beate him downe with true humilitie nor pearce his heart with vnfaigned sorrow for sinne; the one is by alleadging Gods mercy manifestly declared vnto vs in the sweet promises of the Gospel; the other by obiecting the example of the conuerted thiefe, who though hee had spent his whole life in sinne and wickednesse, yet at the last hower was receiued to mercy.

*Gods mercy
and gracious
promises.*

For the first, hath not the Lord (will they say) protested in his word that he desireth not the death of a sinner, but that he turne from his way and liue? hath not our Sauiour tould vs that he came not to cal the righteous; but sinners to repentance? and doth he not inuite such vnto him as labour vnder the heauie burthen of sinne promising that hee will ease them? And hath not the Apottle *Paul* taught vs, that Gods will is that all men should be saued, and come to the knowledge of his trueth. Seeing therefore God is so mercifull why should we doubt of our ialuation? Why should we feare to deferre our repentance & follow our pleasures and delights for a time, seeing the Lord will receiue vs to mercy whensoever we turne vnto him?

*Ezech. 13.
32. & 33. 11.
Math. 9. 13.
Math. 11. 28*

1. Tim. 2. 4.

I answer first, that though al this were certaine, true, and not to bee doubted of, yet it is a most vnthankfull part and horrible ingratitude against our gracious God and louing father to take occasion of his mercie the more to offend him, as before I haue shewed. Secondly I answer, that as God hath shewed his mercy in the gracious promises of the Gospell, so also he hath as plainly declared his iustice in the seuerer threatnings of the law, and he is as true in the one as in the other: And therefore all the question is who shal tast of his mercy, and who of his iustice, seeing that is promised to some, and this threatned against others; or rather in truth it is without all question, for the Lord hath plainly shewed in his word that hee will extend his mercy to all repentant sinners and to them onely, and that he will declare his iustice in powring out his iust iudgements vpon the wicked who liue in their sinnes, and especially vpon those who take occasion of Gods mercie to continue in their vnrepentance,

*The first let
remoued.*

tanie, despising the riches of his bountifulnes, his patience & long suffering; for hereby they heape vnto themselues *wrath against the day of wrath and the declaration of the iust iudgmēt of God*, as the Apostle speaketh, Rom. 2. 4. 5. Though then there be neuer so many sweet promises in the gospel, yet they who continue in their sinnes without repentance can reape no true comfort by them, because they are not made to them but to repentant sinners; and on the other side though there be neuer so many terrible threatnings denounced in the law, yet the penitent sinner need not to feare them, seeing they are threatned onely against those who continue in their impenitencie; though God be of infinit mercy let not the wicked man who liueth in his sinnes presume, seeing it is sufficiently declared in pardoning the sinnes of repentant sinners. Neither let him who is truly penitent despaire because God is of infinite iustice, seeing it is sufficiently manifested in punishing the sinnes of those who continue in their vnrepentancie; let not him who is turned vnto God from his wicked waies feare Gods iustice, for it is fully satisfied in Christ and therefore it shall neuer attach him, neither let him who continueth in his sinnes without repentance hope in Gods mercy for it doth not belong vnto him, nor yet in the sweet promises of the Gospell which though they be neuer so generall, yet are they alwaies to be restrained to the condition of the covenant of grace, faith, and repentance. And this is manifest in the places before alleaged which worldly men so much abuse to nourish in them carnall securitie; for whereas the Lord saith Ezech. 33. 11. *That he will not the death of a sinner*, he addeth in the next wordes, *but that he turne from his way and line*, so that the Lord speaketh not of all sinners but of those who turne vnto him from their wicked waies. So our sauour Christ saith Math. 9. 13, that *hee came not to call the righteous*, that is those who are iust & righteous in their owne concepts, *but sinners to repentance*, so that whosoever are called vnto Christ that in him they may haue saluation are called also to repentance. And Math. 11. 28. our sauour doth not call all sinners vnto him without difference, but those onely

onely who are wearie and heauy laden, that is who find their finnes irksome and grievous vnto them, and desire nothing more then to be freed of this vnsupportable burthen. And the Apostle *Paule* likewise 1.Tim.2.4. doth not say simply that God would haue all men to be saued, but that he would also haue them come to the knowledge of the truth, that is to the knowing, acknowledging, & beleeuing of the principles of Christian religion concerning God, themselues, and the worke of redemption wrought by Christ. Let therefore no carnall secure man take occasion to presume vpon Gods mercy in regard of the sweet and gracious promises of the Gospell, for vnlesse they turne vnto God from their euill waies and truely repent them of their finnes, vnlesse they are wearie and heauie laden, desiring nothing more then to be eased of their heauie burthen; vnlesse they come out of their blind ignorance and attaine to the knowledge of the truth, the gracious promises of the Gospell do not appertaine vnto them.

Secondly, whereas they alleadge the example of the thiefe conuerted at the hower of death we are to know that this is but one particular act of Gods mercy, and therefore we can make thereof no generall rule; especialy seeing to this one we may oppose many thousands of those who hauing deferred their repētaunce to the last hower, haue beene taken away in their sinns and impenitencie. It is true indeed that if with this thiefe we truely turne vnto the Lord by vnfained repentance, and shew our faith by the like liuely fruites he wil pardon our finnes and receaue vs to mercy according to his gracious promises, but this faith and repentance are not in our owne power, but the free gifts of God which hee very seldome bestoweth on those at the hower of death who haue neglected & contemned them their whole liues: sometimes indeed hee calleth and conuerteth some at the last hower to shew the infinite riches of his mercy, but most commonly he leaueth those who haue deferred their repentance to die in their impenitencie that they may be examples of his iustice. And to this purpose *Austine* speaketh

§. Sect. 2.

The 2. let is presumption vpon the example of the conuerted thiefe.

well; there is (saith hee) mention made in the Scriptures of one whome the Lord receaued to mercy that none might despaire, and but of one that none might presume. It is the maner of princes to send their gracious pardon sometimes to those who are led out to execution, but if any will wilfully offend in hope hereof, or hauing offended wil deferre, so sue for his pardon to the last hower, surely he is well worthy to be hanged, both for his offence; and also for his presumption, so the Lord mercifully pardoneth some few when death is ready to cease vpon them, and to transport them into the eternall torments of hell fire, to shew the riches of his grace, but if any shali take occasion hereby the more to offend against his maiestie, or hauing offended deferreth to sue for pardon by powring out the teares of vnfained repentance vntill his last hower, hee is vndoubtedly vnworthy of any grace and mercy, and in all likelihood he shall be deliuered vp to suffer eternal torments. Moreouer as this act of mercy in receiuing this thiefe to grace was very extraordinary, so was it reserued as being most fit for the time of Christes passion; for as great Princes at the time of their coronation pardon such notorious offences, the like whereof they wil hardly euer after remit, to the end that their clemencie and mercy may appeare to all, so our Sauour Christ the glorious king of heauen and earth, being ready to lay downe the forme of a seruant and to take vpon him the crowne of endless glory and maiesty, gaue his gracious pardon to this greuous offender, that his infinite mercy and goodnesse might be manifested vnto al men, that so they might breake of their sinnes by vnfained repentance, and by a liuely faith come vnto him, looking and expecting for life and saluation onely in this their sauour and redeemer; and as cunning Surgeons hauing made a soueraigne salue, do vpon the next occasion make experiment thereof by curing some grieuely and desperate wound, that so they may commend it to all who shal haue need to vse it, so the Lord hauing made a precious plaister and soueraigne salue to cure all foules; who being wounded with sinne, will apply it vnto them by a liuely faith

faith, presently tooke occasion of curing there with this poore theefe grievously wounded with sinne, that all others in his state, seeing the vertue thereof, might more earnestly desire it and more carefully seeke after, and apply it to their wounded soules. And therefore seeing the occasion of this cure was altogether extraordinary, the action is not like to bee ordinarie, the occasion being remooued, and the mercy of God and vertue of Christes death and bloodshed being sufficiently manifested to al the world. Thirdly, we are to know that the estate of these men, is farre vnlike and much more desperate then the state of the conuerted theefe; for hee was in all likelihood neuer before this time called, and presently he harkeneth vnto the voyce of Christ, and willingly intertaineth the good motions of his spirit, but these men being often called, haue refused to come, and haue quenched the good motions of Gods spirit; he persisted in his sin ignorantly, hauing not heard the doctrine of the Gospell, whereby he might be inuited to come vnto Christ by a liuely faith, and might turne vnto God by vnfeined repentance, these haue often heard these glad tidings, and haue neglected and contemned them; hee continued in his sinnes through ignorance, neither did hee vngratefully resolue to serue the diuell his whole life, reseruing the time of his old age and sicknesse for the seruice of God, only for his own aduantage, but these men hauing bin oftē instructed in the law of God, and wayes of godlinesse, notwithstanding wittingly and wilfully persist in their sinns, presuming vpon repentance and hope of mercy at the last houre, intending then to turne vnto God, not for any loue they beare him, but for feare of hel torments and eternall damnation, lastly his repentance was most vnfeined and exceeding earnest, and his faith brightly shined presently after his conuersion in singular fruits thereof. For he made a notable confession of his sauiour and redeemer, euen when all his disciples for feare forsooke him. He iustificth Christ when all men condemned him, and euen his Apostles doubted of him. He praieth feruently vnto him, when the multitude mocked and reuiled him, hee humbly

confesseth his owne sinns, and louingly admonisheth his fellow of his wickednesse, desiring earnestly that as they had bin fellowes, and copartners in sinne, so they might be partakers in pardon, and in the benefite of redemption wrought by Christ. Whereas most commonly their repentance is forced and dissembled for feare of punishment, rather then for hatred of sinne, or loue of God: as they vsually make it manifest if they recouer of their sicknesse. And therefore seing there is such great dissimilitude; and difference in their purposes, liues, and courses, it is not probable that they wil euer bee like in their conuersion, death, and saluation.

CHAP. XXXI.

Sathans tentations mouing men to rest in a counterfait repentance, answered.

§ Sect. I.

That the promises of the gospell are made onely to those who repent seriously.



And somuch for the answering of those tentations wherby Sathan laboreth to make vs delay and deferre our repentance from day to day: with which, if he cannot preuaile both because we see the necessitie of repentance vnto saluation, and also plainly perceiue by the former reasons that delays are most dangerous, then hee will labour in the next place to perswade vs to content our selues with a smale measure of repentance, or rather in truth with a counterfait ^{mocke} repentance, which is only in outward shew and neuer pearceth the heart; making vs beleue that if when wee see our sinns, hauing our consciences conuincd out of Gods word we doe in some generall tearmes confesse that we are all sinners; and desire God after a formall manner to haue mercie vpon vs, if we can sometime straine from vs a broken sighe and be content to leaue some of our least pleasing sinnes, our repentance wilbe very acceptable to God, and sufficient for our saluation.

And with this tentation Sathan deludeth, and destroyeth, innumerable men in these our dayes, and therefore it behooueth

ueth euery man, to prepare himselfe for this incounter. And to this ende we are to know that the mercy of God, and merits of Christ, do not belong vnto those who thus slubber ouer their repentance; neither doth Christ Iesus call vnto him such as slightly sorrow for their sinnes, and thinke the burthen of them light, and easie to bee borne, but such as labour, and are heauie loaden. as appeareth Matth. 11. 28. *Come vnto me all ye who are wearie and heauie loaden, and I will ease you.* In which wordes our sauour Christ plainly sheweth whom hee calleth to the participation of the worke of redemption wrought by him, and what measure of repentance hee requireth of them; for the first worde *κοπιῶντες* signifieth such as labour vntill they bee wearie, and the other worde *πεφορτισμένοι* signifieth such as are heauie laden with a burthen vsupportable and therefore, being grievously pressed therewith, they desire nothing more, then to bee eased of it, for *φορτος* from which this worde is deriued properly signifieth the burthen of a shippe, and is taken metaphorically for any thing which is very troublesome and grievous. So that by ioyning these two together our sauour evidently declareth whom hee calleth, and inuiteth vnto him. Namely those onely who knowe, acknowledge, and feelee, that their sinnes are an intollerable heauie burthen, and being exceedingly vexed with them, most earnestly desire to bee eased, and released of them, and to this purpose flee vnto Christ by a true and liuely faith finding themselves destitute of all meanes whereby they may otherwise be eased and releued.

If then wee would haue any assurance that wee are in the number of those whom Christ calleth and inuiteth vnto him, wee must haue first a sight, and sense, of our sinnes, and a true and feeling knowledge of our miserable, and wretched estate, in which we are, by reason of them, and the punishment due vnto them. Secondly we must be wearie in bearing this heauie burthen, as being most irkesome and grievous vnto vs. Thirdly wee must haue an earnest desire to be eased and freed from it. Lastly we must come

*§. Sect. 2.
What things
are required
in those who
truly repent.*

vnto Christ by a true and liuely faith, to the ende that hee may ease and releafe vs.

1. Knowledge
and sight of
their finnes.

For the first Wee must come to the knowledge of our finnes, before wee can truly repent of them, for we cannot sorrowe for them, vntill wee see them; neither is it sufficient that wee see, and know, that wee are greuous and hainous sinners, vnlesse we also feelee the waight of this intollerable burthen, pressing vs downe, and vexing, and grieuing vs euen to the verie heart; for wicked and prophane men may see their finnes, (for what can hide them from their eyes being so innumerable in multitude, and so greiuous and hainous in respect of their quantitie, and qualitie, but yet they feelee not their waight, neither are troubled with them; nay it is a pastime to a foole to doe wickedly, as it is Prou. 10. 23. and the abhominable filthie sinner drinketh iniquitie like water, as it is Iob. 15. 16. and there are some so delighted with vngodlinesse, and all lewd prophaneesse that they euen drawe vnto them iniquitie with the cordes of vanitie, and sinne as with cart-ropes, as the prophet speaketh Esa. 5. 18. and though they bee laden with their finnes as it were with an intollerable burthen, yet they feelee them not, neither are they any thing vexed with their waight, and though the iniquitie of sinners bee so heauie that the earth cannot beare it but reeleth too and fro like a drunken man, and is remooued like a tent, as it is Esay 24. 20. though it make all the creatures grone and trauaile in paine together, as the Apostle sheweth Rom. 8. 22. yea though it euen wearieth God himselfe in suffering and bearing with it, as it is Esa. 43. 24. yet doe they walke bolt vpriight, and with stretched out neckes, neuer so much as stooping vnder this vnsupportable burthen, till at last it growe so heauie, that it ouerwhelmeth them, and presseth them downe to the bottome of hel.

The reason here of is because they are wholly plunged yea drowned and dead in their sinns, and therefore as those who being diued to the bottome of some deepe water, doe not feelee the waight of that which is aboue them, whereas if they were pulled out of the waters; they would be ouerwhelmed with

with the burthen of one tunne, so those who are deeply plunged into the gulph of sinne and wickednesse, doe not feelee the waight of this intollerable burthen, but if once they come out of their sinns by vnfeined repentance, the waight of some few of them woulde presse them downe vnto the gates of hell, if they bee not supported and freed from this burthen by our sauour Iesus Christ.

But such as these, are not called by our sauour, neither will he ease them, though their burthen be neuer so intollerable; but he inuitheth those onely who are heauie laden, and finding their burthen irksome are wearie of it and desire to be eased; he harkeneth only vnto those who from their harts cry out with Dauid. psal. 38. 4. *mine iniquities are gone ouer my head, and as a waighy burthen they are to heauie for me. 6. I am bowed and crooked very sore, I goe mourning all the day.* He respecteth only those who are of a broken heart and contrite spirit, for these only performe the condition of the couenant and consequently to them alone the promises con-
tayned in the couenant doe appertaine.

Psal. 51. 17.
Esay 66. 2.

The condition of the couenant is faith and repentance, neither of which doth hee performe who doth not see nor feelee the burthen of his sinnes; for wee will neuer rest vpon Christ for our saluation, vnlesse wee see that wee haue no meanes of our owne to escape condemnation, wee will neuer seeke vnto Christ to be our redeemer vnlesse wee perceiue that we are the bondslaues of sinne and Sathan, wee will neuer labour to obtaine the riches of his righteousnesse, vnlesse we discern our owne nakednesse and beggerie, we will neuer come vnto Christ to be washed and purged from the pollution of our sinnes and corruptions with his blood, vnlesse we see our naturall filthinesse, wee will neuer desire to be eased of the heauy burthen of our sinnes, vnlesse wee feelee the waight of them, we will neuer intreat Christ to be our Physitian, vnlesse wee find that our soules are sicke in sinne; we will neuer goe vnto him who is the author of life, vnlesse we see that we are dead in our sinnes, in a word we will neuer intreat Gods mercy, vntill wee feelee our owne
miseric

§. Sect. 3.

*That hee who
feeleth not his
sinnes hath
neither faith
nor repentance.*

miserie.

If therefore without this sense of sinne we will neuer come vnto Christ, then consequently without it we shall neuer be eased, for he ~~freeth~~ ^{freeth} thole onely from condemnation who relie themselues wholly vpon him for their saluatiō, he came to be their redeemer alone who feele their miserable captiuitie, and earnestly desire to be released, he will not enrich any but those who perceiue their owne beggery, and craue reliefe, he will not wash any with his precious blood; but those who see their pollution and filthinesse, and come vnto him intreating him to purge and cleanse them, he will not ease any but those who finding their sinnes to be a heauie burthen, are wearie and come vnto him to be freed from them; he came into the world to be a physition, not to those who feele no infirmitie, but to those who are sicke and diseased; he came to giue life to those alone who are dead in their sins and trespasses; neither will the Lord shew mercy vnto any, but vnto those alone who perceiue their estate to bee most wretched and miserable.

For who can imagine that the Lord who is most infinite in wisdom, should vnaduisedly bestow his benefits vpon such, as finding no want of them, do not desire them; when they are without them, nor esteeme them though they had them, and consequently will neuer be truly thankfull for that which they neither want, desire, nor esteeme; who can in reason conceiue that he will offer himselfe to bee a Sauour, to such as doe not thinke themselues lost and condemned, or to be their redeemer who will not acknowledge that they are in captiuitie, or that he will bestow the riches of his righteousnesse vpon such proud beggers, as find no need thereof, being righteous inough themselues in their owne conceits, that hee will vainely spend his precious blood in washing of those who thinke themselues cleane already, and need no such purging, that he will in compassion ease those of the burthen of their sinnes who were neuer troubled with bearing of them; that hee will offer them any physicke who will not acknowledge themselues sicke; or to giue life to those

those who will not confesse that they are dead in sinne; and who can imagine that the Lord will euer shewe to those his mercy, who will neuer shew to the Lord their wretched miserie.

Whosoever therefore haue not a true sense and feeling of the heauie burthen of their sinnes; they wil neuer come vnto Christ, neither can they euer haue any assurance that he will ease the, & consequently they are destitute of a true faith which is the chiefe condition of the couenant of grace; but as they want faith, so also they can neuer attaine vnto true repentance. For so long as they haue not the sense of their sinnes they are not grieued with them, neither doe they desire to leaue and forsake them, and as those who bearing a burthen and are not vexed with the waight, they are not wearie of bearing it, nor desirous to leaue it; so those who being loaded with the vnsupportable burthen of their sinnes and haue no sense of the waight they are not grieued with wearinesse nor desirous to be freed from it, and consequently they are destitute of true repentance which is nothing els but an hartie grieve and a true sorrow for our sinnes past and an earnest desire and indeuour to leaue and forsake them in the time to come.

So that whosoever haue not a true sense and feeling of the vnsupportable waight of sinne, they are destitute of true faith and repentance, and therefore the promises of the gospel being made, onely to the faithfull & repentant sinners, doe not appertaine vnto them. Which may more evidently appeare if wee consider some of the particulars; Esay 61. 1. It is said that our sauiour Christ was sent to preach glad tidings vnto the poore, to bind up the broken hearted, to preach libertie to the captiues, and to them that are bound, the opening of the prison. 2. To comfort all that mourne, and to giue vnto them beautie for ashes, the oyle of ioy for mourning, and the garments of gladnesse for the spirit of heauinesse. Math. 9. 13. our sauiour saith that he came not to call the righteous, but sinners to repentance, and the apostle witnesseth of him, that he came into the world to save sinners. 1. Tim. 1. 15. If therefore we be not poore in spirit and broken

§ Sect. 4.

The former point prooued by particular testimonies.

broken harted, if we be not miserable captiues, heauie mourners, & wretched sinners, our sauour Christ was not sent to preach the glad tidings of the gospell vnto vs, hee will not giue vs libertie nor affoord vs any comfort, hee came not to call vs neither will hee saue vs. So our Sauour professeth, Math. 18. 11. that he *came to saue that which was lost, and to fetch home the wandring sheepe*. If therefore wee bee not lost in our selues wee shall neuer bee found of Christ, if wee doe not confesse with the Prophet Esay, that wee haue gone astray like wandring sheepe, he will neuer seeke vs, nor cary vs on his blessed shoulders to the sheepfould of eternall happinesse. In a word as without the sense of sinne, we can neuer attaine vnto faith and repentance, so without faith and repentance, we can neuer haue any assurance of any of the promises of the Gospell.

Esay 53. 6.

§. *Sect. 5.*

*The meanes
whereby wee
may attaine
to a true sight
of our finnes.*

2. King. 12.

19.

Act. 2. 37.

Zach. 12. 10

1. *Meanes
prayers.*

Reuel. 3. 17.
18.

And therefore it behooueth vs as we tender our saluation, that wee labour after the sight and sense of our finnes, that with good *Iosias* our hearts melt within vs, and euen resolue themselves into the teares of vnfeined repentance; that we euen rent our hearts with true compunction, as the Prophet exhorteth. *Ioel. 2. 13.* and that with the Iewes wee haue our hearts prickt within vs, when we come to the sight of our finnes, and all this not so much in regard of the punishment we haue deserued, as that by our finnes wee haue displeased our good God and gracious father, and haue caused our sauour Christ who is the Lord of life, to be put to a shamefull and painefull death.

And that wee may attaine vnto this sense and feeling of our finnes, there are diuers meanes to be vsed effectually for this purpose; as first we are to haue our recourse vnto God by earnest and feruent prayer, desiring and intreating that he will annoint the blind eyes of our vnderstandings, with the pretious eye salue of his holy spirit, that we may see our owne wretchednesse, miserie, pouertie, blindness and nakednesse, and that hee will soften our hard hearts, with the oyle of his grace, and so beate these stonie rockes, that out of the may flow plentiful streams of vnfeined repentance.

Second-

Secondly, we are oftentimes to set the law as a glasse before vs that so we may see our deformities, and to examine our liues thereby as it were by a rule or square, that so wee may know both how often we haue erred & transgressed it in the time past, and how vnable we are to performe it for the time to come in that exact maner which God requirereth. For as the deformities and spots in the face though they be great and many, cannot be discerned of those who haue them, vnlesse they looke themselues in a glasse, and though euery one els doth plainly see the, yet the party himselfe doth least of all perceiue them: so though our spirituall deformities and filthy spots of sinne, appeare most vgly and odious in the eies of God & men, so that euery one seemeth to point at them, yet wee our selues will neuer discern them, vnlesse we set the looking glasse of the law before vs.

2. Meditating in the law.

Thirdly, we are often and earnestly to meditate vpon the iustice and truth of God, in whose presence the heauens are not cleane, and the Angels themselves are vnable to abide the rigour of his iustice, and how much more is man abominable and filthy, who drinketh iniquitie like water. In whose sight our best righteousnesse is like a polluted cloth, and how much more filthy then are our sinnes and wickednesse, moreouer as he is most iust so as he cannot let sinne goe vnpunished, so alio hee is most true, yea truth it selfe, neither can any of those threatnings fall to the ground vnexecuted, which he hath denounced against those who liue in their sinnes, and therefore there is no meanes to escape his fearefull iudgements, vnlesse we turne from our sinnes and meete the Lord by vnfeined repentance.

3. Meditating of the iustice and truth of God. Iob 4. 18. & 15. 15. Esa. 64. 6.

Fourthly, let vs continually remember that we must once appeare before Gods tribunall seate of iudgement, there to render an accompt not onely of our words and workes but euen of our secret thoughts, when as the Lord himselfe who searcheth the hearts and reignes shalbe our iudge who will not acquit the guilty, nor respect the person of man, neither will he be satisfied with faire pretences and smooth excuses, nor corrupted with bribes and gifts. And therefore let vs

4. Meditation of the last iudgement.

1. Cor. 13. iudge

iudge our selues that we may not be iudged of the Lord, and in bitterneſſe of ſoule and remorse of conſcience let vs condemne our ſelues to be miſerable ſinners, that the Lord may acquite vs and make vs taſt of his mercy.

5. Remem-
brance of
thoſe puniſh-
ments due to
the wicked.

Gal. 3. 10.

Laſtly, let vs ſeriously meditate on thoſe fearefull puniſhments, which are prepared for thoſe who liue and die in their finnes; for they ſhall for euer be ſeperated from the preſence of God, the ioyes of heauen, and the ſweete companie of the Saints and Angels, and be caſt into eternall darknes, where they ſhall for euer and euer be tormented in flames vnquenchable, all which horrible puniſhments are due vnto all, who *continue not in all which is written in the booke of the law to doe them*, and therefore how ſhall we eſcape who in ſtead of continuing in obedience to all Gods commandements, haue continually brokē them aland done the clean contrary, if we do not in the ſenſe of the heauy burthen of our finnes, humble our ſelues before God by vnfaigned repentance, and come vnto Chriſt by a true and liuely faith, that we may bee caſed of this intollerable waight, and adorned with his righteouſneſſe and obedience.

§. Sect. 6.

The 2. thing
required is
that our ſins
be irkſome &
griuous vnto vs.

1. Pet. 4. 3.

And ſo much concerning the firſt ſigne, whereby thoſe may be diſcerned whom Chriſt calleth, namely the ſight and ſenſe of their finnes. But it is not ſufficient that we feele our finnes like a heauie burthen, preſſing vs down if we be content to bear it ſtil, but it muſt ſeeme irkſome and griuous vnto vs, and make vs exceeding weary of bearing it, we muſt with the Apoſtle Peter thinke it *ſufficiēt that we haue ſpent the time paſt of our liues, after the luſt of the Gentiles in abominable finnes*, and for the time to come we are to liue after the will of God, dedicating our ſelues wholly to his worſhip and ſeruiſe. Otherwiſe, though we haue neuer ſo exquisite a ſight and ſenſe of our ſins, yet if, they ſeeme vnto vs a ſweet burthen which we are content ſtill to beare without any great wearineſſe, nay with pleaſure and delight, if wee bee like the rich miſer who though his backe ſhould be almoſt broken with the waight of his owne gold, yet would not thinke it any trouble, nay would eſteeme it for his chiefe felicity becauſe his burthen

burthen pleaseth him, so if we feeling that our sinnes are an huge and massy burthen, are neuerthelesse not troubled nor wearie of bearing them, but rather take our chiefe delight in being so loded; because the burthen is exceeding sweet and delightfull to vs, we may assure our selues that we are not in the number of those whom Christ calleth, for hee inuiteth them onely vnto him? who being heauy laden with the waight of their sinnes are wearie of their burthen, and sorrow and greeue, that they cannot shake it of, nor be freed from it. Crying out with the Apostle *Paule*, Rom. 7. 24. *O wretched man that I am, who shall deliuer mee from the bodie of this death.*

The third signe, whereby wee may know those whome Christ calleth, is that being vexed with the heauy burthen of sinne, they earnestly desire to be eased and released of it; for as those who are ouerpressed with a heauy burthen, desire about all things to be freed from it, so those who feeble the waight of sinne pressing them downe and are weary & tired in bearing of it, they most earnestly desire to bee eased of this intollerable burthen, and will neuer bee at rest till their desire bee accomplished.

*§. Sect. 7.
The 3. thinge
is an earnest
desire to be
freed from
our sinnes.*

This desire in the Scriptures is resembled to hunger and thirst; in which these two things concur, first a sense of our want, and secondly an appetite or earnest desire to be satisfied, and to haue our want supplied; and so in these spirituall things, first we feeble the want of Gods graces and Christes righteousnesse, and then wee earnestly desire that wee may be filled and satisfied with them. So that to hunger and thirst after the grace of God, and the righteousnesse of Christ, and to be wearie and heauie laden are much alike, & both are blessed of the Lorde; for as those who hunger, and thirst after righteousnesse, are blessed because they shall bee satisfied, as it is, Matth. 5. 6. So they are blessed who are wearie and heauie laden, with the burthen of their sinnes, for such Christ calleth vnto him, and hath promised to ease them, that is, to giue vnto them the remission of their sinnes, and to release them of this burthen, by taking it vpon his owne shoulders.

*This desire
resembled to
hunger and
thirst.*

Apoc. 21.6.
and 22.17.

shoulders. And as our Sauour calleth and inuiteth vnto him such as are wearie and heauie laden. Matth. 11. 28. So in diuers other places, he inuiteth and calleth those, who hunger and thirst after his righteousness. So Esā. 55. 1. *To every one that thirsteth come yee to the waters, and yee that haue no siluer come buye, and eate, come I say buy wine, and milke, without mony.* and Iohn 7. 37. *Iesus cryed saying; If any man thirst, let him come vnto mee and drinke.* Apoc. 21. 6. *I will giue to him who is a thirst, of the well of the water of life freely.* and 22. 17. *Let him that is a thirst come, and let whosoever will, take of the well of the water of life freely.* a notable example of this thirsting wee haue in Dauid. Psal. 63. 1. *O God thou art my God, early wil I seeke thee, my soule thirsteth for thee.* and 42. 1. *as the hart brayeth for the riuers of water, so panteth my soule after thee O God.* 2. *my soule thirsteth for God, euen for the liuing God.* and Psal. 143. 6. *my soule thirsteth after thee, as the thirstie land.* Which thirst whosoever feeleth, he may boldly assure himselfe, that hee is in the number of those whom Christ calleth, and that will satisfie him.

Whosoever therefore hungreth and thirsteth after the grace of God, and righteousness of Christ, whosoever is wearie and heauie laden, that is, who so hath a true sense, and feeling of his sinnes, and is vexed, and grieved, with the burthen thereof, and withall, his heart desireth to to be eased of his load, though he thinke himselfe in a most miserable estate, yet if he come vnto Christ, and with blind *Bartemaus* crie out *O sonne of David haue mercy on mee*, I may fitly say vnto him, as it was sayde vnto this blind man: *Bee of good comfort, for Christ calleth thee.*

§. Sect. 8.

*The last thing
required is
that we come
vnto Christ.*

The last thing required in those whome Christ calleth, is, that they come vnto him. for to whom should wee come for ease, but vnto Christ himselfe, seeing their is neither saint nor Angell, that can ease vs, for the waight of one sinne would presse them downe into hell; whereas our Sauour Christ is able to beare the burthen of our sinnes, nay he hath alreadie borne them, that wee might bee deliuered from them. As it is, 1. Pet. 2. 24. *neither it is likely, that either saint or Angell,*
would

would so willingly helpe vs as our Sauour Christ Iesus, who so tenderly loued vs that hee came into the worlde, to lay downe his own most precious life as a price for our redemption; and though they were willing, yet they haue not the like abilitie vnto him, who hath all power in heauen, and earth comitted vnto him, for working the worke of our redemption. And therefore, seeing he wanteth neither loue, nor power, let vs goe vnto him, and him onely. Otherwise we shal commit a double follie, that is, we shal leaue Christ, who is the fountaine of liuing water, & dig vnto our selues broken cisternes, which will hold no water. *For there is not saluation* Iert. 2. 13. *in any other, neither is there amonge men any other name giuen vnder heauen, whereby we must be saued.* as it is, Actes 4. 12. Hee is the way which leadeth vnto euerlasting happinesse, he is the truth, to instruct vs in all the counsailes of God, hee is the life to reuiue vs, who were dead in our sinnes, yea the life of euerlasting life, and the perfection of our heauenly happinesse. Iohn 14. 6. *Hee hath taken vpon him our infirmities, and borne our paines, hee was wounded for our offences, and smitten for our iniquities, the paine of our punishment was layd vpon him, and with his stripes wee are healed.* Esa. 53. 4. 5. 6. To whom therefore should wee goe in our sickenesse, but to this our heauenly physition? whose helpe should wee seeke for the curing of our woundes, but the helpe of this our blessed surgeon who will easily cure them all, with the precious balme of his bloud? whether should wee returne after our long wandring, but vnto the shepheard of our soules? to whome should wee seeke to bee preserued from death, and damnation, but to him, who is the Lorde of life, and saluation? and therefore leauing all other meanes of our owne diuising, let vs repaire vnto him, and him alone, for hee calleth and inuiteth vs, promising that hee will case vs.

But how should we come vnto Christ, and what is meant hereby? surely wee are not to vnderstand a corporall or local comming vnto him, for hee is in heauen, and wee are vpon the earth, but our comming is spiritual: not of the

body but of the soule.

§. Sect. 9.

*This coming
to Christ is
two-
fold.*

And this is twofold, the coming of repentance, and the coming of faith, the coming of repentance, is perfectly to God the father, the coming of faith, is to Christ Iesus, both which are mentioned, Act. 20. 21. *witnessing repentance towards God, and faith towards Iesus Christ.* For repentance is nothing, but a turning from our sinnes, & a returning to God, & faith causeth vs to goe out of our selues, vnto Christ, seeking saluation in him alone.

So that our coming to Christ, is to beleue in him, for thus Christ himselfe expoundeth it, Iohn 6. 35. *Hee that commeth unto mee shall not hunger, and he that beleueth in me, shall neuer thirst.* So chap. 7. 37. 38. *If any man thirst, let him come vnto me and drinke. He that beleueth in mee as saith the scriptures, out of his belly shall flow riuers of the water of life.* This then doth Christ only require of all penitent sinners, who are wearie, and heauie laden, with the burthen of their sinnes, that they beleue in him, that is, that by a liuely faith, they doe apply vnto themselues Christ Iesus, and all his benefites, and assure themselues that whatsoeuer he hath done in the worke of mediation, and redemption, hee did it for their sakes; namely, that hee left the boosome of his father, and taking vpon him our flesh, became the sonne of man, that hee might make vs the sonnes of God, and heyres of his euerlasting kingdome, that hee was conceiued by the holy Ghost, to sanctifie our conception, that hee here suffered hunger, cold, wearinesse, and other miseries of this life, that hee might make vs partakers of all happinesse in the life to come, that hee performed perfect obedience to the law, that hee might decke and adorne vs with the rich robe of his righteoulnesse, that notwithstanding, hee was most iust and innocent, yet hee was condemned to death, before an earthly iudge, that we who were wicked, and vniust, might bee acquitted, and absolued, before the iudgement seate of God, that he died vpon the crosse, to preferue vs from euerlasting death of hell, that hee indured his fathers anger, that wee might bee reconciled vnto him, that
hee

hee bore the curse of the law, that he might cansell the hand-writing of ordinances which made against vs, that hee rose againe and ascended into heauen, that hee might bee the first frutes of them that slept, and by his entrance into heauen, might make way for vs also, that hee sitteth at the right hand of God, to make intercession for vs, and to protect and defend vs against all our enemies, that hee shall come to iudge both the quicke and the dead, to the end he may giue vnto vs, perfect redemption, and crowne vs with euerlasting glorie; And if wee thus beleue in Christ, and applie him with all his benifites vnto vs, we may assure our selues that he will ease vs of the heauie burthen of our sins, cloth vs, with the glorious aray of his righteousness, and giue vnto vs the eternal possession of those euerlasting ioies, which by his death and bloudshed he hath dearely purchased for vs.

CHAP. XXXII.

Of Sathan tentations which he vseth against those which are called, so bring them to despaire.



And somuch concerning those tentations of Sa- *6. Sect. 1.*
than, wherewith hee assaulteth them who *How Sathan*
are not yet effectually called, to the end that *tempteth those*
hee may keepe them from turning vnto God *which are*
by vnfaigned repentance, and comming vnto Christ by a true *called to de-*
and liuely faith: now wee are to speake of those tentations *spaire.*
which he vseth against those who are called. And first, when
as he perceiueth that he can no longer blind them with ig-
norance, nor keepe them still in carnall worldinesse & pre-
sumptuous securitie, when as he seeth that they are resolu-
ed no longer to deferre their repentance and comming vnto
Christ by a true faith, neither can be perswaded to content
themselues, with such faith and repentance as are false and
counterfait; then, and not before he appeareth in his owne
like nesse, and sheweth himselfe a diuell indeed; for then he

accuseth them of their manifold and outragious sins, where in they haue long continued, then he telleth them of their sinnes past and present corruptions, whereby they are readie to fall into the like againe, then hee reuealeth vnto them their sinnes of ignorance, and calleth to their remembrance those sinnes which they haue comitted against their knowledge and conscience, then will hee aggrauate their sinnes which in themselues are but too too hainous, and set before them the iustice of God, the fearefull threatnings and terrible curse of the law, the wrath of God and the intollerable and eternall torments of hell fire, which by their sinnes they haue iustly deserued; all which terrible sights being in one view represented to their already timorous thoughts, he taketh occasion of them al, to moue them to distrust of Gods mercies and Christes merites, and so to plunge them into vtter desperation. Wouldest thou now vile wretch (will hee say) turne vnto God hoping to bee receaued to grace and mercy? why assure thy selfe it is too late, for are not thy sins in number numberlesse, and in their qualitie and nature most haynous and outragious; and hast thou not continued in this thy rebellion against God a long time, refusing to come vnto him though he hath often called, and carelesly neglecting all the meanes of thy saluation, when thy God hath grauiously offered them vnto thee? Now therefore the acceptable time and day of saluation is past neuer againe to be recalled, and though with *Esa* thou seekest repentance with teares yet shalt thou neuer find it. Morcouer to the consideration of thy horrible rebellion adde the remembrance of Gods iustice, which can in no wise suffer sinne to goe unpunished, the terrible curse of the law denounced by God who is truth it selfe, against those who continue not in all that is written in the booke of the law to doe it, the fearefull torments of hell prepared for sinners amongst which number thou art one of the chiefe; and therefore doe not flatter thy selfe with hope of mercy, but rather expect those fearefull iudgements and endlesse torments which are due vnto thee for thy rebellious wickednesse: and thus doth Satan labour

labour to bring the poore Christian to deepe desperation, and to fill his conscience with horroir and feare, which if he can accomplish he resteth not there, but like a cruell coward who can neuer be at quiet till he see the death of his enemy, so our malicious enemy is neuer satisfied till he see our death and vtter destruction. And therefore when he hath grieuouſly vexed the Christians consciences with fearefull horroir, and tormented him euen with the flashings of hell fire, in the next place he will perswade him to seeke some ease of his present torments by imbruing his hands in his owne blood, and putting himselfe to some violent death: which is nothing els but (as the Prouerb is) to leape out of the frying pan into the fire, and in seeking to ease his terrours of conscience to plunge himselfe into the torments of hell.

Against which tentations whosoever would be strengthened and enabled to withstand their force and violence, they must not rest in themselves, desiring in whole or in part to be iustified by their legall righteousness, neither must they measure out vnto themselves Gods mercies according to their owne merites and worthinesse, they must not looke onely vpon Gods iustice, and vpon that exact obedience which the law requireth of them, nor yet vpon those fearefull punishments which by their sinnes they haue iustly deserued, for then Sathan will easily attaine vnto his purpose, and speedily bring them to desperation and vtter destruction. But they must goe out of themselves and reiecting their owne righteousness, as altogether imperfect & insufficient they are to rest and relie themselves vpon the alone righteousness and obedience of Christ Iesus, as being in it selfe all sufficient both for our iustification and saluation. And as they haue one eye on Gods iustice to keepe them from secure presumption, so they must haue the other firmly fixt on his infinite mercy to preserve them from falling into desperation, as they haue one eye on the law to humble them, and to bring them out of themselves to Christ, so they must haue the other eye on the sweet and comfortable promises of the Gospell to comfort and rayse them

§. Sect. 2.

That if wee will withstand the former tentation, wee must not rest on our owne righteousness.

vp. Finally as on the one side they behold the curse of the law, and the eternall torments prepared for the wicked: so on the other side they must stedfastly looke vpon the righteousness, death, and obedience of Christ, and also vpon those euerlasting ioyes which by his precious bloodshed hee hath purchased for them. And if thus being truely humbled and brought to vnfeined repentance they goe out of themselves and reiect their owne righteousness, resting and relying vpon the alone righteousness of Christ for their iustification & saluation, they may most certainly assure themselves that they haue in Christ satisfied Gods iustice, & are by his death reconciled vnto him, that they are freed from the curse of the law, and from the wrath of God, that their scarlet sins are made as white as wooll, & all their imperfections perfected by Christs righteousness and obedience, that they are acquitted from the sentence of condemnation, and deliuered from the fearefull torments of hell.

*§. Sect. 3.
Reasons to
perswade the
weake Christian of the
forgiuenesse
of his finnes.*

But forasmuch as those who labour vnder the burthen of their finnes, and are continually vexed and mooued to desperation, by Sathans most subtil and violent tentations, are not so easily perswaded that their sins are forgiven them, & they reconciled vnto God in Christ; therefore I will set down some arguments, whereby all those who truly repent, (that is sorrow for their finnes past, and desire, and indeauour to forsake them in the time to come,) and withall going out of themselves, doe earnestly hunger after Christ and his righteousness, and rest and relie vpon him for their saluation, may haue full assurance that their finnes are forgiven them, and that they are in Christ reconciled vnto God, and receiued into his loue and fauour.

*The first argument
drawne from
Gods mercy.*

The first argument, to assure all of the pardon and forgiveness of their finnes, who will come vnto him, may be drawne from his mercy, which is one of his properties and attributes, so often attributed vnto him in the scriptures. Exod. 34. 6. 7. God thus describeth himselfe: *The Lord, the Lord, strong, mercifull and gracious, slow to anger, and abundant in goodnesse & truth, & reseruing mercy for thousands,*
forgiuing

forgiuing iniquitie, transgression and sinne: Out of which place
 that famous & godly learned man H. Zanchius hath obser- Zanch. de
Attrib. l. 2.
cap. 1. q. 2.
 ued matter fit for our purpose, & therefore it shall not be a-
 mille to set downe his owne words: For besides (saith he) that
 the essence of God is only one, & that eternal most simple, most per-
 fect, liuing, immortall, inuisible, incorruptible, infinite, omnipotent,
 most wise; he is also wholly most good in whom nothing is wanting; &
 loue of men, most meeke, most gentle, slow to anger, most ready
 to forgiue iniuries, most patient, most true, most righteous, most iust,
 most faithfull in performing his promises, finally hee is nothing els
 then the soueraigne goodnesse, and the chiefe clemencie, as he hath
 described, and liuely deciphered himselfe. EXOD. 34. and else-
 where. And therefore we must note, although anger be attribu-
 ted vnto God, yet notwithstanding it is in God nothing els but the
 chiefe goodnesse and iustice, whereby he abhorreth euill and ac-
 cording to his iust iudgement doth at length punish it, if it be not
 amended by his long suffering and patience. This herehence ma-
 nifestly appeareth, because speaking of reuenge or taking punish-
 ment which is an effect of anger, he doth not say that he doth pre-
 sently inflict punishment, or that hee is so ready to inflict it as to
 shew mercy, but hee saith that hee is slow to anger. Signifying by
 this manner of speech, that he is of his owne nature alwayes most
 ready, to shew mercy, to graunt pardon, to be beneficiall; but not so
 ready to take punishment, but is forced herevnto as of himselfe,
 unwilling through our impenitencie. Hereunto also appertaineth
 that ancient forme of prayer; O Lord whose propertie is alwayes
 to haue mercy and forgiue. Herehence also we read in Esai. ch. Esa. 28. 21.
 28. 21. The Lord shall stand as in mount Perazim, hee shall be 2. Sam. 5.
 angry as in the valley Gibeon. That he may doe his worke, his 1. Chro. 14.
 strange worke, that he may effect his act, his strange act. (that is, Ios. 10.
 he shall inflict the like punishments in his iust anger vpon his re-
 bellious people, which hee exercised vpon his wicked enemies the
 Philistines in mount Perazim, when as he overthrewe them, by
 his seruant Dauid, and vpon the Amorites in the valley of Gibeon
 when as he smote them with stones from heauen.) Where the Pro-
 phet maketh a twofold kind of Gods workes, his proper and strange
 workes. The proper worke of God is to shew mercy, and to spare or
 forgiue,

1. Cor. 11.
32.

forgiue; his strange worke is to be angry and to punish. And
 therefore whereas hee calleth that the proper worke of God, and
 this his strangeworke; he plainly teacheth that mercy, goodnesse
 & long suffering are according to the nature of the deitie, but that
 to be angry is diuers from Gods nature, Yea which is more hee
 maketh it not his worke, that is to say, he is angrie that afterwards
 he may bring his worke to passe, that is, that he may haue mercie
 and preserue; for whilst (saith the Apostle) wee are iudged of
 the Lord, we are chastened that we should not be condemned with
 the world. 1. Cor. 11. 32. And what doe these things teach vs,
 but that the nature of God is nothing els then goodnesse, mercy,
 loue especially of men, patience, benignitie, and most farre and
 remote from all vniust seueritie, cruelty, tyrannie, and pride.
 The which may minister vnto euery penitent sinner most
 sweet consolation; for when they see that God is angry by
 reason of their sins, & that he doth greuously afflict them,
 & euen bring them as it were to the gates of hell, this must
 not make the to cast of al hope & to fall into viter desperatiō;
 but they must remember, that these are not the Lords proper
 works but strange vnto him, which he doth to this end, that
 he may bring to passe his owne proper works which are a-
 greeable to his nature, that is, that he may againe shew vnto
 vs the glorious beames of his louing countenance in more full
 brightnesse, & bring vs frō death to life; frō affliction to ioy,
 from the gates of hell to the kingdome of heauen. According
 to that 1. Sam. 2. 6. the Lord killeth, & maketh aliuie, he bring-
 geth downe vnto hell, and bringeth vp againe. As therefore
 when we see carpenters pulling downe a ruinous building
 our minds do not rest there, because we know that this they
 doe is not their proper worke, but we goe further in our co-
 gitation thinking of a new house which they will build in
 the place of the old, for as much as wee know that it is not
 their proper worke to raze downe but to build, or to raze
 downe that they may build; so when wee see the Lord an-
 gry and inflicting corrections let vs not rest here, but with
 the like foresight of mind, let vs consider that he doth these
 his strange and improper works, that afterwards he may do
 those

those which are proper and naturall, that is that he afflicteth that he may bring the more true cōfort, that he bringeth vs to the gates of hell, to the end hee may rayse vs vp to bee partakers of the ioyes of heauen. But let vs consider of some more testimonies of Gods infinite mercies. As the Prophet *David* likewise saith Psalm. 103. 8. *that the Lord is full of compassion and mercy, slow to anger, and of great kindnesse.* and Psalm. 86. 5 *Thou Lord art good and mercifull, and of great kindnesse vnto all them that call vpon thee.* So the prophet *Ioel* 2. 13. testifieth of the Lorde, that hee is *gracious and mercifull, slow to anger and of great kindnesse.* And the apostle saith that he is *rich in mercie.* Eph. 2. 4. and 2. Cor. 1. 3. He calleth him, *the father of mercies, and God of all cōfort.*

Seeing then, mercie is one of Gods attributes, therefore it is also of his essence, and being, for there is not in Godes most perfect nature, any qualities or accidentes, but whatsoever is in God, is God, so that God is mercie itselfe, and consequently, to shew and exercise his mercie, is to shew and exercise his owne nature. Now wee know that naturall actions are not troublesome, nor irksome, neither is the sunne troubled with giuing lighte, nor the fire with giuing heate, nor the tree with yeelding fruite, nor the beaſt with nourishing his young, nor man with receiuing nourishment, and sleepe, becaule it is their nature to be exercised in these actions, and therefore seeing mercie is of Gods essence, it is not painefull and troublesome to exercise it towards all repentant sinners, bee their sinnes neuer so many, and hani-ous, no more, then it is troublesome to exercise his iustice, in punishing of those who are obstinate and rebellious, nay it is not onely not troublesome and painefull, but also pleasant and delightfull for God to shewe mercie vnto all those who truely turne vnto him, and contrariwise it should bee troublesome and irksome, (if I may so speake,) for God not to shew and exercise his nature, and mercie, towards repentant sinners; for as the eye is delighted with seeing, and to bee restrayned there from is grieuous vnto it, as the eare is delighted with hearing, and is much molested if it be stoped,
and

*§. Sect. 4.
That God is
delighted in
exercising his
mercie.*

and as euerie part, and facultie of the bodie, and soule, are delighted in excercising their feuerall actions, and functions, and are much vexed, and cumbred, if by any meanes they should bee hindered; so is the Lord delighted, and well pleased, in shewing, and excercising his owne nature, and attributes, as his power, and prouidence, in gouerning the world, his iustice, in punishing wicked, obstinate, and rebellious sinners, and his mercy in pardoning, and remitting the sinnes of those, who are of an humble spirite and broken heart, and are wearie of this intollerable burthen, desiring nothing more, then to bee eased and freed from it. And not to thus excercise his nature, and attributes, would e rather (that I may speake after the manner of men) bee vnto the Lord tedious and troublesome.

Of this pleasure and delight, which the Lord taketh in pardoning repentant sinners, the Prophet Micha speaketh, chap. 7. 10. 18. *who (saith he) is a God like vnto thee; that taketh away iniquitie, and passeth by transgression of the remnant of his heritage: he retaineth not his wrath for euer, because mercie pleaseth him.* So the prophet Dauid Psal. 147. 11. saith that the Lord is delighted in them that feare him and attend vpon his mercy; *euen as though he reioyced much, to haue an occasion offered, of excercising his mercy and goodnesse towards those, who earnestly desiring it, wait vpon him, that they may bee made partakers of of it.* For the object of Gods mercy, about which it is exercised, is mans miserie, and the action thereof, is to pittie, and helpe him, out of his wretched and miserable estate; and therefore, if there were no miserie, and wretchednesse, and no sinne to be forgiuen, there would be wanting that external object, about which Gods mercy should be exercised and manifested to all the world. And hence it is, that the Lord willingly permitted the fall of our first parentes, to the ende that hee might make a way for the manifestation of his mercie, in pardoning repentant sinners, and his iustice in punishing the contemners of his grace. And as the apostle saith, Rom. 11. 32. *God hath shut vp all in unbeleefe, that hee might haue mercie on all,* that
is

is to say, on all the elect, both Iewes, and Gentiles.

Seeing therefore God delighteth himselfe in excercising & manifesting his mercy, to the praise of the glorie of his grace, by pardoning & forgiuing repentant sinners, let not any who are grieuouly laden, & grone for wearines vnder the heauie burthen of their sinnes, feare to come vnto the Lorde, and to implore his mercy for the forgiuenes of their sinnes, though neuer so grieuous and manitould, neither let them doubt, least God will reiect their suite, and refuse to receiue them, into his grace, and fauoure, because of their great rebellions and vnworthinesse. For although there were not (as in truth there is not) any thing to bee respected in vs, sauing that wee are the creatures of God, and worke of his handes, yet the Lorde will haue compassion vpon vs, euen for his owne sake because hee is exceedingly delighted in shewing mercy to all those who turne vnto him. And this the Lord himselfe professeth Esa. 43. 25. *I euen I am he that putteth away thine iniquities for mine owne sake, and will not remember thy sinnes.* And therefore the prophet Daniel calling vpon the Lord for mercy, in the behalfe of himselfe and the people, disclaimeth their owne righteoutnesse, and all respect of their owne merits and worthinesse; saying, wee do not present our supplications before thee for our own righteoutnesse, but for thy great tender mercies: *O Lord heare, O Lord forgiue, O Lord consider and doe it; deferre not for thine owne sake.* Dan. 9. 18. 19.

But here sathan will be ready to obiekt vnto the afflicted conscience, labouring vnder the burthen of sinne, that God indeede is mercifull, but yet he will neuer extend his mercy towards such haynous offenders, whose sinnes are in number numberlesse, and in qualitie and nature most grieuous and outrageous. For answering of which tentation, we are to know that though our sinnes bee neuer so innumerable and hainous, yet this should not discourage vs from comming to God by vnfeined repentance, with assured hope of forgiuenesse, for though our sinnes be great, his mercies are infinite, and consequently though it were imagined that

all

§. Sect. 5.

That the grievousness of sinne cannot debarre the repentant sinner of Gods mercy.

all the finnes which were euer committed in the world were ioyned together, yet in comparison of Gods mercy they are without all comparison lesse then a mote in the Sunne to all the world. Neither is God like vnto man, whose bounty & mercy are limited in some straight bounds which they will not passe, and therefore they are soone weary both in giuing to those who want, and forgiuing those that offend, but his bounty is endlesse and his mercies infinite, and therefore he can and wil as easily forgiue vs the debt of ten thousand millions of pounds as one pennie, and as soone pardon the sinns of a wicked *Manasses* as of a righteous *Abraham*, if we come vnto him by vnfeined repentance, and earnestly desire and unplore his grace and mercy. And this our Sauour Christ sheweth in the parable of the poore Publice, whose hainous sinnes the Lord presently forgaue vpon his true conuersion. And in the parable of the two debtors, where the lender our bountifull God as easily forgaue the 500. pence as the fiftie, that is innumerable great sinnes, as well as few and lesse. And the Apostle *Paule* teacheth vs, that *where some hath abounded, there grace hath much more abounded.* Rom. 5. 20.

Luke 7. 41.

*That we must
not so aggra-
uate our sins
that we de-
rogate from
Gods mercy.*

Seeing therefore Gods mercy is infinite and without al li- mites, let not vs reſtraine it, neither let vs ſo aggrauate our sinnes as that in the meane time wee derogate from Gods mercy. If a Prince ſhould ſend his generall pardon vnto a number of offenders, without any exception or limitation, and one amongst the reſt ſhould ſay this pardon doth not appertaine vnto me, becauſe I am ſo great an offender, and therefore I will ſtill ſtand in doubt of my Princes mercy, and ſuſpect his word, who would not accuſe ſuch an one both of folly in reſuſing his pardon, and of vngratefuſnes and diffidence in diſtruſting his gracious Prince, calling his great mercy and truth in his promiſſe into queſtion? Who would not thinke this offence greater then all the reſt, but the Lord who is infinite in mercy, hath ſent his generall pardon to all repentant and beleeuing ſinners without all exception; why therefore ſhould wee make queſtion of his mercy, becauſe of our hainous ſinnes, why ſhould we vnto our others ſinnes adde

adde this which is more hainous then all the rest, indoubting and distrusting his word and promise, and in extenuating his infinite and endlesse mercies. For if wee thinke our debt so great that God will neuer forgiue it, what doe we els but detract from Gods rich bounty and liberality, if we suppose our sinnes may not bee forgiuen because of their greatnesse, what do we els but imagine that they surpassse Gods infinite mercy, which is a most horrible blasphemy once to conceiue.

The mercy of the Lord extendeth it selfe to the beasts of the field, and hee graciously feedeth the Rauens and young Lions, which in their brutish maner implore his helpe; & shal he not extend his mercies to reasonable creatures that seeke after them? Yea the Lord *is good to all and his mercies are ouer all his workes*, as it is Psal. 145. 9. and will not the Lord be gracious to man, who is his most excellent workemanship created according to his owne image, if hee sue vnto him for grace and desire to be partaker of his mercy? His goodnesse stretcheth it selfe vnto his obstinate enemies, for *he causeth his rayne to fall and his Sunne to shine both vpon the euill and the good, on the iust and vniust*. Matth. 5. 45. And shall it be restrained from his repentant seruants? he multiplieth his mercies in temporall benefits vpon the wicked and reprobate, and shall it be scant towards his elect, he is very gracious to malicious rebels, and will he denie grace to humble suers for mercy and repentant sinners. He shewed his goodnesse and long suffering vnto wicked *Achab* vpon his tained and hypocriticall humiliation, and will he not extend it towards those who being truly penitent vnfamedly turne vnto him? Yes assuredly, for though hee bee good to all euen senselesse creatures, brute beasts, and rebellious sinners, yet he is in especiall maner good to those who are of the household of faith.

But if we cannot behold Gods mercies in their owne glorious brightnesse, let vs looke vpon them in some small resemblance and little counterfaite, if we cannot comprehend them in their owne infinite nature, yet let vs view them in a small

§. Sect. 6.

That Gods
mercy is ouer
all his workes.

Psal. 3 6. 6.

& 104. 21. 27

& 147. 9.

& 145. 9.

§. Sect. 7.

That euen
man is mer-
ci. full towards
the penitent

*and therefore
much more
God who is
infinite in
mercy.*

small modell. Euen man himselfe who hath but a sparke of this mighty flame, and a small drop of this bottomlesse Ocean spareth his sonne when he offendeth, pardoneth his seruant when he desireth forgiuenesse, yea is oftentimes reconciled to his enemy who hath many waies wronged him, when he sueth for reconciliation, and confesseth his faults, shall therefore man who hath receaued a little sparke from this euer burning flame of Gods goodnesse, a small drop of this endlesse and bottomlesse Ocean, and but a little modell of this infinite greatnesse, whose greatest mercy compared with Gods, is but sauadge and barbarous cruelty; shall hee I say bee readie to spare his Sonne, forgiue his seruant, and bee reconciled vnto his enemy, and shall not God spare, forgiue, and bee reconciled vnto those who turne from their sinnes by vnfained repentance, and earnestly sue for grace; shall wee see, and acknowledge, the mercies of man, and shall wee doubt of the mercies of God which is the plentifull fountaine, from which like a pirling streame they flow; shall wee confesse, that a droppe of water is moyst, and affirme that the ocean is drie, shall wee be sharplighted in seeing the light of a small sparke, and bee starke blinde, in behoulding the glorious beames of the sunne. Nay let vs know, acknowledge, and assure our selues, that as much as the whole globe of the earth, exceedeth in quantitie the least mote in the sunne, as much as the whole ocean exceedeth the smallest drop of water, yea, asmuch as the infinite creatour, exceedeth the finite creature, betweene which, there can bee imagined no degrees of comparison, so much doth the mercie, and bountie of God, exceede the bountie and mercie of mortall man. And therefore if vpon repentance for our fault and earnest desire of reconciliation, wee hope of mercie and wounted kindnes, from our frinde or neighbour, let vs not make any question, nor once doubt of the Lords loue and fauour towards vs, though our sinnes bee neuer so grieuous, so wee truely repent and vnfainedly turne vnto him.

¶ *Seet. 8.*

But here the afflicted conscience wilbe readie to say, that
though

though there bee no doubt of Gods mercie, but that it is in
 it selfe most infinite, yet I doubt, least I shall neuer be parta-
 ker thereof because of my manifold imperfections, and
 great vnworthinesse. To which I answere, that this dist-
 rusting of Gods mercies, in respect of our vnworthinesse,
 proceedeth not from true humilitie, but from our naturall
 pride, for if wee had denied our selues, and were nothing
 in our owne eyes, if wee had wholly remooued our owne
 righteousness, and did wholly, and onely, rest on our sauiour
 Iesus Christ for our saluation, wee would neuer hope the
 more in regard of our owne worthinesse, nor yet doubt in
 respect of our vnworthinesse. But it is our secret and inbred
 pride of heart, which makes vs to doubt of Gods mercy, vn-
 lesse wee bring him a bribe and deserue it at his hands, and to
 desire to make the Lorde beholding vnto vs rather then we
 would be any whit beholding vnto him. Which is nothing
 els but to disgrace Gods mercies, that we may grace our own
 merits; & by labouring that we may be something in our selus,
 we wil not alow that God should be al in al & haue the whole
 praise of our saluation. But we are to roote out of our hearts
 this spirituall pride, and to plant therein true humilitie, and
 then we may assure our selues though our sinnes bee great,
 yet the mercies of God are farre greater, though wee bee
 most beggerly in merites, yet wee shall bee made rich by
 Christ Iesus righteousness; for the poorer wee are in desert,
 the richer Gods mercie will appeare in accepting vs to his
 grace and fauour; and where sinne hath abounded, there
 grace will abound much more.

Seeing therefore Gods mercies are infinite, and are not
 any whit restrayned by our vnworthinesse, let vs seeke vnto
 the Lord by vnfained repentance, and assure our selues of
 his loue and fauour in Iesus Christ; *Let the wicked forsake
 his ways & the vnrighteous his own imaginations, and return vn-
 to the Lord and he will haue mercie vpon him, and to our God for
 he is very readie to forgine,* as the Prophet exhorreth vs. *Esay*

55.7.

CHAP. XXXIII.

Of the second Argument grounded vpon Gods iustice.

§. Sect. 1.

*That Gods
iustice will
not punish
those finnes in
vs which are
already puni-
shed in Christi*



He second argument to assure those of the forgiuenesse of their finnes, who vnfaignedly repent and relye wholly vpon Iesus Christ for their saluation, by a liuely faith may bee drawne from Gods iustice, for their finnes are fully and sufficiently punished in Christ Iesus, and therefore it wil not stand with the iustice of God, to punish them againe in any of those who haue applyed vnto them the merites and sufferings of Christ by a liuely faith; and as the Lord cannot in iustice let sinne goe vnpunished, and therefore hath punished the sins of all men either in Christ Iesus, or will throughly punish them in the parties themselves, so the same iustice will not admit that the same finnes should be twise punished, once in our Sauiour, and againe in the faithfull. Now that our sauiour Christ hath sufficiently suffered for all the finnes of the faithfull, it is euident by many places of the Scriptures. Esay 53.4. *Surely hee hath borne our infirmities and carried our sorrowes: 5. But hee was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace was vpon him, and with his stripes wee are healed.* 2 Cor. 5. 21. *hee hath made him to bee sinne for vs which knewe no sinne, that wee should be made the righteousness of God in him.* So the apostle He. 9. 26. saith that our sauiour Christ hath appeared once to put away sinne by the sacrifice of himselfe. And Pet. 1. epistle 2. 24. saith that his owne selfe bare our finnes in his bodie on the tree, that wee being deliuered from sinne should liue in righteousness. Seeing then our finnes were laide vpon Christ and seuerely punished in him, God in his iustice will not inflict any more punishmens vpon the faithfull but will pardon and forgiue them, which pardon and forgiuenesse is a worke of his iustice as well as of his mercie, and therefore it is said, Rom. 3. 25. that *God hath set forth our Sauiour Christ to be a reconciliation through faith in his blood, to declare his righteousness by the forgiuenesse of sinne*

sinnes that are passed through the patience of God. 26. to shewe at this time his righteousness that hee might be iust, and a iustifier of him who is of the faith of Iesus, So it is said 1. Iohn 1.9. that If we acknowledge our sinnes, hee is faithfull and iust to forgive vs our sinnes and to cleanse vs from all unrighteousnesse. So that Gods righteousness is declared in the forgiveness of sins, and hee sheweth his iustice in iustifying thole who are of the faith of Iesus, and in pardoning all their offences. And therefore if wee will belecue in our Saviour Christ and bring forth the fruites of our faith in vnfained repentance, wee need not servilely to feare Gods iustice, nay wee may be assured that because hee is iust, he will in Christ pardon and forgive our sinnes, and neuer inflict any punishment, which by them in our selues wee have iustly deserued.

But that the equitie hereof may bee more manifest, we are to consider that our sinnes in the scriptures are called debtes; for the Lord in our creation lent vnto vs the rich talents of his graces, to be employed for the setting forth of his glory, all which wee wastfully mispent and brought our selues into such extreame beggerie, that we were altogether vnable to pay to God the least part of that which we owed, nor to render account vnto our Lord & maister how in any good sort we had bestowed his rich treasures; & therefore in his iustice he sent his sergeant death to arrest vs, and to cast vs in the prison of vtter darkenes, there to remaine in the custody of Satan our most malicious iaylor, till we had fully discharged our debt and made full satisfaction to his iustice; which when we were altogether vnable to performe, it pleased our saviour Christ in his infinite loue towards vs, to become our surety, and to take vppon him the answering of our debt, which he fully discharged in as exact a manner and measure as the iustice of God required, for whereas wee are bound to performe perfect obedience to the lawe, he performed it for vs; where as wee for our disobedience were subiect to the sentence of condemnation, the curse of the law, and death of body and soule, he was condemned for vs, and bore the curse of the lawe, and dyed in

§. Sect. 2.

That our sins
are debts and
therefore not
to be twice
paid.

our stead an ignominious death, whereas we deserued the anger of God, and to bee kept prisoners in the graue vnder the dominion of death, he endured his fathers wrathfull displeasure, and himselfe was for a time held captiue of death in the graue, that so he might reconcile vs to his father and set vs at libertie. In a word whatsoeuer we owed Christ discharged, whatsoeuer wee deserued hee suffered, if not in the selfe same punishments, (for hee could not suffer the eternall torments of hell) yet in proportion, the dignity of his person giuing value vnto his temporarie punishments, and making them of more valew and worth then if all the world should haue suffered the eternal torments of hell. Seeing therefore our Sauour Christ hath fully discharged our debt and made full satisfaction to his fathers iustice, God cannot in equitie exact of vs a second payment, no more then the creditours may iustly require that his debt should be twice payd, once of the suerty, and againe of the principal. Neither now hath Gods iustice any thing to shew against vs, for the lawe which was the hand writing of ordinances which made against vs, and as it were a bond whereby wee were obliged and bound to God the father either to performe obedience, or to vndergoe the penaltie; euen euermore lasting death and condemnation, is now cancelled taken away; and fastened to the crosse of Christ, as the Apostle affirmeth, Col. 2. 14. So that now the Lord cannot in his iustice put vs in suite nor recouer any debt of vs, seeing our sauour Christ our good and all sufficient suerty hath vndertaken the matter in our behalfe discharged our debt to the vtmost farthing, cancelled the handwriting or bond in which wee were obliged, and by the law acquitted vs of all paimentes which Gods iustice by vertue of the law might require of vs. and therefore if we turne vnto God by vnfeined repentance, and lay hold vpon our sauour Christ and his merites by a liuely faith, we haue our *quietus est* and generall acquittance, which God himselfe hath pronounced from heauen in the presence of many witnessies, saying, *This is my welbeloued son in whom I am well pleased*, that is in whome I am delighted, & rest fully satisfied, & wel contented. Mat. 3. 17. **CHAP.**

CHAP. XXXIIII.

Of the third Argument groundd vpon Gods truth.



He third argument, whereby all those who re-
pent and belecue may bee assured of the pardon
& remission of their sins, is groundd vpon Gods
truth; for the Lorde is most true yea truth it
selfe, and all his promises in Christ are yea, and amen. hee is a
faithfull and true witnesse. and whatioeuer hee hath spoken
shall be accomplished; so that though the heauens decay and
waxe olde like a garment, though the sunne loose his light,
and the moone be turned into bloud, though the earth trem-
ble and quake, and the foundations of the mountaines bee
mouued and shake, yea though heauen and earth and all
things therein contained perish and passe away, yet shall not
one iote or tittle of his word fal to the ground vnaccomplished. And
therefore whatioeuer the Lord hath promised in his worde
that he wil most vndoubtedly performe, for he is Iehoua, who
hauing his essence and being in and from himselfe alone,
giueth being vnto all things else, especially to his worde and
promises. But hee hath promised to all belecuers and repen-
tant sinners, that hee will in Christ Iesus pardon al their sins,
and will receiue them into his grace and fauour, and therefore
if wee belecue and rest vpon our Sauour Christ alone for
our saluation, truly repenting vs of all our sinnes, wee may
assure our selues that though our sins be neuer so many and
griuous, yet the Lord will receiue vs to mercy, and pardon
and forgiue them.

But that the poore soule wounded with sin and groning for
wearines vnder this vnsupportable burthen, may haue some
ground whereupon to rest, when it is ready to faint, & some
spirituall weapons whereby it may defend it selfe, and beate
backe the violence of Sathans tentations, I will make choise
of some amongst many of the comfortable promises of the
gospell, made vnto all repentant sinners. First therefore let

§. Sect. 1.

Of Gods truth
in his promi-
ses.

2. Cor. 1. 10.

Apoc. 1. 7.

Matth. 5. 18.

§. Sect. 2.

That Gods
regard shal as-
sureth vs of
mercie and
forgiuenesse.

vs consider, that when the Lorde like a mightie monarch would set out his owne stile as it were in faire text letters, to be read of all his subiectes, he thus proclaymeth it, *Exod. 34. 6. The Lorde, the Lord, strong, mercifull and gracious, slowe to anger, and abundant in goodnesse and truth. 7. Reseruing mercy for thousands. forgiving iniquitie, and transgression, and sinners.* wher we may obserue that the greatest part of his stile consisteth of his mercy, gratioufnes, long suffering, goodnes & readines to forgiue the iniquities of repentant sinners; as therefore wee cannot offer a greater disgrace to a mightie prince, then to denie or call into question any part of his tytles or regall stile, so we cannot more dishonour the prince of princes, and soueraigne king of heauen & earth, then by doubting of or denying any of these his titles which in his owne stile hee hath attributed vnto himselfe, seeing then he professeth and proclaymeth himselfe to bee a gracious, mercifull long suffering God, who is alwaies readie to forgiue repentant sinners when they implore his mercie, let vs not offer God that disgrace to rob him of any part of his glorious titles, nor depriue our soules of that true comfort which the Lorde by them in his infinite goodnesse hath graunted vnto vs.

*§. Sect. 3.
That Gods
covenant as-
sureth vs of
the remission
of our sinnes.*

Moreover this is one maine part of the couenant of grace, which the Lord professeth that he will make with his church and people, namely that he will *forgiue their iniquitie and remember their sinnes no more.* *Ier. 31. 34.* the counterpaine of which couenant we haue *Heb. 10. 16. 17.* and therefore if we on our part performe the condition of this couenant betweene God and vs, that is, if we truely and vnfainedly repent vs of our sinnes, and a rest and rely on Iesus Christ for our saluation by a liuely faith, wee may be assured that God on his part will not goe one iote from his word, nor breake the couenant which he hath made with vs. For he hath not onely made this his couenant with vs by word of mouth, but he hath also committed it to writing, and not contenting himselfe herewith that there might be no place left to doubting, hee hath confirmed and ratified his hand writing by
adding

adding thereunto his seales which are the Sacraments; as first the seale of Baptisme, whereby he assureth vs that being outwardly receiued into the body of the Church, and inwardly ingrafted into the body of Christ, wee haue all our sinnes and filthy corruptions washed away with his precious blood, as the outward filth of the body is washed and purged by the washing of water. The vertue of which spirituall washing is not limited and restrained to the time past or present, as though it washed away onely our originall corruption, as some haue foolishly imagined, but extendeth it selfe to the whole course of our liues; So that if falling into many and greivous sinnes we vnfeignedly repent vs of them, and apply Christ Iesus and his merites vnto vs by a true and liuely faith, we may be assured of the pardon and forgiuenes of them all, for this was promised sealed, and confirmed vnto vs in our Baptisme. Secondly, the Lord hath further confirmed this his couenant by the Sacrament of his Supper, for he hath therefore instituted and ordained it, that thereby we should be put in mind of our sauiour Christes death and sufferings, to the end that we may gather more and more assurance, that our Sauour gaue his blessed body to be crucified and shed his most pretious blood, that hee might take away the curse of the law, and naile it vnto his crosse, free vs frō his fathers anger by bearing it himselfe, and by his death deliuer vs from euerlasting death, and by his bloudshed wash away all our sinnes and corruptions. And hence it is that the Apostle calleth the wine in the Lords supper, the new Testament in Christes blood, because thereby the new Testament ^{1. Cor. 11.} is sealed and confirmed vnto vs. And therefore whensoever ^{25.} wee receaue the Sacrament of the Lords supper, the Lord doth thereby certainly assure vs that our sinnes in Christ are pardoned and forgiuen, and that he hath receaued vs into his loue and fauour, yea the Lord hath not onely ratified & confirmed his couenant with vs, concerning the remission of our sinnes with his owne hand writing and seales annexed, but also by his oath; *For God willing more abundantly to shew vnto the heires of promise the stablenesse of his counsaile,*

bound himselfe by an oath: that by two immutable things where-
in it is impossible that God should lye, we might haue strong conso-
lation; as the Apostle speaketh, Heb. 6. 17. 18. And therefore
vnlesse wee would conceiue of God that hee is vntrue of his
word, a couenant breaker, yea a periured person (which were
most horrible blasphemie once to imagine) we may vndoubt-
edly assure our selues that he will pardon and forgiue vs all
our sinnes, be they in number neuer so innumerable nor so
hainous in their nature and qualitie, if wee will turne vnto
him by vnfeigned repentance, and lay hold vpon Christ Ie-
sus our sauour, by a true and liuely faith.

§. Sect. 4.

*Of particu-
lar promises
whereby wee
may be assu-
red of the re-
mission of
our sinnes.*

But let vs more particularly consider of some of the spe-
ciall promises of God, contained in the couenant of grace,
that so we may gather vnto our selues more full consolation
and firme assurance of the pardon and forgiuenesse of our
sinnes. The Prophet *Dauid* who had in himselfe often ex-
perience of Gods mercy telleth vs, Psal. 32. 10. that *who-
euer trusteth in the Lords mercy shall compasse him.* The Pro-
phet *Esay* exhorteth the wicked to forsake his wayes, and the
vnrightheous his owne imaginations, and to returne vnto the Lord,
assuring them that he will haue mercy vpon them, for he is very
ready to forgiue. Esay. 55. 7. The Lord himselfe also doth
make this gracious promise Ezech. 18. 21. But (saith he) if
the wicked will returne from all his sinnes which he hath commi-
ted, and keepe all my Statutes, and doe that which is lawfull and
right, he shall surely liue and not dye. 22. All his transgressions
that he hath committed shall not bee mentioned vnto him, but in
his rightconnesse that he hath done he shall liue. 23. Haue I any
desire that the wicked should dye saith the Lord God? or shall he
not liue if he returne from his wayes? vers. 32. For I desire not
the death of him that dieth saith the Lord God; cause therefore
one another to returne and liue yee, and cap. 33. ver. 11. As I liue
saith the Lord I desire not the death of the wicked, but that the
wicked turne from his way and liue. So Mal. 3. 17. the Lord
professeth that hee will spare his people and children, as a man
spareth his owne Sonne that serueth him. Now we know that a
louing father is ready to forgiue, & to receaue into his grace
and

and fauour his repentant Sonne, though he hath very often offended him: & so surely the Lord who is infinitely rich in mercy, will much more forgiue his children when they turne vnto him; nay he is not onely ready to receaue them into his grace and fauour, but it filleth him (as I may say) with exceeding ioy and delight, when his repentant children forsake their sinnes and euill wayes, and turne vnto him by vnfained repentance, as it appeareth most evidently in the parable of the prodigall Sonne, of the strayed sheepe, and the lost groat. Moreouer our Sauour Christ had his name *Iesus* giuen him of God by the minister of an Angell, because hee saueth his people fro their sinnes: as appeareth Math. 1. 21. & he therfore came into the world, not to cal the righteous but sinners to repentance. As it is Matt. 9. 13. and he inuiteth and calleth vnto him all those who are wearie and heauie laden with the burthen of their sinnes, promising that hee will ease them. Matt. 11. 28. yea so certaine it is that they shal haue remission of their sinnes and euerlasting hapinesse who truly repent and belecue, that our sauour Christ saith they haue it already as though they were in present possession. Iohn 5. 24. *Verily, verily I say vnto you, he that heareth my word and beleueth in him that sent me, hath euerlasting life, and shall not come into condemnation but hath passed from death to life.* So chap. 6. 47. and chap. 11. 26. *who soeuer liueth and beleueth in mee shall neuer die.* The apostle Peter also plainly affirmeth that *God would haue no man to perish, but would haue all men to come to repentance.* Seeing therefore the Lord hath made so many gracious promises in the Gospel to all repentant and beleeuing sinners, let vs vnfaignedly turne vnto the Lord, and apply Christ and his meritts vnto vs by a true & liuely faith, and then we may assure our selues that he will pardon and forgiue vs al our sinnes, and receaue vs graciously into his loue and fauour.

But against this which hath beene alleaged, Sathan wilbe ready to obiect to the afflicted conscience, that these promises were made to the prophets, apostles and holy men of God, but not to such haynous and rebellious sinners who

§. Sect. 5.

That al Gods promises are made indefinitely to all that beleue.

haue most iustly deserued that God should poure out vppon them the violls of his wrath, and those fearefull punishment s threatned in the law, because of the innumerable number of their sinnes and the outragiousnesse of their wickednesse; and therefore such haue nothing to doe with the sweet promises of the Gospell, but are to apply vnto themselues the terrible threatnings denounced in the law against such grieuous sinners

For the answering of which tentation, wee are to know that the Lords promises made in the Gospell, are general, indefinite and vniuersall, excluding none, who turne from their sinnes by vnfaigned repentance, and belecue in Christ Iesus, resting on him alone for their saluation. Neither is there any limitation or exception of this or that sinne, for be they neuer so greiuous and manifold, yet if wee performe the condition of faith and repentance, the Lord will make good his promises vnto vs.

For the first, namely that the promises of the gospell are indefinite, and generally made to al who repent and beleue it, shall manifestly appeare if wee consider the particulars. Esa. 55. 1. the Lord calleth all vnto him indefinitely, saying, *to euery one who thirsteth come to the waters, and yee that haue no siluer come, buy and eate; Come I say buy wine and milke with out siluer and without money;* so that though we haue no worthinesse and righteousnesse of our owne, yet if we thirst after the mercy of God and righteousnesse of Christ, and come vnto God by vnfaigned repentance, and vnto our saviour by a liuely faith, our thirst shall be satisfiied and all our wantes supplied. So Ezech. 33. 11. the Lord solemnly sweareth that hee *will not the death of a sinner, but that they turne from their wicked wayes and liue;* where hee speaketh not of this or that sinner, but of all without exception who turne vnto him. Our saviour Christ likewise maketh this indefinite promise Marke 16. 16. that *who soeuer shal beleue and be baptised shal be saued.* and Iohn 3. 14. he saith, that as *Moses lift vp the serpent in the wildernesse, so must the sonne of man be lift vp* 15. *that who soeuer belseneth in him should not perishe but haue*
eternall

eternal life. So that as al who were stung of the fyrie serpent were healed if they looked vpon the brasen serpent, neither was their any exceptiō or distinctiō between those who were deeply, or but a little pearced with the sting, for if they were stūg they died, if they vsed not the remedy ordained of God, though their wound were but small and shallow, but if they looked vp to the brasen serpent according to God ordināce, they were cured though their wound were neuer so deadly and desperate, so those who looke not vpon Christ Iesus hanging on the crosse with the eye of faith, are sure to fall into euerlasting death and damnation, bee their sinnes neuer so few, and on the other side, they who lay hould vpon Christ and beleue in him, are sure to bee saued though their sins bee neuer so many and grieuous. So in the 16. verse it is said, that God so loued the world, that hee hath giuen his onely begotten sonne, that whosoever beleueth in him should not perish but haue euerlasting life. and ve. 36. He that beleueth in the sonne hath euerlasting life. &c. So that here is no exception of sinnes, for the promises are made indefinitely to all that beleue. In like maner our Sauour hath promised Iohn 6. 37. *That whosoever come vnto him hee will not cast them away.* and ve. 40. he assureth vs that it is the will of his father who sent him, that euery man who beleueth in him should haue euerlasting life. And the Apostle Peter Actes 10. 43. faith that vnto our Sauiour Christ giue all the prophets witnesse, that through his name all that beleue in him shall haue remission of sinnes. And the Apostle Iohn likewise saith, 1. Ioh. 2. 1. that if any man sinne wee haue an aduocate with the father Iesus Christ the righteous, and hee is the propitiation for our sinnes, and not for ours onely but also for the sinnes of the whole world, that is for whosoever repent and beleue of euery kingdome, countrey, and nation. So that by all these places it is cleare and euident that none are excluded from being partakers of Gods mercifull promises, but those who exclude themselves through their infidelitie and vnrepentancie.

Neither is there any sins so innumerable in multitude & so hauous & grieuous, which will debarre vs from receiuing the

Se. 7. 6

*That our sins
cannot de-
barre vs of
Gods mercy,
so we repent
and beleene.*

the benefit of Gods mercie and Christs merites so wee repent and beleue, as may appeare also by plaine testimonie, Esay. 1. 18. the Lord thus speaketh to the Iewes whom hee had described to bee rebellious and most outrageously wicked. *Come now* (saith the Lord) *& let vs reason together, though your sinnes were as crimson, they shalbe made white as snow: though they were red as scarlet, they shalbe as wooll.* The Apostle Paul likewise witnesseth. Tit. 2. 14. that our sauiour Christ *gane himselfe for vs, that he might redeeme vs from all iniquitie;* And the Apostle Iohn saith, *that the blood of Christ cleanseth vs from all sinne, and if wee acknowledge our* 1. Ioh. 17. 9. *sinnes he is faithfull and iust to forgine vs our sinnes, and to cleanse vs from all vnrighteousnesse.* So that here is no mention made of any sinnes which are excepted, or which exclude vs from Gods mercy & Christs merits, so that we repent & beleue; neither are the promises of the Gospell limited or restrained in respect of the number or greuousnesse of our sinnes, so we performe the conditiō of faith and repentance, for whosoeuer is hartily sorie for his sinnes past, and purposeth for the time to come to leaue and forsake them, whosoeuer doth beleue Gods promises and resteth vpon Christ Iesus alone, for his saluation by a true and liuely faith, he may be certainly assured, that the Lord hath pardoned and forgien all his sinnes, and receaued him into his grace and fauour, though his sinnes be neuer so many and hainous; and on the other side whosoeuer continueth in his vnrepentancie and infidelitie, shalbe condemned though his other sinnes be neuer so few and small; neither will all our other sinnes debarre vs of Gods mercy, vnlesse they bee ioyned with vnrepentancie and vnbeliefe, for obserue the condition of the promises, faith and repentance, and all the promises of the Gospell belong vnto thee though thou were the greatest sinner that euer liued. For whereas it may be obiected that the sinne against the holy Ghost is vnardonable, we are to know it is not so much in regard of the hainousnesse of the sinne, as that because it is alwaies seuered and disioyned from faith and repentance, God denying these his graces to those who
vpon

vpon desperate malice haue made a generall Apostasie, and haue persecuted the knowne truth. So that if it were possible for them to repent and beleeue, it were possible alio that they should be saued.

Seing therefore the promises of the Gospell are generall excluding none, let not any man who is laden with the burthen of his sinnes, exclude himselfe through his want of repentance and infidelitie, for though their other sinnes are grieuous, yet this is more hainous and damnable then all the rest. For whereas the Lord saith, that he wil extend his mercy vnto all who come vnto him; if wee reply, no he will not extēd it vnto me because I am a grieuous sinner, what do we els but contradict the Lord, and giue truth it selfe the lie; not giuing credit to his word and promises. And therefore let vs take heed that wee do not so aggrauate our sinnes as that in the meane time wee extenuate and derogate from Gods infallible truth.

CHAP. XXXV.

Of other arguments drawne from the persons in the Trinity.



And these are the arguments which are drawne *§. Sect. 1.* from the nature of God, whereby we may be *Reasons* assured of the remission of our sinnes; there *drawne from* may also other arguments bee drawne from *the first per-* euery person of the Trinitie. First God the *son, God the* father. *father.* father hath created vs of nothing, euen according to his own image, and when wee had defaced this his image in vs, and made our selues slaues to Sathan, he so tenderly loued vs his poore miserable creatures, that he spared not his dearly beloued & onely begotten Sonne, but sent him into the world to take our nature vpon him, that therein he might suffer all misery and affliction, and lastly the cursed and bitter death of the crosse, that so he might satisfie his iustice for our sinnes & perfect the worke of our redemption. And this the Euangelist witnesseth, Iohn 3.16. *At* which Ioue the Lord shewed vnto

vnto vs euen for his owne names sake, when we neither deserued it nor yet desired it, for we were bondslaues vnto Sathan, and well contented to liue in his bondage, wee were children of wrath and dead in our sinnes, yea wee were enemies vnto God and all goodnesse. And therefore if our mercifull God so loued vs whilest we were in loue with our sinnes, at league with his enemy Sathan, & at enmitie with him, that hee sent his dearly beloued and onely begotten Sonne to dye for vs, that by his death and bloudshed hee might redeeme and saue vs out of this miserable estate, how much more will he now receiue vs to mercy and pardon, and forgieue our sinnes if we seeke and sue for grace? if hee loued vs so dearly when we hated him, and sought al means of reconciliation when wee were professed enemies against him, how much more will hee receaue vs into his fauour, when as we earnestly desire to be reconciled? If he so loued vs that he sent his Sonne to die for our sinnes, how much more will he remit those sinnes for which hee hath satisfied, when as with hartie sorrow we doe bewaile them, and earnestly desire to be freed from them? if he hath giuen his Sonne to mankind to this end, that hee should saue and redeeme repentant sinners, why should any doubt of their redemption and saluation if they turne vnto him by vntained repentance, and lay hould on Christ by a liuely faith? and if he haue giuen vs his chiefe Iewell, his onely begotten and best beloued Sonne and that when wee were his enemies, what will he denie vs when in Christ we are reconciled vnto him and become his friends? And thus the Apostle reasoneth, Rom. 5. 8. *God (saith he) setteth out his loue towards vs seeing that whilest we were yet sinners Christ died for vs. 9. much more then being now iustified by his blood we shalbe saued from wrath through him. 10. For if we were enemies we were reconciled to God by the death of his Sonne, much more being reconciled we shalbe saued by his life.*

§. Sect. 2.

Reasons

*drawne from
the 2. person
God the sonne*

Secondly wee may drawe most firme argumentes to strengthen our assurance of the remission of our sinnes from the second person in trinitie our Sauour Iesus Christ; for first

hee

hee is our Sauour and redeemer, who therefore came into the world that hee might saue and redeeme vs out of the captiuitie of our spirituall enemies, sinne, death, and the diuell, and that hee might satisfie his fathers iustice, obtaine the remission of our sinnes, and reconcile vs vnto him. Though then our sinnes be many and grieuous, this should not hinder vs from comming to Christ by a true faith, and firme assurance, that in him wee shall haue the remission of our sinnes, and be receaued into Gods loue and fauoure, nay rather this should bee a forceible argument to mooue vs, to seeke his helpe, when wee find our selues in a desperate case, destitute of all meanes whereby wee may attaine vnto saluation, seeing our Sauour Christ came into the world to saue such as were lost in themselves, and inthrallled in the miserable bondage of sinne and Sathan. And this is euident by the scriptures, Matth. 9. 13. our Sauour professeth that *he came not to call the righteous but sinners to repentance.* and Luke 19. 10. *The sonne of man is come to seeke and to saue that which was lost.* 1. Tim. 1. 15. *This is a true saying and by all meanes worthie to bee receiued, that Iesus Christ came into the worlde to saue sinners.* the apostle also affirmeth that our Sauour Christ hath quickned vs who were dead in our sins & trespasses. Eph. 2. 1. 5. And our sauour Christ Matth. 11. 28. doth not only call vnto him sinners, but those who are heavy laden with an intollerable waight of sin, promising that he will ease them.

Seeing therefore hee came into the world to saue and redeeme grieuous and hainous sinners, and to giue life vnto those who were euen starke dead in their sinnes, seeing also hee calleth and inuiteth such vnto him as are heauily laden with an intollerable waight of wickednesse, and promiseth to ease them; let vs not excuse our selues from comming because our sinnes are hainous and grieuous, but therefore let vs the rather goe vnto Christ because wee had need of his helpe. If a man being loded with a waightie burthen, should refuse the helpe of a friend, both able and willing to ease him because his burthen is very heauie, who would not laugh at such ridiculous follie, for therefore he should more earnestly

1. Because
he came into
the world to
saue sinners.

earnestly desire, and more thankfully accept of his friendes offred courtesie, because himselfe is tyred, pressed downe, and altogether vnable to beare this intollerable waight: but such and greater follie doe they commit, who being pinched and oppressed with the heauie burthen of their sinnes, doe through their infidelitie refuse the healpe of Christ, offering himselfe to releafe and ease them vnder this pretēce, because their burthen is ouer heauie; for because to them it is intollerable, therefore they should rather goe vnto Christ and earnestly desire to be eased and released, seeing hee is not onely able, for his power is omnipotent, but also most willing, for he hath most graciously promised and freely offred his helpe.

*That the price
which Christ
hath paid for
our redemption
farre
exceedeth all
our sinnes.*

Moreouer we need not to doubt of the sufficiencie of the price which our Sauour hath paid for our redemption, for it is of infinite value and of more vertue and power to iustifie and saue, then all the sinnes of the world to condemne and destroye; so that though wee were the greatest sinners that euer liued, yea though the waight of all sinne which euer in the world hath beene comitted did lie vpon vs, yet the meritts of Christ and the price which hee paid for our redemption doe farre exceede them, and if we come vnto him by a liuely faith resting vpon him alone for our saluation, hee will surely ease vs of this intollerable burthen. And therefore though the grieuousnesse of our sinnes shoulde increase our repentance, yet they should not diminish our faith and assurance of pardon and forgiuenesse, for though our debt were neuer so great, our suerty Christ Iesus hath paid it to the vttermost farthing, though our sinnes are neuer so many and grieuous

1. Pet. 2. 24. our Sauour hath borne them all vpon the crosse in his owne bodie and fully satisfying Gods iustice for the, hath freed and deliuered vs from this heauie burthen. Though wee were neuer so deeply inthraled in the bondage of our spiritual enemies, yet our almightie redeemer hath freed vs out of captiuitie & hath paid a sufficient price for our raunsome; and though we had no right or interest in the kingdome of heauen, yet our sauiour hath dearly purchased it for vs by his precious death and bloudshed, and therefore seeing in Christ we haue fully sautified Gods iustice, and fully merited the pardon of
our

our finnes, seeing in him wee haue not onely paid our debt, but also giuen a sufficient price for the purchasing of eternall happinesse, wee neede not to make any doubt of the pardō of our sins, and of possessing of our heauēly inheritance, for the Lord cannot in iustice hold that from vs which of right appertaineth vnto vs; nay we may assure our selues that though he could yet he would not; for who can imagine that the Lord who of his bountious liberallitie giueth vnto vs more then wee can deserue or desire, will keepe from vs that which of right appertayneth to vs? that he for his own names sake without any respect of our works or worthinesse freely multiplieth his benefites vpon vs, should with hold our rightfull inheritance in his heauenly kingdome from vs, which our sauour Christ hath purchased for vs by his pretious death & bloudshed? and therefore seeing wee haue vndoubted right to the pardon of our sins because Christ Iesus hath satisfied for them, & iust title to our heauenly inheritance which our Saviour hath purchased for vs with so deare and all-sufficient a price, let vs in the name of Christ goe boldly vnto the throne of grace, desiring a generall acquittance of that debt which is alreadie paid, nay let vs not feare to approach the throne of Gods seuerē iustice, and to claime our heauenly inheritance which Christ hath so dearly purchased.

§. *Sell. 4.*

Furthermore we are to consider that our sauour and redeemer is so gracious and bountifull, so rich in mercy, and so full of all power vertue and perfection, that our finnes should not discourage vs from comming vnto him, for the more miserable wretched & sinful we are, the more fitt subjects we are, whereupon he may exercise and shew the infinite riches of bounty, mercy, vertue and all sufficiencie. If we were but a little soyled with sinne, it were not so great a matter to make vs cleane but when wee are most filthily defiled, and our pollution is ingrayned in vs as it were with a scarlet die; when our vncleane corruptiō sticks as fast to our soules, as the *Ethiopian* blacknesse to their skins, then is the vertue of the excellent lauer of Christs bloud sufficiently manifested, when as he purgeh vs and maketh vs cleane, washing away all our filthy corruptions, and making our
scarlet

That Christs power, mercy, and merites is more manifested by forgiving grieuous sinners.

scarlet finnes as white as snow. Our sauour Christ is our spiritual phytitiō who can as easily cure desperate diseases euen the remediles consumptiō, the dead apoplexie & the filthy leprosie of the soule, as some small maladie, or little faintnes: neither is he only able but also as willing to vndertake such desperate cures as the least infirmities, because his skill will be the more manifest and his praise the more extolled, for the more desperate the disease is, the more it argueth his cūning who helpeth it, and the more cōmendations he shal receaue who effecteth such a cure. And therefore though our diseases are most daungerous & desperate, yet let vs resort to this our heauenly phytitiō, for the more desperate the cure is, the more fitt occasion shall he haue of shewing his neuer failing skill, and of aduancing his immortall praise. He is our heauenly surgeon, euen the good Samaritane which powreth the soueraigne oyle of his grace, and the pretious baulme of his blood into our wounded soules, & therefore the more greilly our wounds are, the more praise and glory he getteth in curing them, the more is the vertue of the soueraigne salue of his blood manifested to all the world by healing of them.

Though therefore our soules are most filthy & polluted, yet if we come to Christ he will surely wash & purge vs, for to this purpose he suffered his precious water and blood to issue out of his side, that thereby as with a liuing and cleare streame issuing from a most pure fountaine, he might cleanse vs from al our sins, and wash away all our filthy corruptions, though we are most desperatly sicke, let vs come vnto our spirituall phytition, for he can cure the most remediless diseases as perfectly and as speedily, as the most small infirmities and faint weaknesse: though our soules are wounded euen to the death, with the deepe pearcing and deadly impoysoning sting of sinne, yet let vs seeke helpe of this our heauenly surgeon, who with the precious baulme of his blood, can as easily heale the most dangerous wounds, as small scratches or little cutts. Neither is he more able then willing, for hereby his vertue and power, his loue and bountie, is the more mani-

manifested to his endlesse and immortall prayse.

But if we thinke our soules so filthy that he cannot purge them, what doe wee els but derogate from the vertue of his blood, if we will not goe to this heauenly Physition to craue his helpe, because our sicknesse is grievous and dangerous, what doe we els but call his skill into question? If wee will not shew our wounds because they are grievously, what doe we els but notably detract from the cunning of this our spirituall surgeon, and doubt of the vertue and efficacie of the pretious baulme of his blood: Whereas on the other side if we see our polluted filthinesse, and yet goe vnto Christ that we may be washed and cleansed, we acknowledge the vertue and excellencie of the spirituall lauer of his blood: if wee plainly discern that our sicknesse is desperate and yet goe to our soules Physition not doubting of recouery, we thereby extoll our Physitions skill, if our woundes be in themselves grievously and incurable, & yet we resort to our heauenly Surgeon to be healed of them, wee cannot more commend his all sufficient cunning. And therefore seeing it is in these our extremities to our Sauour Christ most honorable and acceptable, and to our selues most profitable and full of comfort, if we come vnto Christ not doubting of his helpe, let vs not pretend excuses eyther because we are vnfit, vnworthy, or in a desperate state, for by thus aggrauating our owne remedlesse misery we extenuate and call into question Gods mercy and Christs al-sufficiency, wee spoyle him of his honour, glorie, & our owne soules of all ioy & consolation.

Secondly, we may gather firme assurance of the pardon of our sinnes from the offices of Christ, for first he is our prophet who hath reuealed vnto vs all the will and counsaile of his father, he hath declared vnto vs the mysterie of our redemption and the meanes of our saluation, how we may attaine vnto the remission of our sinnes, and how wee may come out of that miserable and wretched estate, in which we are by nature, and attaine vnto eternall happinesse, he it is who by the bright beames of his word doth illuminate our vnderstandings, and by the operation of his holy spirit

That those who doubt of the remission of their sinnes derogate from the vertue of Christs merites.

*§. Sect. 5.
That the offices of Christ giue vs assurance of the remission of our sinnes.
And first in that he is our Prophet.*

doth cause the scales of ignorance to fall from our eyes, *Giv-
ing knowledge of saluation to his people by remission of sinnes.*
He is that glorious and bright shining day starre, *which from
an highe hath visited vs, to geue light vnto them who sit in darke-
nesse and in the shadow of death, and to guide our feete into the
way of peace.* If therefore we will walke in the way which he
sheweth vs, and vse those meanes which hee reuealeth vnto
vs in his Gospell, namely turne vnto God by vnfeined re-
pentance, and beleue in him by a liuely faith, wee shall not
need to feare our sinnes though neuer so grievous and ma-
nifold, for this our heauenly Prophet hath truely reuealed
vnto vs a plaine way how wee may come out of our sinnes
and be reconciled vnto God, how we may be adorned with
the glorious robe of his righteousness and bee made parta-
kers of all his merites; how we may become of the children
of wrath and firebrands of hell, the children of God, and
heires of heauen. And therefore let vs walke in this way and
assure our selues that wee shall come to the iourney end of
our desires, for truth it selfe is our guide so that we need not
to doubt of the way.

*§. Sect. 6.
Reasons drawn
from Christes
priesthood.*

Secondly our sauour Christ is our high priest, who hath
offered vp vnto his father an all-sufficient sacrifice and full
satisfaction for our sinnes, whereby Gods iustice is fully sa-
tisfied and his wrath appeased, who also sitting at the right
hand of his father, continually maketh intercession for vs.
The sacrifice which this our high priest offered was himselfe,
as the apostle testifieth Heb. 9. 26. euen his body to be cru-
cified, and his blood to be shed for the putting away of our
sinnes: the which oblation was offered on the altar of his die-
ty which sanctified the sacrifice, & gaue vnto it such sufficie-
cy and valew, that it was a perfect price & full satisfaction for
the sins of al the faithful, as the apostle witnesseth. 1. Ioh. 2. 2.
*Hee is the propitiation for our sinnes, and not for ours only, but
for the sinnes of the whole world.* Seeing therefore this our high
priest hath giuen himselfe for vs, euen his body to be cruci-
fied, and his blood to be shed to this end, that it might bee
a propitiatorie sacrifice and full satisfaction for our sinnes,
and

and seeing he was once offered to take away the finnes of many, as the Apostle speaketh Heb. 9. 28. wee need not doubt of the remission of our finnes if wee come vnto him by a liuely faith, for to this end hee hath shed his blood, that he therby might offer vnto God a full satisfaction for our finnes and purge away all our wickednesse, and therefore if hee should not attaine vnto his end, that is if hee should not satisfie Gods iustice and appease his wrath, by purging and taking away all our finnes, his precious blood should be shed in vaine.

Moreouer he is our mediatur and intercessour, who continually sitteth at the right hand of his father making intercession for vs, by shewing and pleading his owne meritts righteousnesse and obedience whereby hee pacifieth his fathers displeasure, and worketh vs into his loue and fauour. And this the apostle witnesseth. Rom. 8. 34. *It is Christ which is dead yea or rather which is risen againe, who is also at the right hand of God, and maketh request for vs.* So also Heb. 9. 24. it is said that our high priest Iesus Christ *is entred into heauen, to appeare in the sight of God for vs.* and the Apostle Iohn sayth. 1. Ioh. 2. 1. *If any man sinne wee haue an aduocate with the father Iesus Christ the iust, and hee is the propitiation for our finnes.* neither need wee to doubt of his effectually dealing for vs, for if hee loued vs so dearely that hee spared not to giue his precious life for vs, there is no question but he wilbe exceeding earnest in making request for vs, neither will hee be sparing in wordes who hath not spared his dearest blood. And therefore seeing our high priest doth continually make intercession for vs, wee need not to doubt but that hee will obtaine his suite, and procure the pardon of our finnes, and his fathers loue and fauour. Especially considering that hee intreateth nothing which hee hath not deserued and by his death purchased for vs, and consequently when like an aduocate hee pleadeth his full payment of our debt, and allcadgeth his all sufficient meritts and sufferings, God cannot in his iustice but graunt his most lawfull request; considering also that he maketh his suite not to a stranger or some common friend

§. Sect. 7.

Reasons drawn
from Christes
intercession.

who will either preuent his suite with a strange and sterne countenance, or denie it with some vaine excuse, but vnto his most gracious & dearly louing father who willingly har-keneth vnto, and redily graunteth all his requests. And this our Sauour himselte testifieth Ioh. 11. 41. *father (saith he) I thanke thee because thou hast heard me. 42. But I knowe thou hearest mee alwaies &c.* And therefore considering Christs merit in deseruing, and Gods mercie in graunting, Christs importunitie in asking, and his fathers facilitie in yeelding; seeing hee that intreateth for vs loued vs so intirely that hee dyed for vs, and will vndoubtedly bee most earnest in solliciting our suite, and hee who is intreated so hartily affecteth vs that he spared not to giue vnto vs his onely begotten and dearly beloued sonne, that by his death he might purchase for vs euerlasting life, let vs shake of all doubting and goe bouldly vnto the throne of grace, that wee may receiue mercie and finde grace to helpe in time of need. as the Apostle exhorteth vs Heb. 4. 16. For our good high priest *is able perfectly to saue them who come vnto God by him, seeing hee euer liueth to make intercession for them.* as it is Heb. 7. 25.

§. Sect. 3.

*Reasons drawn
from Christes
kingly office.*

Mat. 11. 25.

Thirdly as our Sauour Christ is our prophet and priest so likewise he is our king, and this also may assure vs of the pardon and remission of our sins if we will come vnto him, for hee who is our aduocate is also our soueraigne, hee that is our mediatur is our iudge, hee that intreateth for vs, hath power in his handes both to obtaine and graunt his owne suite, hee that gaue his life a rancome for our sinnes hath all power in heauen and earth committed vnto him, so as he is able to remit all our sinnes and to blot out all our iniquities, for (now) *the father iudgeth no man, but hath commuted all iudgment vnto the sonne.* as himselte testifieth Ioh. 5. 22. and euen when he was vpon the earth he exercised this authoritie, as appeareth Matth. 9. 2. whereas hee saith to the sick of the pallee. *Some bee of good comfort thy sinnes are forgiven thee.* For which being chalenged hee defendeth his regall priuiledges, affirming ver. 6. that the sonne of man hath authoritie euen on earth to forgive sinnes. Now what can be

bee more comfortable vnto any soule wounded with sinne then the consideration of this vndoubted truth. For seeing our Sauour who so tenderly loued vs, that hee spared not to giue his owne most precious blood for the price of our redemption hath all-sufficient power in his owne handes to saue and deliuer vs out of the handes of all our enemies, who can imagine that hee will suffer vs to bee lost whom he hath so dearly bought? seeing he gaue his life to purchase for vs the remission of our sinnes, who can doubt that hauing thus dearly purchased it hee will not bestowe it and so suffer his blood to be spilt in vaine, seeing he was content for our sakes to indure all miserie, mockings, reuilings, whipping, crucifying death it selfe, & the anger of his father more bitter then death, to this end that by all these his sufferings, he might procure the remission of our sinnes & euermore lasting life, and that when we were rebellious traitours who did flee away from him; who can make any question, but that now hee will bestow these inestimable benefits which he hath of purpose bought for vs, they being in his owne power and custodie, if like humble seruants and penitent children we turne vnto him and implore his grace? if a malefactor had a deare friend who loued him so intirely, that he would not spare to giue his whole substance to procure his pardon, would this miserable offendour feare death or condemnation, if he were assured that now his pardon were in his friends hand, and that the matter were by his Prince referred to him, as vnto a supream iudge absolutely to determine what hee will? But our Sauour hath not giuen goods or gold, or any corruptible thing, but euen his owne most pretious body to be crucified, & his blood to be shed, that by this inestimable price he might purchase our pardon of God our soueraigne king, now he hath the law in his own hands, and is appointed of God for our supream Iudge to acquit vs at his owne pleasure, who therefore can make any doubt of grace and pardon, seeing his iudge is his Saviour who hath loued him so dearly, that to this end he hath shed his precious blood, that he might procure for him the remission

fion of his finnes and euerlasting happinesse, and therefore if he would not sticke to buy it at so high a rate, how much more hauing bought it onely for this purpose will he now bestow it if we seeke vnto him, and earnestly desire to bee partakers of his grace and mercy.

§. Sect. 9.

*Reasons
drawne from
Christ's pro-
mises, confir-
med by expe-
rience.*

Moreouer as this our most gracious king and louing Sauiour hath sufficient power to pardon all our finnes, and in respect of his inestimable loue, is most certainly willing to blot out all our wickednesse, if wee repent and come vnto him, so also he hath bound himselfe hereunto by most free and faithfull promises. Matth. 11. 28. *Come vnto me all ye that labour and are heauy laden, and I will ease you.* Iohn 3. 36. *Hee that beleeueth in the Sonne hath euerlasting life.* And Ioh 6. 37. He hath assuredly promised, that whosoever commeth vnto him he will not cast away. These and many such like gracious promises he hath made; of the performance wherof we need not to doubt, especially considering that he gaue continuall experience in his practise here on earth, of his loue, goodness, mercy and trueth, for who euer came vnto him with any lawfull suite and receaued a repulse? who euer intreated his help, & was abandoned? who euer asked any thing of him which was profitable for him to receiue and did not obtaine his suite? whatsoeuer sicke came vnto him receaued their health, whatsoeuer lame desired his helpe receaued their lims, whatsoeuer blind resorted vnto him receaued their sight, whatsoeuer sinner implored the forgiuenesse of his finnes receaued full remission and pardon. Yea so gracious mercifull and louing was this our king and redeemer, that he preuented his poore miserable subiectes with his grace, and sought all occasions of extending his loue and mercie towards them, giuing vnto them more then they desired; the sicke of the paulsie comming vnto him not onely was cured of his disease, but also receaued the remission of his finnes. Matth. 9. *Zachens* desired but to see his face, and he offereth vnto him his company and therewith eternall saluation. Luke 19. The woman of *Samaria* requested but elementall water, and hee offereth vnto her the water of life.

Ioh.

Ioh. 4. The people followed him to be fed by miracle with corporall foode, and Christ offereth vnto them the bread of life. Ioh. 6. The poore blinde man desired that he might be by Christ restored to his bodily sight, and Christ also illuminates the eyes of his soule, so that as with his bodily eyes hee discerned him to be a man, so by the eie of faith he knew him to be his redeemer and Sauour. By all which it clearly appeareth that there was neuer any more ready to aske then Christ to giue, nay such was his goodnesse and loue, that he was alwaies more ready to graunt then they to intreat, and to graunt more then they euer desired. Now wee must not thinke that our Sauour is altered in nature, or that (as it is viually amongst men) honours haue changed manners, for he is God immutable in goodnesse, *and without change or shadowe of change*, as it is Iam. 1. 17. and therefore wee may assure our selues if wee turne from our sinnes by true repentance, and come vnto him by a liuely faith, we shalbe receaued to grace and mercy, and receaue the pardon of our sins be they neuer so hainous and innumerable.

Lattly, the vnion and communion which is betweene Christ and all the faithful, may giue vnto them full assurance of the pardon and remission of all their sinnes; for first they are coupled vnto him in spirituall matrimonie, and hee becommeth the Bridegroom, they the spouse, he the husband, they the wife, now we know that in law there will no action of debt lie against the wife whilest the husband liueth, because she is vnder couert barne, and therefore her husband who hath taken vpon him to maintaine and defend her, must answere and follow all her suites, and his goods are liable for the paying of her debts. And thus it is also betweene Christ the husband and the Church his spouse being married vnto her, he hath taken her vnder his charge and protection, and hath vndertaken to answere all suites and to satisfie all her debts, nay he hath discharged them already, and therefore wee need not to feare any action which Sathan, the Law or Gods iustice may lay against vs, for our husband Iesus Christ hath taken vpon him to follow all our suites,

*§. Sect. 10.
Reasons
drawne from
our Commu-
nion with
Christ.*

and to satisfie all our debts, so that if eyther the Law, Gods iustice, or our enemy Sathan doe comence any suits against vs, we are not now to take vpon vs the answering of them in our owne persons, but wee are to send them to our husband Iesus Christ, who hath taken our causes in hand and will giue vnto them a sufficient answer.

*The faithfull
Christ's mem-
bers.*

Secondly the faithfull are vnited vnto Christ in a more neere vnion, for he is there head and they his members, as appeareth Ephe. 5. 23. 30. hee is the true vine and wee the branches, as himselfe speaketh Iohn 15. 1. he is the fruitfull Oliue tree, we the sciences which are grafted into him. as it is Rom. 11. he is the foundation, wee the building, as the apostle affirmeth Ephe. 2. 20. 21. by reason of which neere vnion, it cometh to passe that those things which appertaine vnto Christ belong vnto vs, and ours vnto him, for as the head deriueth sence and motion vnto the members; and as the Oliue tree and vine doe communicate their vertue, farnesse, and sap vnto their branches and sciences, by which they liue and bring forth fruite, and as the foundation doth sustaine and vphold all the building; so doth our Sauiour Christ our head, roote, and foundation communicate vnto vs his members and branches, the vertue of his merits and the iuce and sap of his precious blood, whereby we are quickned and reuiued who were dead in trespases, our sins washed away and purged and wee made fruitfull in all righteousness and holinesse, as in that his imputed righteousness whereby we are iustified before God, and that inherent righteousness begunne in vs by his holy spirit, whereby we are iustified before men. And as he hath bestowed and communicated vnto vs his righteousness, death and obedience, so hath he taken vpon him from vs al our sins originall and actuall, of commission and omission, and in his owne person hath suffered all that punishment, which we by them had deserued, so as now he hauing taken vpon him our sinnes, and indued vs with his righteousness, merit, and obedience, wee need not to feare the exact rigour of Gods iustice, for by him and in him we are without sinne, pure and vnde-

vndefiled, and perfectly righteous in Gods sight. Neither shall we need to feare the violence of all our spirituall enemies, for our head Iesus Christ is God almighty, and therefore none shalbe able to plucke vs out of his hands against his will, and we are as deare vnto him as the members of his body, and therefore looke how loath any careful head would be to haue any of the members pulled from it by force and violence, to loath and vnwilling will our Sauour and head be, to haue any of his members plucked from him. And therefore seing he wanteth neither will nor power to defend vs, wee need not feare the raging malice and cunning violence of any of our spirituall enemies, sinne, the Diuell, the world and the fleshe, for our head is all-sufficient, and also most willing to saue and defend vs, from all their force and malice.

And somuch concerning the reasons drawne from the second person, wherby euery repenting and beleeuing sinner may be assured of the pardon and remission of all his sinnes. *§. Sect. 11. Reasons drawne from the 3. person the holy spirit.* Now we are to speake of those which may be drawne from the third person the holy spirit. First therefore wee are to know that though our sinnes be manifold, and our corruptions exceeding filthy, yet this holy spirit will sanctifie and purge vs from all our pollution; so that though in times past wee were most hainous sinners, idolaters, adulterers, theeuers, drunkards, raylers, extortioners, yet now wee are washed, now wee are sanctified, now wee are iustified in the name of the Lord Iesus, and by the spirit of our God. As the Apostle speaketh, 1. Cor. 6. 11. he is that heauenly fire which consumeth and purgeth vs from all the drosse of our corruptions, hee is that diuine water which washeth away all our filthy pollution, it is hee who doth regenerate and beget vs a new who were dead in our sinnes, and whosoever are thus regenerated shalbe heires of the kingdome of heauen.

Secondly, we may hereby be assured of the remission of our sinnes, in that the spirit of God ioyneth with vs in our suite and together with vs, maketh request vnto God in our behalfe, and whereas wee are ignorant and know not how to pray

pray as we ought, the spirit it selfe helpeth our infirmities and maketh request for us with sighes which cannot be expressed. But God who searcheth the hearts, knoweth what is the meaning of the spirit: for he maketh request for the Saints according to the will of God. As the Apostle speaketh. Rom. 8. 26. 27. who therefore can doubt of obtaining his suite, euen the remission of his finnes and reconciliation with God, seeing his suite is framed and indited by Gods spirit, and consequently is most wise, iust, and as the Apostle saith according to the will of God? yea it is sollicitated and followed with great earnestnesse by the same spirit; and therefore our suite being wise, iust, and framed by the spirit according to the will of God, and by the same spirite in most earnest manner, sollicitated and furthered, there is no question but wee shall obtaine it.

CHAP. XXXVI.

Other reasons to perswade the weake Christian of the remission of his finnes.

§. Sect. I.

1. That wee are to beleue the remission of our finnes, because it is an article of our Creede.



And these are the reasons which may be drawn from euery of the persons of the Trinitie, to assure vs of the remission of our finnes; to which we may ad diuers others. First, the beleeuing of the remission of our finnes is an article of our Creede, which we doe daily confesse and professe, which is not left vnto our choise to beleue or not to beleue, but as we confesse it with the mouth, so we are bound to beleue it with the heart, if we would be reckoned in the number of Christians. Why then should we doubt of that which we are bound to performe; and if wee doe not wee grieuouly sinne through infidelitie, which is more dangerous & damnable then all our other sins whatsoeuer? And therefore though there were no other reason to mooue vs, though our hainous and manifold finnes should make it seeme vnto vs neuer so incredible, yet let vs set aside all impediments

pediments and breake through the violence of all objections, and beleue in obedience to Gods commandments, and because it is our dutie, the performance whereof is very acceptable vnto God, and the neglect whereof is a sinne most daungerous and damnable. Which that we may perfourme, let vs carefully obserue the condition of the covenant of grace, that is, let vs rest and rely vpon Christ Iesus alone for our saluation by a liuely faith, and turne vnto God by vnfeined repentance, and then there is no place left to doubting of that which in dutie we are bound to beleue.

Secondly the afflicted soule labouring vnder sinne may receiue no small assurance by the testimonie of Gods faithfull ministers; for the keyes of the kingdome of heaven are committed vnto them, and they haue power giuen them of God here on earth to bind and loose; not as though they could by their owne authoritie and in their owne name giue pardon of finnes to whom they list (as the papists teach and practise, for this is proper and peculiar vnto God alone, as euen the Pharises well knew whereof it was, that seeing our Sauour Christ take vpon him to forgiue finnes whom they imagined to bee a meere man, they affirmed that he blasphemed. For who (say they) can forgiue sinne but God onely) but they haue authoritie giuen them of God vpon due examination and tryall of their faith by the fruites thereof vnfeined repentance, certainly to declare and pronounce vnto them that their finnes are forgiuen. Whosoever therefore haue this testimonie of Gods faithful ministers who are well acquainted with their estates giuen vnto the, they may assure themselves that it is vndoubtedly true and most certaine; for who is it that dare oppose himselfe and contradict the testimonie of Gods spirit in the mouth of so many his faithfull ambassadours? who dare bee so presumptuous as to take vpon him the discerning of his state better then the ministers of God, who being appointed of God to this function are indued with a great measure of his spirit, whereby they are enabled to discerne and iudge of mens estates better then they themselves? for he that is spiritual discerneth all things,
and

§. Sect. 2.

2. The testi-

monie of

Gods faith-

full mini-

sters.

Matth. 16.

and is made acquainted with the mind of Christ, as the Apostle speaketh 1. Cor 2. 15. 16. And therefore if diuers of Gods faithfull ministers with one consent pronounce vnto any penitent sinner the remission of their sinnes, and assure them after the examination of their estate that they are in the loue and fauour of God, it should be vnto them ten thousand times more forcible an argument to perswade the & to confirme their faith in the assurance of Gods loue, then the contrary testimonie of Sathan or their timorous vnbeleeuing flesh to moue them to doubting thereof, if our bodies be sicke we committ our selues to the skill and care of the phisition, and good reason, because wee knowe he is better able to discern of our estate then we our selues, and beleeuing his iudgment to bee good wee suffer him to applie such remedies as hee thinketh most fitt; why then should wee not committ the discerning of our estate to the phisition of the soule no lesse careful, and in this respect much more skilful? for the others rules in some patients may faile him, but the grounds whereupon the spirituall phisition buildeth, are most infallible being the vndoubted truth of God. Why should we not rather beleue their often approoued iudgment then our owne timorous phantasies, or Sathans testimonie who is our malicious enemy?

§. Sect. 3.

*The 3. Reason
drawne from
the contrarie
testimonie of
Sathan.*

Thirdly the afflicted soule may gather assurance of the remission of sinnes from the contrarie testimonie of the diuel. For when ther is any suggestion cast into our mindes which is repugnant to the word of God and the testimonie of Gods spirit in the heartes of the faithfull, we may assure our selues that it is the speech of Sathan or of our corrupt fleshe the messenger of Sathan both which come to one end; but those motiues and suggestions, that God will not receiue vs to mercie, that our sinnes are vnardonable, that wee are reprobates and castawayes, that now it is too late to turne vnto God, proceed not from Gods spirit, for they are quite contrarie to that which the scriptures teach vs, namely that the mercies of God are infinite, and hee alwaies readie to receiue vs to grace when we turne vnto him; that if we wil earnestly

nestly repent and in the mediation of Christ sue for mercie, hee will make our scarlet sinnes as white as snow, that it is neuer to late to turne vnto God, for it wee repent hee hath promised to remit our sins, and to receiue vs into his fauour. Neither are wee to imagine that the testimonie of Gods spirit in our consciences is contrarie to the testimonie of the same spirit in the holy scriptures, and therefore seeing these suggestions are flatly repugnant to the worde of God and testimonie of the spirit, wee are to assure our selues that they are the temptations of Sathan, eyther immediately suggested by himselfe or mediately by his messenger our corrupt fleshe.

Seeing then these suggestions come from Sathan who is ^{Ioh. 8. 44.} our malicious enemy, and a lyar from the beginning yea the ^{Sathan either} father of lies we are not to beleue thē, nay rather we may ga- ^{lyeth or else} ther certaine assurance that the contrarie is true; for he spea- ^{speakes the} keth onely lyes, or if at any time hee speake the trueth it is to ^{truth to de-} ceine. this ende that hee may deceiue vs. For example hee telleth the secure carnall man that hee is in the state of grace, and highly in Gods fauour, but vnto the humbled sinner hee saith, that he is a reprobate & shal most certainly be damned; vnto the worldly secure man hee saith that God is most mercifull, then the which nothing can bee more true, but doth not speake this in his conscience, because hee would haue him to tast thereof but to lull him a sleepe with this sweete syren song to his eternall perdition. On the other side when hee hath to deale with the brused heart and contrite spirite, hee telleth him of nothing but of Gods exact iustice, to the ende that hee may plunge him into vtter desperation: In a word whatsoeuer hee speaketh in the conscience of man, it is eyther false in it selfe or if true in them yet false in hypocrisie, if true in the generall, yet false in the particular application. As what can bee more true then that God is iust? and what more false then that hee will excercise his iustice in punishing repentant and humbled sinners? what can be more true then that God is most merciful? and what more false then that he wil shew this his mercy in sauing those who

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liue and die in their sins without repentance? & yet it is most vsuall with Sathan to affirme both the one and the other, lying in both because hee doth misapply them. And therefore seeing Sathan doth neuer speake the truth or else doth fallly apply it in respect of our estate, let vs acquaint our selues with his false language; and so by hearing his lies wee may bee the better assured of the truth; for example, when hee telleth vs that our finnes are vnardonable, that it is now too late to turne vnto the Lord, that wee are reprobates and damned wretches, wee knowing that our malicious enemie by his lies doth continually seeke our destruction, are contrariwise to assure our selues that Gods mercie and Christes merites farre exceed our finnes, that now is the acceptable time and day of saluation, if we will turne vnto God and hearing his voice not harden our heartes, that wee are in the state of saluation, the vessels of mercie. and beloued children of God.

§ .Sect. 4.

The last argument taken from the experience of Gods mercy in pardoning others, and first of whole cities and nations.

Lastly those who are heauie laden with the burthen of their finnes, may gather vnto themselves assurance of the forgiveness of them, by the consideration of Gods mercie extended vnto other repentant sinners; for there was neuer any from the beginning of the world to this day, were their finnes neuer so hainous or innumerable who haue not bene receiued to mercie, and pardoned of our gracious God whensoever they did vnfeignedly turne vnto him. And this may appeare whether wee consider whole cities or nations, or else particular men. Of the first wee haue a notable example in the Israelites which liued in the time of the iudges, who though they did many times negligently forget the greater mercies and inestimable benefites of God shewed to their forefathers, of which also themselves had bene partakers, though they forsooke the Lorde not once or twise but very often, euen then when he most bound them vnto him with multiplying vpon them the benefites of peace and plentie, and though they let the raines loose vnto all wickednesse, yea (which was most abhominable and odious in the sight of God,) though they worshiped and serued *Baal* and *Asteroth*

roth and other idolls of the cursed nations, for which horrible idolatrie God had cast out the nations before them; yet whensoever they turned vnto the Lorde hee pardoned their sinnes, receiuing them into his former loue and fauour, and deliuered them out of the handes of all their enemies.

So likewise in the time of the prophet Esay, to what a notorious height of wickednesse were the same people growne as the Lord by his prophet doth decipher and describe them in the first chapter of that prophecie. In the 2. ver. he calleth heauen and earth to witnesse their horrible rebellion; in the 3. verse hee sheweth that their vnthankfulnesse for all his mercies, far exceeded the vngratitude of brute beasts, in the 4. verse hee exclaimeth out against them calling them a *sinfull nation, a people laden with iniquitie, a seed of the wicked corrupt children who had forsaken the Lord, and prouoked the holy one of Isracc to anger.* In the 5. and 6. verses he sheweth their hardnesse of heart and obstinacie in their rebellion which was so great that though the Lord sent afflictions & chastizementes vpon them, yet they were no whit reformed but waxed worse and worse, and that this was not the case of some few but of al the whole body of the people, *for the whole head was sick, and the whole heart was heauie, and that from the soule of the foote to the crowne of the head there was nothing sound therein, but wounds, and swellings, and sores full of corruption,* the cure whereof they vterly neglected. In the 10. verse hee matcheth the sinnes of both prince and people, with those crying sinnes and outrageous wickednesse of *Sodome and Gomorah* which brought down from heauen fire and brimstone to consume them. In the 11. 12. 13. and 14. verses he complaineth of their filthy hypocrisie in Gods outward worship ioyned with the vtter neglect of true godlinesse and his spirituall seruice, which caused the Lord to detest al their sacrifices, sabbotbes, and newe moones. So that their could not bee imagined greater wickednesse in any people, respecting those notable meanes which the Lorde continually graunted vnto them aboue all other nations for their owne conuersion; and therefore who would not haue thought their

*The example
of the Israelites
in the time of
the prophet
Esay.*

*Esay 1. 5. to
the 16.*

their state to be most desperate, who would not haue looked dayly that the Lorde should haue consumed them with fire and brimstone, or haue caused the earth to haue swallowed them vp aliuie as it did *Corah* and his assotiats? but behould the infinite mercies of our gracious God, euen when they wallowed in this filthie sinke of all impietie the Lord calleth them to repentance, and when as they had forsaken him and fled from him, desiring nothing lesse then to make or meddle with him, the Lord calleth vnto them, and hee in whose power it was euery minute vtterly to destroy them, first of all desireth a parley, he who might well abhorre to vouchsafe them his presence, earnestly desireth conference with them, saying. ver. 18. Come now and let vs reason together saith the Lord; though your sinnes were as crimson, they shall bee made as white as snow; though they were red like scarlet, they shall be as wool.

§. Sect. 6.

*The example
of the Israelites in the
time of our
Saviour Christ*

In like manner in the time of our sauour Christ the same Jewes most wickedly rebelled against the Lorde; for when the Lord in his rich mercy sent the promised *Messias*, to deliuer them out of the handes of their enemies, they would not receiue him, nay they continually afflicted and persecuted him, they mocked and reuiled him, they haled him before the iudgment seate, and caused him to bee condemned who came to iustifie and acquite them; they buffeted and whipped him, and preferred a wicked murderer before him, who preferred their saluation before his owne life, lastly in most ignominious sort they crucified and killed him. After all which outrageous wickednesse offered against the Lord of life, they continued in their hardnesse of heart and impenitencie, neuer acknowledging their fault nor desiring pardon, nay rather as they had persecuted the head our Lord and Sauour Iesus Christ, so when they could offer no more wrong vnto him in his owne person, they were ready to satisfie and glut their malicious rage in persecuting his poore members. Now what more hellish impietie was euer committed? what more outrageous sinne was euer heard of; who would euer haue imagined that there was any hope of pardon

pardon for such rebellious bloudy wretches? but O the infinite and bottomelesse depth of Gods mercy, whilest their wickednesse was fresh in memorie, and their hands still imbrewed in the guiltlesse blood of this innocent Lambe: when as they continued in their course, and ran headlong forward in their wickednes without any sence of sin or desire of pardon; the Lord sent his apostles vnto them to bring them to repentance, and to assure them that their sinnes were pardoned. Seeing therefore these obtained the remission of their sinnes, who needs to doubt of pardon who earnestly desires it? for did the Lord graciously offer forgiveness to such rebellious wretches, and will hee not graunt it to lesse offenders if they desire it? did he offer them mercy before they sought it, and will he denie mercy vnto any who earnestly seeke and sue for it? Doth hee seeke to draw men to repentance and to turne vnto him; and will he not receiue them when they doe repent? was he so exceeding mercifull in times past, and shall we now thinke his arme shortned or his mercy abated? Nay assuredly he is immutable euer like himselfe one and the same most gracious, most merciful, & full of all goodnesse and compassion, towards all them that come vnto him. And therefore if we turne from our sinnes by vnfeigned repentance, wee may assure our selues though they be neuer so many and grieuous they shalbe pardoned, and we receaued into Gods loue and fauour.

To these examples of whole multitudes, we may adde the examples of particular sinners, who haue beene receyued to mercy and obtained pardon, though their sinnes haue beene many and grieuous, as *Matthew, Zacheus, Leui*, who were sinfull Publicans that got their liuings by pissing & polling, oppression and extortion, men so notoriously wicked, that Publicans and sinners are ioyned together, as though they were sinners by profession, and therefore as Synonima or diuers words of one signification they interpret one another. And yet such was the riches of Gods mercy, that euen these professed sinners were conuerted, and receiued remission of all their outragious wickednesse. The like may bee

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Act. 2. 38.

§. Sect. 7.
Particular
examples of
Gods mercy.

said of *Mary Magdalene* who though shee had beene a woman of lewde behauiour and loose life, though she were possessed of many diuels, and commonly noted for an infamous and notorious sinner, yet vpon her true repentance obtained the remission of her sinnes: and whilest she washed the feet of our sauour Christ with her teares, hee purged and cleansed her body and soule from the filthy leprosie of sinne with his owne most pretious blood, whilest she wiped them with the haire of her head, he beautified and adorned her with the rich robe of his righteousnesse. Yea she was receiued into an high degree of fauour with our sauour Christ, so as shee had in some things the preheminance before his chiefe Apostles, for after Christes rising againe he first vouchsafed her his presence, and vsed her as his messenger to certifie the rest of his resurrection. So likewise the Apostle *Paul* before his calling was not onely no loue but a bitter and fierce persecuter of the truth, and of all the professours thereof, imprisoning, stoning, and cruelly murdering the Saints of God; but behold and admire the wonderfull mercy of God, euen whilest his imbrued hands, were yet red with the blood of Gods faithfull children, and whilest his heart was so full of burning rage, that hee breathed out still threatnings and slaughter against the disciples of the Lord, it pleased God wonderfully to conuert him, to assure him of the remission of all these his horrible sinnes, and to make him of a bloudie persecuter, a most excellent preacher of his Gospell, and of a rauinous deuouring wolfe, a most vigilant and painefull shepheard. To these wee might adde the example of the theefe, who though he had spent his whole life wickedly & prophanely, yet was conuerted at the howre of death and receauing the pardon of his sinnes, was presently assured of euerlasting happinesse. But I shall not need to heape vp many particulars, onely I can not passe that notable example of *Manasses* one of the most outragious sinners and prophane wretch that euer liued, as the holy Ghost hath described him in the 21. chap. of the 2. booke of the *Kings*. For there he affirmeth of him that he was a most horrible idola-

2. Kings 21.

ter,

ter, a most malicious enemy and cruell persecuter of Gods truth, a defiler of Gods holy temple, a sacrificer of his owne children vnto idols, that is diuels, a notable witch, and wicked forcerer, a bloudy murtherer of exceeding many the deare Saints and true Prophets of the Lord, one who did not runne headlong alone into all hellish impietie, but also ledd the people vnder his gouernment out of the way to doe more wickedly then did the Heathen people whom the Lord destroyed before the children of Israel, and in a word wrought more abominations and outragious wickednesse then the cursed *Amorites* and *Cananites*, of whom notwithstanding the land surfetted and spued them out for their crying sins. And yet this *Manasses*, this wretch, more like a diuell incarnate then a Saint of God, repenting him of his sinnes from the bottome of his heart, was receaued (I cannot speake it without rauishing wonder of Gods bottomlesse & neuer sufficiently admired mercy) was receaued I say, to grace, and obtained the pardon of all his horrible sinnes and most abominable wickednesse. Now all these examples are written for our learning, and are recorded by the holy Ghost, to the end that wee may continually laud and prayse the Lord for his endlesse and infinite mercies, and gather vnto our selues assurance, that though our sinnes were as grieuous and hainous as any of theirs before named, yet if with them wee turne from our sinnes by vnfeined repentance, and goe vnto Christ by a liuely faith, wee shall also with them receaue the pardon of our sinnes, and be entertained into Gods loue and fauour.

And thus haue I set downe most infallible reasons, vpon §. *Sect. 8.* which as vpon immouable firme grounds, the afflicted conscience may lay the foundation of sound comfort; now if any abuse the Gospel of Iesus Christ, and gather out of this heauenly doctrine this diuelish vse, that because Gods mercies abound therefore they will abound in their sinnes without repentance, and still more and more prouoke the wrath of the Lord against them, to these I answere with the Apostle that their damnation is iust, in that they abuse Gods

That vnrepentant sinners haue nothing to doe with the former consolation.

Rom. 3. 8.

mercy, as an occasion to sinne, which should serue as a forcible argument to lead them to repentance, neither let such flatter themselves with vaine hope of Gods mercy, for despising the riches of his bountifullnesse, patience, & long suffering, & continuing in their hardnesse of hart & vnrepentancy, they treasure vp vnto themselves wrath against the day of wrath, and of the declaration of the iust iudgement of God. As the apostle plainly speaketh Rom. 2. 4. 5. Neither let the foolishly bolster vp themselves in their sinnes, by putting vnder their clowes, the sweet soft pillowes of Gods mercifull promises, for as there is none so speciall which doe exclude the most hainous sinner that repenteth & beleeueth, so is there none so generall which do extend themselves to those who continue in their vnrepentancie and vnbellefe; and therefore though there be no sinne so grievous, which being repented of and forsaken will condemne vs if wee rest and relie vpon our Sauour Christ for our saluation by a liuely faith; so there is no sinne so small and veniall which will not plunge vs into the bottome of hell, if we liue therein without repentance and doe not desire to leaue and forsake it. And therefore so long as wee liue in our sinnes, and doe not seriously turne vnto the Lord by vnfained repentance, let vs not in vaine arrogate and misapply vnto our selues the mercy of God, the merites of Christ, and the sweet promises of the Gospell, for vnto such appertaine the fearefull threatnings of the law as being still the children of wrath, dead in their sinnes, and subiect to Gods heauie wrath and displeasure.

CHAP. XXXVII.

How we may know whether we be effectually called or no.

§. Sect. 1.

*How Sathan
perswadeth
the weake
Christian,
that he is not
called.*



And so much concerning those reasons whereby the humbled and repentant sinner may gather vnto himselfe certaine assurance of the pardon and remission of his sinnes: of all which consolations Sathan earnestly indeuoureth to spoile the afflicted soule,

fooule, by suggesting into his mind diuers subtil and dangerous tentations. As first, that all these gracious promises & sweet consolations of the gospell do onely belong vnto those who are called; neither to all in this number, for many are called but few are chosen, but vnto those alone whose calling is effectually, that is to say, who are seperated from the world, giuen vnto Christ and Christ vnto them, and who are ingrafted into him, and become liuely members of his body: but thou, will he say to the humbled sinner, art not thus effectually called, and therefore do not flatter thy selfe with the hope of Gods promises, for though in themselues they are most certaine, yet they belong not vnto thee, but vnto those alone whose calling is effectually.

Against which temptation if wee would strengthen our selues, we must examine our calling whether it be effectually or no; and that both by considering the meanes whereby all are effectually called, and also the partes of effectually calling, making application of both vnto our owne particular. For the first, wee may thus reason against our spirituall enemy, whosoeuer can find the meanes of effectually calling, power fully working in himselfe, and conuerting him vnto God he is effectually called, but I haue and doe find these meanes thus working in me, and therefore I doe not flatter my selfe with vaine hope, but am certainly assured that I am effectually called and conuerted.

The meanes whereby wee are effectually called, are first *§. Sect. 2.*
the sauing and fruitfull hearing of Gods word, by the ministry whereof the Lord calleth and inuiterh vs to come vnto him by vnfeined repentance, and to our sauour Christ by a liuely faith euen when wee are dead in our sinnes, without any desire to will or abilitie to perforce any thing that is good, whilest wee are the bondslaues of Sathan and meeere worldlings, not desiring nor once thinking vpon the means of our saluation. And this is done first by the preaching of the law, by which is reuealed vnto vs our innumerable heinous sinnes, and the fearefull punishments due vnto them: as that we by our continuall transgression are subiect to the

*How we may
withstand the
former tenta-
tions.*

*Of the meanes
of our effectually
calling.*

Ezech. 16. 6.

*Eph. 2. 1. 3.
12. 13.*

Rom. 7. 7.

curse of the law, vnable to perfourne obedience vnto any of the commaundements or to make satisfaction to Gods iustice for the least of our sins, and so consequently that we are obnoxious to Gods wrath, subiect to those horrible torments provided for the wicked, and therefore in respect of our selues, our owne righteousnesse, satisfaction, or any other meanes of our owne whatsoeuer in a most damnable and desperate estate. Secondly, after the Lawe hath thus shewed vnto vs our sins & the punishments due vnto them, the Lord by the ministerie of the gospel doth reueale vnto vs a plaine way by which we may come out of this miserable estate, and attaine vnto euerlasting saluation, namely by beleeuing and applying vnto our selues Christ Iesus and all his benefites. Thirdly with this outward ministerie of the word the Lord ioyneth the inward cooperation of his holy spirit, whereby hee openeth our deafe eares, and maketh vs attentiuely to heare, and as with a precious eyesalue illightens the blind eyes of our vnderstandings, enabling vs to conceiue and vnderstand those things which are deliuered vnto vs, both out of the law, and out of the Gospel.

Psal. 40. 6.

Iohn 6. 44.

Act. 16. 14.

1. Ioh. 1. 20.

27.

§. Sect. 3.

The 2. meanes

of our effect-

uall calling.

The second meanes of our effectuall calling is the softening of our harde hartes, when as the Lorde taketh away our stonie hartes, and giueth vs hartes of flesh, as hee promisseth Ezeq. 11. 19. And breaketh vp these fallow grounds fit in themselves to bring forth no fruite but weedes and thistles, that so they may bee prepared to receiue the seed of his word, and bee made fruitfull in all grace. And thus our stubborne & rebellious hartes are softened when as we particularly apply vnto our selues the doctrine of the law, whereby first wee come to the knowing and acknowledging of our finnes, original and actual. Secondly our hartes are pricked, and our consciences wounded by apprehending and applying to our guiltie soules the curse of the lawe, the anger of God, and those feareful punishments prepared for the wicked. Thirdly seeing this our miserie, and finding no means of our owne how wee may come out of this wretched estate, wee are brought to despaire of our own strength, righteousnesse

nesse, and satisfaction,, finding them of no vertue for our iustification. By all which, being throughly humbled and cast downe in our selues, the Lorde by the preaching of the gospel doth reueale vnto vs a way how we may escape out of this miserable estate, by applying vnto our selues Christ Iesus, and all his meritts and obedience by a true and liuely faith; after which the humbled sinner seeing his owne wants and miserie by the lawe, and perceiuing that our fauour Christ is so rich in meritts, that hee can easily supply all his defects, and so gracious and powerfull that hee can and will free him out of his wretchednesse, he doth plainly discern that hee standeth exceedingly in need of Christ Iesus and his righteousnesse. After which sense of his owne wantes there is begott in him an earnest and hungry desire to bee made partaker of Iesus Christ his righteousnesse, meritts, obedience, and of all those inestimable benefitts which are purchased by them. And lastly hee is moued to appeale from the sentence of the law, to the throne of grace, pleading not his owne righteousnesse or satisfaction, but Christs meritts and obedience.

The third and last meanes of our effectuall calling is a true *Ther3 meanes* and liuely faith, whereby we apprehend Christ Iesus and all his benefitts giuen and applyed vnto vs by Gods spirite, resting vpon him alone for our iustification and saluation..

And these are the meanes of our effectuall calling, which *§. Sect. 4.* whosoeuer hath found powerfull working in themselves for *That all who find the former meanes powerfull in them are effectually called.* their conuersion after the manner before spoken of, they may most certainly assure themselves that they are effectually called, and are already partakers of Iesus Christ and all his benefites. If therefore the Lorde whilst wee did lye frozen in the dregs of our sinnes, without all desire of grace or meanes to escape out of our miserie, hath vouchsafed vnto vs the miserie of his holy word, if by the law hee hath reuealed our sinnes vnto vs and the punishmentes due vnto them, and if by the gospel hee hath shewed vs the way how we may come out of this miserie; if by the inward cooperation of his holy spirit he hath opened our deafe eares,

and with this precious eyesalue hath annointed the blinde eyes of our vnderstandings to that we haue attentiuely heard, and in some measure vnderstoode those principles of our christian religion, which haue in the misterie of the worde beene deliuered vnto vs; if our hartes haue beene softened and pearced, and our consciences wounded with the sight and sense of our sinnes; if disparing in our owne strength, righteousnesse and all other meanes of our owne, wee haue gone out of our selues, and rested and relied vpon Christ Iesus alone for our iustification and saluation, then are wee without all doubt effectually called and are in the number of Gods church and people to whom the promises of grace doe appertaine.

§. Sect. 5.

That we may know that we are effectually called by considering the seuerall parts thereof.

Secondly we may come to the knowledge of our effectual calling, by considering the seuerall parts thereof. The first is our selection and separation out of the corrupt masse of mankind, whereby it commeth to passe that though wee be in the world, yet we are not of the world, and therefore wee neither loue it, nor the world vs; and this our Sauour sheweth, Ioh. 15. 19. *If (saith he) yee were of the world the world would loue his owne, but because yee are not of the worlde, but I haue chosen you out of the world, therefore the world hateth you.* and the apostle Iohn affirmeth, that if any man loue the worlde the loue of the father is not in him. 1. Ioh. 2. 15. and the apostle Iames telleth vs that the amitie of the world is enmitie with God, and therefore whoeuer will bee a friend of the worlde maketh himselfe the enemy of God. If therefore our loue and affectios be weaned in some good measure from the world, and fixt on spirituall and heavenly things, if wee cease to be citizens of the world, and begin to haue our *conuersation in heaven from whence wee looke for a sauiour euen the Lorde Iesus Christ*; and if the world beginne to hate and scorne vs, then may we be assured that wee are seuered from the world, and intertained into Gods church and familie.

§. Sect. 6.

Sathans temptation answered.

But here the tempter will object, that by this it plainly appeareth that wee are not yet effectually called nor seuered from the world, because we still loue the world affecting

feeding and desiring the vaine pleasures, honours, & riches thereof, yea and also loue those who are meere worldlings, and on the other side the world also loueth vs, giuing vs good countenance and performing other duties vnto vs. For the answering of which suggestion we must distinguish betwene our selues and our selues; for whilest we continue in this life wee are partly flesh and partly spirit, and as there is great enmitie betwene the spirit and the world, so is there great amitie betwene the world and the flesh. So farre forth therefore as wee are still carnall and corrupt flesh the world loueth vs, but as much as is spirituall and regenerate so much the world hateth and abhorreth. Moreover we may generally be considered as men, or more specially as we are Christian men; in the first respect, the world that is wicked worldlings may loue vs for some naturall partes or meere morall vertues, or els in common humanitie as members of the same ciuill or politicke body: but as wee are Christians who haue giuen our names vnto God & diuoted our selues to his worship and seruice, the world hateth vs and our profession, religion, and all the fruits and exercises of sanctification and holinesse, so that though in other naturall, worldly, and more ciuill respects it loueth vs, yet in regard of our regeneration and the fruites thereof it cannot indure vs, and our companie and conuersation is exceeding tedious, irksome and vnpleasent. So on the other side whereas Sathan obiekteth that we loue the world that is carnal worldly men, we may answere that euen as we are regenerate, it is lawfull to loue them in the same respects which they loue vs, namely as they are men & the excellent creatures of God, as they are indued with excellent naturall giftes or morall vertues, as they are of the same ciuill body or kinned, or as they haue beene vsed of God as his instruments for the bestowing of any his benefites vpon vs: in which respects louing them, we may notwithstanding with a true zeale hate & abhorre their vices, their carnall worldlinesse, prophane irreligion, and wicked conuersation. Neither will religion make vs to lay aside all humanitie and transforme vs into some brutish, or rather

rather diuelish *Timon* who was a hater of men. For euen our sauiour Christ himself who was wholly exēpted from sinne, notwithstanding loued the worldly yong man for some good things he saw in him though he were not religious, yea though he were so carnall that hee preferred his vaine and vncertaine riches before the saluation of his soule, as appeareth Mark. 10. 21. 22. So also he vsed all humanitie and ciuill conuersation euen amongst the Publicans and sinners, that he might haue the better opportunitie of conuerting all those who belonged to Gods electiō, And therefore we need not feare to follow Christs example so it be with the same holy affection. For we also must indeauour to gaine those vnto Christ who are without, and by our holy cōuersation giue them occasion of glorifying God in the day of their visitation as the apostle exhorteth vs, 1. Pet. 2. 12. which we can neuer doe by hatred, rough seueritie, and finicall inhumanitie, but with louing curtesie, vpright behauiour, gentle admonitions and charitable reprehensions. But if through our corruptiō we giue sathan occasion further to obiect, that vnder these pretences we set our harts too much vpon the world louing worldings more then those who are of the household offaith and more delighting in their vaine conuersation for outward respects then in the companie of the faithfull if not alwaies yet oftentimes, we are to answer that though these be sinnes in vs, and notable signes of our great corruption, yet are they no stronge arguments that we are not yet effectually called, or truely seuered frō the world, for as much as we are not wholly seperated frō the world, but only somuch of vs as is spirituall and regenerate; so that it is no meruaile if the the flesh and vnregenerate part still loue the world, because it is still worldly; but if in the inner man wee hate this loue, and strue to bridle yea to mortifie it, if we are truly sorry and displeased with our selues for this as for other sins and labour to reforme it, wee may be assured that the spirit of God is in vs, which hath seuered vs from the world, & ioyned vs to the body of Iesus Christ.

§ Sect. 7.

The like also may be answered concerning the loue of
worldy

worldly things, honours, riches and pleasures; we may loue them as they are the blessings of God, and desire them so farr forth as they are temporall benefits, and furtherances or at least no hinderances in the workes of holinesse and righteousness, we may so loue them as that in the meane time our loue be subordinate to the loue of God, our brethren & spirituall things. But if our loue passe these limitts it is corrupt and carnall, yet no vndoubted argument to proue that we are not effectually called, if we are displeased with it and labour against it, though oftentimes we are overcome therewith through the violence of our carnall affections and the corruptions of the flesh, yet if wee hate this sinne in the inner man, if wee entertaine through violence, and not with affection and delight, if it dwell in vs but doe not raigne in vs, if but sometimes it gett the vpper hand and doe not continually ouerrule vs, it is no more wee that doe it but sinne that dwelleth in vs, that is the old man and corrupt flesh, which whilest wee liue in this life will beare some sway in vs.

*How far forth
we may loue
worldly
things.*

Lastly when as Sathan assaulteth the poore christian with his tentations, perswading him that he is not yet called nor separated from the wicked world, because it loueth him, he may well suspect his argument of falshood, for Sathan doth not hate those whom the world loueth; but by his continually assaulting of the weake christian, and his dayly labouring to bring him through the violence of his tentations to vtter destruction, it manifestly appeareth that Sathan like a mortall enimie deadly hateth him; and therefore it is not likely that he is beloued of the world though it may for a time fawne vpon him, that by pretending loue and friendship it may worke him the greater mischief.

*That the
world loueth
them not who
Sathan ha-
teth.*

The second part of our effectual calling is the mutuall donation of God the father, whereby he hath giuen Christ Iesus vnto vs to be our sauour and redeemer, and vs vnto Christ to be saued and redeemed, by which also wee may proue that we are effectually called. For this gift is mutuall and reciprocal, and therefore the one doth clearly proue

*§. Sect. 8.
Of the second
part of our ef-
fectuall call-
ing.*

the

the other, so that if we can haue any assurance that Christ is giuen vnto vs, then may we also be assured that we are giuen vnto Christ, and contrariwise if we haue any assurance that we are giuen vnto Christ, then may we be also assured that Christ is giuen vnto vs, and consequently that wee are effectually called for this mutuall donation is one parte thereof. Now wee may bee assured that Christ is giuen vnto vs if wee belecue in him resting vppon him alone for our iustification and saluation, as appeareth Ioh. 3. 16. *So God loued the world that hee hath giuen his onely begotten sonne that as many as belecue in him shou'd not perishe but haue euerm-lasting life,* and so also we may be assured that wee are giuen vnto Christ, if wee heare his voice and follow him, as himselfe speaketh Ioh. 10. 27. and submit our selues to bee led and gouerned by his spirit, for *as many as are led by the spirit of God they are the sonnes of God, and whosoener are sonnes are heires of God, and heires annexed with Christ.* as it is Rom. 8. 14. 16.

*How those
that are giue
to Christ, keep
his word.*

But here Sathan will obiekt that those who are giuen vnto Christ haue kept his word, as himselfe also affirmeth Ioh. 17. 6. *Now* therefore will he say, canst thou be assured that thou art one of those who are giuen vnto him, seeing thou keepest it not but continually transgressest his commaundementes? To which wee must answere that the worde of Christ is his gospel, wherein hee promiseth euerm-lasting life to all that belecue in him, and bring forth the fruites of their faith in vnfeined repentance. as it appeareth Ioh. 5. 38. where hee thus speaketh to the vnbeleewing Iewes: *And his word* (saith he) *haue yee not abiding in you: for whom he hath sent, him yee beleene not;* whereby it is manifest if Christs reasoning bee of sound consequence, that those haue his word abiding in them who belecue in him, whom God hath sent euen our Lorde and Sauour Iesus Christ. So that we keepe the word of our Sauour when wee belecue in him, resting and relying vpon him alone for our saluation, and truly repent vs of our sins, sorrowing and grieuing that by them we haue offended and displeased

displeased our louing God and mercifull father, hating our sinnes becaule they are sinnes, purposing and labouring to forsake them, and indeuouring according to the measure of strength and grace receiued, to serue the Lord in holinesse and newnesse of life. And therefore if wee can find in our selues this faith and this repentance, wee may vndoubtedly be assured notwithstanding our manifold falls and greate corruptions that we haue kept the word of Christ, and therefore are giuen vnto him of the father; and consequently that we are effectually called and shalbe eternally glorified. For it is the will of the father that whosoever be'eueth in his son *Iesus Christ* shoulde haue *euermore* life, as our Sauour testifieth Ioh. 6. 40. As for our corruptions they shall bee washed away with the blood of Christ, and our imperfections shall bee couered with the rich robe of his perfect righteousness, so that in him wee shall appeare perfect before Gods iudgment seate, and there bee accepted as iust and righteous.

The third part of our effectuell calling is our vnion and communion with Christ, whereby he becommeth our head and wee his members, of which whosoever can bee assured, they need not to make any question of their effectual calling; but all those who are indued with faith are vnited vnto Christ, for it is a propertie thereof to apply vnto our selues Christ and all his benefitts, it is the hand of the soule whereby wee lay hold vpon Christ, it is the mouth of the soule wherby we spiritually feed vpon him, & he that eateth his flesh, and drinketh his blood dwelleth in Christ and Christ in him, as himselfe speaketh, Ioh. 6. 56. So also whosoever are indued with Gods spirit and haue submitted themselues to bee led and gouerned thereby, they are ingrafted in the bodie of Christ, for the spirit is the blood of this vnion, and therefore if wee can discern the spirit of God in vs by any of the fruits thereof, wee may bee assured that wee are the members of Christ, and consequently effectually called. Lastly wee may be assured that wee are ingrafted in the bodie of Christ by our worke of saluation, either appertaining to Gods ser-

§. Sect. 9.
Of the third
part of our
effectual
calling.

Gal. 5. 22.

uice or christian righteousness towards our neighbour, for it is impossible that wee shoulde bring forth any ripe grapes of godlinesse if wee were not ingrafted in the true vine Iesus Christ, as himselfe affirmeth, Ioh. 15. 4. *Abide in mee and I in you: as the branch cannot beare fruite of it selfe except it abide in the vine. no more can yee except yee abide in mee: 5. I am the vine, ye are the branches, hee that abideth in me and I in him the same bringeth forth much fruites for without mee yee can doe nothing.* And therefore if wee make conscience of our wayes, and exerceise our selues in some measure, in those good workes which the Lorde hath commaunded in obedience to his will, and to this end that his name may be glorified, wee may assure our selues that wee are ingrafted into the true vine Christ Iesus, for of our selues we are altogether vnfruitfull and could doe nothing.

§. *Sect. 10.* But here Sathan will obiekt that this argument maketh against our selues, for we thereby make it manifest that we are not ingrafted into Christ, because our fruites of holinesse and righteousness are commonly exceeding small, and sometimes none at al, whereas the liuely branches of this vine are exceeding fruitfull, and abundant in good workes. To which we are to answer, that all the branches of the vine do not bring forth fruits in like aboundance, but some more and some lesse, and yet notwithstanding this doth not proue that these are not true branches as well as the other although they receiue lesse sappe and liuely iuyce from the roote and stocke, and so also it is in this mysticall vine; if the branches be not altogether barren and fruitlesse, though their fruites be not in so greate aboundance, yet if it bee right and of the same nature with the other, they may assure themselves that they also are liuely branches of the true vine Iesus Christ; neither is the quantity & nūber of our fruits so much in this regard to be respected; for if according to the quantity of sap & goodiuyce which we receiue frō our root we bring forth fruit, that is, if according to that measure of grace & giftes of Gods holy spirit, which our sauour Christ hath bestowed vpon vs, we spend our liues in Gods seruice which himselfe hath commaunded

maunded to the end that we may glorific his holy name, we may assure our selues that we are true branches of this vine, which our Sauour *will purge and prune that wee may bring forth more fruites*, as he hath promised. Ioh. 15. 2. moreouer whereas Sathan obiecteth, that wee are not branches of this vine, because at some times wee can shew no fruites; wee are to answere that as the earthly vine hath not alwayes grapes, no not so much as leaues vpon it, and yet notwithstanding it liueth, receiuing nourishment from the roote, and bringeth forth fruit in due time and season, so that the braunches of this mysticall vine are some time without the fruites of good workes, yea, haue not so much to bee seene vpon them as the faire greene leaues of an outward profession, as it is most vsuall when as they are throughly nypped with the could winter of tentations, and haue all their beautie blasted and blowne away with the boysterous blasts of sathans fierce incounters; and yet at the same time they receiue the sapp, iuyce, and vertue of Gods spirit from their roote Iesus Christ, by which they seeming dead doe liue and receiue nourishment; vntill at Gods good pleasure the comfortable beames of his loue and fauour do shine vpon them, with which their frozen hartes being throughly warmed, doe againe bring forth not onely the leaues of profession, but also the ripe fruites of godlinesse and righteousnesse, and therefore though presently in such cases wee haue no fruites to shewe yet let not Sathan periwade vs that we are not true branches of this vine? for if we can call to mind, that euer in former times we haue brought forth any right and kindly fruites of sanctification and true godlinesse, we are true branches of the vine Christ which hee will lop and prune and againe make fruitful; for out of him we could neuer haue brought forth such fruites, and thole who are once ingrafted into him can neuer possibly be plucked away by Sathan, the world, or al the powers of hell, though (as I said) they may for a time bee nypped and shrewdly weather beaten.

Ioh. 15. 4.
Ioh. 10. 28.

CHAP. XXXV III.

Sathans tentations obieſting to the weake chriſtian vnrepentancie and hardneſſe of heart answered.

§. Sect. I.

How Sathan perſwadeth the weake chriſtian that he hath no repentance.



And ſo much for answering that generall temptation of Sathan, whereby he laboureth to rob and deprive the poore humbled ſinner of all the hope and comfort which hee might reape in applying vnto himſelfe the gracions promiſes and ſweete comforts containe in the goſpell, by perſwading him that hee is not effectually called. Wherewith if hee cannot preuaile hee deſcendeth from the generall to the particulars, and hauing as it were a farre off diſcharged his ſhott of dangerous temptations without inſlicting deſired hurt and deſtruction, he approacheth neerer, and fighteth againſt the poore chriſtian with handie blowes, that thereby hee may beate him downe into deepe deſperation. Let it bee graunted will hee ſay that thou art called, yet it followeth not hereof that thou art elected and ſhalt bee ſaued; for Chriſt Ieſus himſelfe hath ſaide that many are called but few are choſen and why maielt not thou bee in the greater number; neither is the calling thou ſpeakeſt of ſufficient to make a chriſtian, vnleſſe it bee accompanied with vnfaigned repentance and a liuely faith. And the promiſes of the goſpell wherein thou vainely hopeſt are not made vnto all thoſe who are called, but vnto thoſe who are indued with a true iuſtifying faith, which is alwaies ioyned with the fruite thereof, vnfaigned repentance. But if thou examine thy ſelfe aright, thou ſhalt find that both theſe are wanting in thee, for to beginne firſt with repentance which is moſt ſenſible and to be diſcerned with greateſt eaſe if thou ſearch thine hart without any affectionate partialitie or vaine conceipt, thou ſhalt find that thou art altogether deſtitute thereof. For is not thy hart ſo obſtinately hard, and ſo ſtubbernely rebellious, that thou canſt not bewaile thy ſinnes with

with any vnfaigned sorrow, nor scarce with much straying force one teare, whereas for any worldly losse, or temporarie affliction which indeed toucheth thee with true griefe, thou canst without any difficultie weepe more bitterly then the apostle Peter, and shed as many teares as *Marie Magdalene*. Besides whereas those who repent turne from their sinnes with a true and vnreconcilable hatred of them, and spend the rest of their life that remaineth in the seruice of God, whereas they haue their hard stonie harts mollified and turned into harts of fleshe, which are flexible vnto holy obedience and full of alacritie and chearefulnesse in performing seruice to God, thou through thy hardnesse and heart that cannot repent liuest still in thy sinnes, and spendest a great part of thy time in vanitie and worldly delightes, thy heart as hard as the adamant is ready sooner to breake then to bowe to Gods will, and when thou forcest thy selfe herewith, thou canst not but discern the blindnes of thy vnderstanding in spiritual things, which is so sharpe and eagle sighted in matters concerning the world, thy spirits so dull & blockish, & thine affectiōs so glutted & tyred in performing seruice vnto God which are so ful of life, & alacritie in following worldly vanities. And therefore it is impossible that thou shouldest haue any true repentance, for how can repentance and hardnes of hart, a hart of flesh & an hart of stone be at once in thee.

Against which tentation of Sathan if we would arme our selues, it behoueth vs to bee verie carefull that wee doe not runne into two dangerous extreames; the one whereof is securely to flatter our selues with an opinion of our good estate when as in turch it is most dangerous and damnable, the other that we doe not too much suffer our selues to bee deiected and cast downe, though we haue not as yet attained to so greate perfection as our hearte desireth. And to this purpose we are to know that hardnesse of heart is of two sortes, the first is of them who being most harted, notwithstanding doe not feelee nor perceiue it; the other of those who feeling their hardnesse of heart are greeued therewith, and desire to haue it mollified, softened, and

§. Sect. 2.

For the answering that former tentation 2. extreames to be avoyded.

Two sortes of hardnesse of hart. 1. that which is insensible.

euē resolued into teares of vnfaigned repentance. The first sort is damnable or at least most dangerous, for it lulleth vs a sleepe in carnall securitie, it taketh away all sense of sinne, and consequently all sorrow whereby we should bewaile it; it scaresh and brawneth the conscience, couering it as it were on all sides with a thicke hard skinne, which will neuer or most hardly be pearced, either by Gods iustice and threatenings to cause vs to fear least we incurre his wrathful displeasure, or by his mercies and gracious promises to moue vs to loue him, and to bring forth the fruits of our loue in acceptable obedience, it repelleth all the good motions of Gods spirit & filleth the soule with such drowisie dulnes and blockish deadnesse, that it is altogether vnfit to perfourme any seruice vnto God, and most apto entertaine any of Sathans tentations.

The insensible hardnesse of heart is of two sortes.

The first is inward ministerie of the word, and the inward motions of Gods spirit, with all other meanes which might moue and

*initiate them to serious repentance; an example whereof wee haue in Pharaoh who hardened his heart against the Lord, opposing himselfe against his ambassage deliuered vnto him by Moses, and confirmed by so many miracles, and also obstinately and with an high hand of rebellion checked, and quenched the good motions of Gods spirit, whereby he was sometimes moued to confesse his sinne, and to acknowledge the Lord righteous. As also in Saul who against his conscience persecuted David because the Lord loued & had made chioise of him to succeed in his place, and howsoeuer sometimes by occasion of some notable fruites of Davids innocencie hee was moued to condemne himselfe and to iustifie him, yee presently hee hardened his heart againe and raged against him with wonted malice. And thus likewise were those Israelites hardened and frozen stiffe in the dregs of their sinnes, of whom the Prophet Esay speaketh Esay. 28. 15. *Yee haue said (saith he) we haue made a covenant with death and**

Esay 28. 15.

and with hell wee are at agreement : though a scourge runne ouer and passe through, it shall not come at vs : for we haue made falsehood our refuge and vnder vanitie are we hid. And those also of whom the Prophet Zacharie complaineth Zach.7.11. who Zach.7.11 (obstinately) refused to harken, and pulled away the shoulder and stopped their eares that they should not heare, yea, and made their hearts as an Adamant stone, least they shou'd heare the law and the words which the Lord of hostes sent in his spirit by the ministerie of the Prophets. And so also many of the Scribes and Pharisies hardened their hearts against our Sauour Christ obstinately contemning the gracious and powerfull words, which proceeded out of his mouth, and quenched the good motions of Gods spirit, occasioned by his wonderfull miracles and admirable workes which none could performe, but he who was the very true and only begotten sonne of God. Now we are to know that this hardnesse of hart is most damnable, and whosoever are possessed therewith they can neuer escape Gods fearefull iudgements and eueralasting condemnation in the life to come.

The other kind of inleifible hardnesse of heart proceedeth 9. Sect. 3. from carelesse retchlesnesse and carnall worldlinesse, when as Of that hardnesse of hart which proceedeth from carelesse retchlesnesse. men hauing their vnderstandings blinded doe not perceiue their filthie corruptions, prophane wickednesse, & extreame misery, nor feele the burthen of their sinnes though they be growne to an intollerable waight, but flatter themselues with a vaine opinion of their good estate in themselues, without any other helpe, as though they needed not the meanes appointed of God for their conuersion which others vse. And therefore they neglect the ministerie of the word, as knowing and practizing inough already, or if they heare it they remoue farre from them the threatnings of the law denounced against impenitent sinners as not appertaining to them, and checke all the good motions of Gods spirit which are commonly ioyned with the publike ministerie of the word, and the priuate admonitions of godly men, or with the example of Gods iudgement on others, or with the sense of their owne afflictions ; and so returne to their old prophane

nesse and lie wallowing in the dregs of their sinnes without any remorse or hatred of euill, or any true loue of that which is good. Vntill at length their harts are so hardned and their consciences so scared with customable sinning, and by often repelling and beating backe the meanes of their conuersion the outward ministry of the word, and the inward motions of Gods spirit, that they proceed from carelesse senselesnesse, and negligent securitie, to wilfull prophanesse and obstinate rebellion. And this hardnesse of heart is most commonly incident vnto worldlings and is nothing els but carnall securitie, whereby they reit contented with their miserable and wretched estate, neither louing that which is good, nor hating that which is euill, nor vsing any means to better themselves, because they either thinke they are good inough or at least neuer enter into consideration of their estate, nor come to the sense and feeling of their euill corruptions, in which they are wholly plunged & ouerwhelmed. Yea sometimes and in some measure this befalleth the deare children of God through their carelesse negligence, and want of the due examination of themselves (as may appeare in the example of *David*, who many moneths together liued in his sinne of adulterie and murther, without any serious and sound repentance, till it pleased the Lord to rouse him out of this spirituall lethurgie by the ministerie of the Prophet *Nathan*) but yet the Lord doth not finally leaue them, but by the preaching of the word, godly admonitions and reprehensions, and also with the inward motions and secrete operation of his holy spirit he pulleth them out of this wretched estate, giuing vnto them a sight or feeling of their sins, and mollifying their hard hearts, working in them an hatred and detestation of their sinnes, and an earnest desire to be vnburthened of them. But howsoeuer this may befall the children of God, yet this can be no incouragement vnto any to continue still in this wretched case, for howsoeuer they may be indeed the children of God, yet assuredly they can neuer haue any true assurance in their consciences that they are his children and in his fauour, till their harts be mol-

lified

lified and resolu'd, into the teares of vnfeined repentance at least in some measure. And therefore let euery one beware of carnall security and of hardening their harts through carelesse negligence, and by committing sinnes against their knowledge and conscience, let them beware of resisting the ministerie of the word, and of quenching the good motions of Gods spirit, for though the conscience at the first be most tender and the hart so soft, that euery sinne will pricke and pearce it, and euery gentle admonition will make it relent, yet in continuance of time through customeable sinning, and resisting the meanes of our conuersion and saluation, the conscience is so seared that it becommeth senselesse though it be oppressed and surcharged with a heauy masse of outrageous wickednesse, and the heart groweth to such Adamantue hardnesse, that the thundring Canon threatnings of the law, and of Gods fearefull and imminent iudgements cannot batter or bruiſe it, nor make any breach whereby true repentance may enter. In which respect the conscience is not vnfitly compared to the eye, which of all other partes of mans body is most tender & impatient of the lightest touch, so that the smallest mote vexeth it, and the least pricke causeth incredible torment: but if once it be affected with a disease called of *Oculists*, *scirrhosis oculi* which ouercouereth it, but a hard fleshy skinne, it becommeth of all other partes most insensible, so the conscience of man is most tender of all other partes, and at the first small sinnes vexe & torment it, but if through custome in sinning it be ouerspread with a *Callum* or thicke skinne, it becometh insensible and nothing will wound it.

CHAP. XXXIX.

Of that hardnesse of heart which is ioyned with sense and feeling thereof.



He second sort of hardnesse of hart, is that which is ioyned with sense and feeling, when as we see and with sorow feele our dulnesse and blockishnesse in Gods seruice, our obdurate inflexible

§. Sect. I.

Of hardnesse of hart, ioyned with sense and feeling thereof.

nesse

nesse to holy obedience, our hardnesse of heart, which at the hearing either of the terrible threatnings of the law, or sweet promiles of the Gospell, cannot relent nor resolute it selfe into the teares of vnfeined repentance; and this hardnesse of heart is commonly incident vnto Gods deare children being at the same time in the state of grace, and is a part of that inbred corruption and fleshly old man which before our calling wholly possideth and ouerruled vs, and after also beareth some sway in vs euē when we are regenerate til with al our other corruptions we lay this aside also by death. And this appeareth in the exāple of the Prophet *Dauid*, who desireth the Lord *to create in him a cleane hart, & to renew a right spirit within him.* Psal. 51. 10. in which words he implieth that his hardnesse of heart was so great, and the corruption thereof so abominable that it was euen past mending, and therefore he doth not pray the Lord to purge and reforme his old hart, but to create a new one, and to take quite away his stonie hart, & to bestow vpon him a hart of flesh, as though his hart were like a building exceeding ruinous which could no longer be repaired, vnlesse it were razed downe euen to the foundation and all a new built vp againe. So whereas he praieth the Lord to renew his spirit in him, he giueth vs to vnderstand that he hath lost the feeling of the spirit of adoption crying in his hart *Abba father*, and that there was in him such an intermission & surcease of the actions & fruits thereof that it seemed vtterly quenched and departed from him. So els where he praieth vnto the Lord to quicken him according to his louingkindnesse, *that he might keepe the testimonies of his mouth.* Whereby hee intimateth his drowfinesse and deadnesse in Gods seruice. The Prophet *Esay* likewise in the behalfe of himselfe, and the people complaineth thus: *Esay 63. 17. O Lord why hast thou made vs to erre from thy waies, and hardened our hart from thy feare.* By all which it appeareth that euen the deare children of God do oftentimes see and feele to their great grieve their hardnesse of hart, which is ioyned with exceeding dulnesse and drowfinesse in Gods seruice. Yea in truth this kind of hardnesse of hart is incident

dent vnto them alone. For whilest men are worldly and carnall though their harts are most hard and obdurate yet they doe not discerne it, neither are they any whit displeased with their estate, but fondly flatter themselves imagining that they are in exceeding good case and very deuout in Gods seruice which indeed (as they perfourme it) is meere for-
mall, customable rather then conscionable, in shew and externall but not in spirit and truth; but when the Lord by the ministry of his word made effectuell by the inward operation of his holy spirit, doth pull of the thicke skinn of carnall securitie from of their hearts and causeth the scales of ignorance to fall from their eyes, then and not before doe they plainly discerne and sensibly feele that huge masse of inbred corruption, their dulnesse and drowynesse in Gods seruice, their hardnesse of hart and impenitencie, and now they are much vexed and grieved with them, which in former times neuer troubled them. And therefore let not such be dismayed nor debarre their soules of that cōsolation which of right belongeth to them, for flesh and bloud hath not reuealed this their corruption, hardnesse of hart, dulnesse and deadnesse in Gods seruice but the good spirit of God, which hath begunne already to worke in them, shewing them their corruptions and mouing them to an vnfaigned dislike of them, and therefore they may assure themselves, that he who hath begunne this good worke in them, will also bring it in his good time to perfection: Onely (as the Psalmist exhorteth,) *Let them tarrie the Lords leasure, waite vpon and trust in him and he shall comfort their hearts.* Phil. 1.6.

Now this sensible or discerned hardnesse of hart is also of two sortes: the first is of them who carefully vse all good meanes and indeauour with all diligence to better their estate which they see to bee most miserable and to mollifie their hard hartes, and to attaine vnto hartly and vnfaigned repentance. Which who so doth hee may assure himselfe that hee is the child of God and in his loue and fauour; for earnestly to desire repentance, and carefully to vse the meanes whereby we may attaine thereunto, to be displeased

§. Sect. 2.

2. Sortes of sensible hardnesse of hart, The first joyne-
d with the vse of the means whereby it may be softned.

with our hardnesse of heart and to labour that it may bee mollified, to bee sorry that wee can bee no more sorry and to bee displeased with our selues because wee can no more bee displeased with our sinnes, is very acceptable in the sight of God though wee see but a little progresse in godlinesse, and but a small increase of repentance which wee desire in great measure, for the Lorde esteemeth the will for the deed, and the affection for the action, and wee may assure our selues that if on our part wee be not wanting in the vse of the meanes, the Lord will not bee wanting on his part to supply our wantes, and to satisfie all our Godly desires.

Of this hardnesse of heart which verie often befalleth the dearest of Gods children wee haue many examples. The
Examples of this hardnesse of heart.
Psal. 77. 2. prophet *David* thus complaineth *Psal. 77. 2.* *In the day of my trouble I sought the Lorde, my sore ranne and ceased not in the night, my soule refused comfort. 3. I did thinke vppon God and was troubled, I prayed and my spirit was full of anguish. 4. thou keepest mine eyes waking; I was astonied and could not speake.* So the church complaineth thus *Cant. 3. 1.* *In my bed I sought him by night whom my soule loued. I sought him but I found him not: and chap. 5. ver. 6. I opened to my welbeloued but my welbeloued was gone and past: mine heart was gone when hee did speake I sought him but I could not find him, I called him but hee answered me not.* Whereby it is manifest that euen the deare faints of God are often times destitute of all comfort and voyde of all feeling of Gods fauour, and of the powerfull working of the graces of Gods spirit which they haue receiued, though they vse the meanes appointed of God for the stirring vp and increasing of grace in them, which commeth to passe by reason of their hardnesse of heart, and drowfie dulnesse of spirit in these spirituall excercises.

Cant 3. 1.
and 5. 6.

And hence it is that many of Gods children doe grieuously afflict their soules because they see these their corruptions and imperfections, and hereby often times are mooued to thinke that they are destitute of faith, and of all sauing graces of Gods sanctifying spirite, because though they vse the
 meanes

meanes ordayned of God for the begetting and increasing of grace in them, yet they cannot perceiue any fruite that commeth thereby, nor feele in their soules any true comfort or ioy in these spirituall excercises. For example some complaine that though they continually heare the word yet they feele no increafe of any grace, no more knowledge, no more faith, no more zeale of Gods glory, no more mortification of their old corruptions, nor any reformation at all of their former sinfull liues, and therefore they thinke that they heare the worde of God without any profit, nay that the more they heare it the more wicked and rebellious they are; and that for this cause it were much better not to heare the worde at all, for as much as it will but agauate their sinnes and in crease their condemnation, *for hee that knoweth his masters will and doth it not, shalbe beaten Luk. 12. 47. with many stripes.*

But let not such poore mourning soules depriue them-
 selus of that true comfort which of right belongeth to them: *Consolations*
 and to this end let them know first that this is a vsuall com-
 plaint of those children of God which profit most in hearing *for such as*
 of the word though in truth they doe therein deceiue them- *complaine of*
 selues; for in cōplaining that they profit not, they shew they *their imper-*
 profit. For whereas men naturally blinded with selfe loue *fections in*
 and carnall securitie neuer discerne any such want and cor- *hearing the*
 ruption in themselues, and therefore though they profit no- *word.*
 thing by hearing the worde of God yet it neuer troubles
 them, nay they imagine that it is sufficient to present their
 bodies into Gods assemblies and to heare Gods worde with
 their outward eares, though they vnderstand it not nor re-
 taine it in memorie, nor bring forth any fruits thereof; these
 humbled soules by the hearing of the worde are freed from
 this selfe loue and carnall securitie, and haue the blind eies
 of their vnderstandings opened so as they see their faultes
 and corruptions, and haue their harde hartes softened so as
 they are grieved and displeased with them, & their wills al-
 so are in some good measure sanctified, so that they earnest-
 ly desire to be freed from their corruptions, and to heare the
 word

word of God with more profit, whereby it appeareth that though they cannot profit so much as they desire yet they haue made a good progresse, and the Lord in his good time will perfect that good worke which hee hath begun in them; and the same spirit of God which hath wrought in them this desire of profiting by hearing the word, will also accomplish it, & so open their dull eares and soften their hard harts that they shall profit and reape manifold frutes of the seede of the word which is sowed in the furrowes of their hearts. In the meane while the Lorde may in his heauenly wisdom feed them for a time with a sparing hand to the end that hee may truly humble them vnder the sight and sense of their corruptions, and that he may hereby so sharpen their appetites that they may with more hungering desire, and earnest indeauour feed vpon the heauenly manna of his word; but as this should increase their diligence, so it should not decrease their hope and comfort, for most assuredly when the Lorde hath a while whetted their stomacke, and by pulling backe his hande mooued them more earnestly to desire, and more highly to esteeme this precious foode of their soules, he will fully satisfie their hungering desire, nourish them in all spirituall graces, and make them who are but babes strong men in Christ. In the mean time let them not faint, but wait vpon the Lorde, bee strong and trust in him and hee will surely comfort their heartes as the psalmist speaketh Psal. 27. 16.

9. Sect. 4.

*Consolations
for such as
bewaile their
want of feeling
the fruits
of their hearing.*

Secondly whereas they complaine that they doe not after the hearing of the word, perceiue in themselves any increase of knowledge, faith or any sauing grace, they are to knowe that howsoeuer no man ought to rest contented in this estate but are to labour more and more, not only to haue but also to discern an increase of grace in them, and a progresse in all vertue and godlinesse, for otherwise though they may be the children of god who for a time liue in such a case yet they can not attaine vnto the assurance thereof nor feelee the comfort of it in there owne consciences, neuertheles there is no reason why they shoulde despaire or bee ytterly discouraged, for though they find no fruits of their hearing, yet if in obedience

ence to Gods commaundement, they will with care and diligence continue still hearers of the word, they shal vndoubtedly in the ende attaine vnto their desire and discern in themselves a greate increase of grace and godlinesse. Wee knowe that the seede doth not presently bringe forth fruite when it is cast into the ground, but first it seemeth to rott and perish and then it sprouteth vp in a greene blade, and then it beareth an eare and a great increase and much fruite; and so it fareth oftentimes in hearing the worde of God, for at first it seemeth quite lost and perished being sowne in some groundes, and yet afterwarde it bringeth forth not onely a faire greene blade of an outward profession, but also a greate increase of the ripe fruites of true godlinesse. So also the sicke patient taking soueraigne phylicke is not presently cured, nay in stead of feeling any ease thereby hee is made much more sicke in his owne sense and feeling, and yet after the physick hath a while wrought with him and purged him of some superfluous and hurtfull humours hee findeth some amendment, and so by little and little hee is restored to his former health; and so it is also with the spirituall sicke patient, hee doth not alwaies presently find ease and quiet peace of conscience, nay many times hee is tormented and vexed after hee hath receiued the spiritual phisicke of the soule the word of God, more then euer in former times, but yet notwithstanding in proesse of time when this phisicke hath effectually wrought with him, it purgeth him from his filthie corruptions and strengtheneth him in all grace and godlinesse. And therefore though we feele presently no profitable fruits of hearing let not this discourage vs from hearing, nay rather let it serue as a sharpe spurre to pricke vs forward to more diligence, and let vs ioyne therewith hartie prayer, desiring the Lord to water the seed of his word sowne in our hearts with the dew of his holy spirit, and then vndoubtedly the Lord in the end will heare vs, and to our exceeding comfort shew vnto vs the plentiful fruits of all our labours.

Thirdly whereas they complaine that the more they heare *§. Sect. 5.*
the

*Consolations
for such as
complain
that the more
they beare the
more they are
bowed in sin.*

Rom. 7. 9. 10

the greater are their finnes and rebellion against God, in this they much deceiue themselves; for the worde of God doth not make them more sinfull, but whereas heretofore they liued in carnall securitie and hardnesse of heart, hauing their vnderstandings darkned and their consciences seared so as they could neither see nor feele their sins though they were manifold and grieuous, now the worde of God made effectually by the inward operation of his holy spirit like a glorious light hauing dispelled the darke foggie mists of ignorance, and illuminated the eyes of their vnderstandings with the knowledge of Gods law, they better discern their finnes and miserable estate then in former times. And this the Apostle Paul sheweth vnto vs in his own example Rom. 7. 9. *For (saith he) I was once alive without the law, but when the commandment came sin reuiued 10. but I died: and the same commandment which was ordeyned vnto lfe, was found to be vnto mee vnto death. and ver. 13. was that then which was good made death vnto mee? God forbid: but sinne that it might appeare, sinne wrought death in mee by that which is good, that sinne might bee out of measure sinfull by the commandment.* So that the preaching of the law doth not make vs more sinfull but reuealeth those finnes vnto vs which before we discerned not. As therefore the sunne shining vpon some filthie place doth not make it so filthie, but onely doth make it manifest which was not seene in the darke, and as the wholesome phyficke is not the cause of those corruptions which it purgeth out, but by expelling them out of the bodie sheweth them vnto vs, so the heauenly light and soueraigne phyficke of Gods worde doth not worke in vs our filthie corruptions, and hurtfull humors of sinne but it reuealeth them vnto vs whereas before times by reason of our ignorance and blindness they were secret and hidden,

§. Sect. 6.

*That we are
not to neglect
hearing the
word because
of the former
imperfections*

When therefore out of the former premisses this conclusion is inferred either by Sathan who continually like a malicious enemie seeketh our destruction, or by our owne corrupt flesh (which is impatient of any rough handlinge, and therefore would rather haue vs sicke still then indure any paine in beeing cured) that it were better for vs to surcease the

the hearing of gods word as seruing to no other end but to encrease our condemnation, let vs in any case resist such motions as beeing most daungerous tentations which being entertained will bring vs to ytter ruine and endlesse destruction; for if wee depriue our selues of this heavenly light the diuell will easily lead vs hwdwincke vnto all sin & wickednesse, if we long abstaine from this comfortable food of our soules they will be hungarstarued, and all the graces of Gods spirit will waxe faint and die in vs, if wee disarme our selues of this sword of the spirite, Sathan without any resistance will ouercome vs and take vs captiues, forcing vs as his miserable slaues to commit all those workes of darkenesse in which hee will imploy vs. And therefore as wee tender the saluation of our owne soules, let vs not be discouraged from hearing the word of God by any suggestions whatsoeuer, no not though we seeme vnto our selues euery time wee come into the Church to goe a step towards hell; for whilest we vse Gods ordinance which is appointed as the meanes for our conuersion and saluation, there is some good hope, but when we vtterly neglect it our state is most desperate.

CHAP. XL.

Consolations for such as bewaile their hardnesse of hart and wants in prayer.



Thers complaine that they are so ouerwhelmed with their hardnesse of hart, and drowfie dullnesse of spirit that eyther they cannot pray at all, or if they doe it is barrainely without all forme or fashion; or if they haue the eloquence of the tongue & good set formes of praier yet they perfourme it coldly and drowfilie, without all earnestnesse and seruencie of spirit, hauing their minds caried away with wandring thoughts, so that their praiers are but meere liplabour, & therefore it were better not to pray at all, because they cannot performe this

*§. Sect. I.
Consolations
for such as
complaine that
they cannot
pray at all.*

this dutie in any good maner or measure as God requireth.

And this is a tentation wherewith euen the dearest children of God are much vexed and troubled, and therefore it shall not be amisse to answer the severall branches of this complaint. First therefore, where as they complaine that they cannot pray at all, this is to bee vnderstood either generally of all times, or specially at sometimes. If they say they can neuer pray, it is very likely that either they forget or much deceiue themselves, for few or none who are altogether destitute of the spirit of supplication haue any vnderstanding to discern their want, or any grace to bewaile it, but content themselves with their lip-labour as though they had performed acceptable seruice vnto God. And it is a worke of one and the same spirit to make vs see our infirmities with hatred and dislike of them, and to moue vs earnestly to desire of God that we may be freed from them, which earnest desire is hartly prayer. But if they further affirme that they are most sure they doe neuer pray vnto God, I answer that though this in it selfe be a most dangerous case, for it is a signe of a worker of iniquitie, not to call vpon God as the Psalmist speaketh, Psal. 34. yet they haue no cause to despaire, for the same spirit which hath reuealed vnto them this their sinne and infirmitie, and hath wrought in them a dislike thereof, will also remoue it and supply their want in Gods good time, if they will labour for this good gift, and not quench the good motions of the spirit when God offereth them vnto them.

Psal. 33. 4.

*The gift of
prayer not in
our owne
power.*

But if they cannot denie that sometimes they haue had the grace giuen them of God to call earnestly vpon his name, howsoever in this present time they are altogether disfurnished thereof, then let them know that their case in this respect is common withall the deare children of God, for hartly prayer is not in our owne power, neither doth it attend vpon our owne will, but it is the gift of God which at sometimes in plentiful measure he bestoweth vpon his children, and at other times he pulleth backe his liberall hand; to the end that by the want thereof, we may learne to ascribe the

the

the glorie and praise of our hartie prayers vnto God, who worketh in vs the will and the deed and is in truth the onely true authour of them which praise, otherwise in pride of hart we would arrogate vnto our selues, as being a naturall facultie and in our owne power; and also to the end we may more highly esteeme it, and with more ioy and diligence vse it when we haue it bestowed on vs, least through our negligence and slouthfulnesse we moue the Lord to take it from vs.

Seeing therefore this hartie calling vpon Gods name is a gift of God, & a worke of his holy spirit in vs which at sometimes heretofore we haue discerned in our selues, let vs not altogether be discouraged though at sometimes we want it; *for the giftes of God are without repentance,* and though at sometimes they are withdrawne from our sense and feeling, yet shall they neuer be taken from vs; and if at any time we haue had assurance that the spirit of God hath dwelled in vs, by this worke thereof effectuell prayer, we may assure our selues that it hath not forsaken vs, but will againe *helpe our infirmities, and whereas we cannot tell how to pray as we ought, the spirit it selfe will make request for vs with sighes, which cannot be expressed.*

Secondly, whereas they complaine that they cannot pray in any good forme, but oftentimes fill Gods eares with impatient cries & vncomfortable roarings in stead of prayers, they are to know that this is often incident vnto the children of God, especially when his hand is heauy vpon them, either in some outward affliction of bodie, or some inward anguish of mind. For example the Prophet *David* confesseth that when Gods hand was heauie vpon him day and night his prayers were but roarings. *Psal. 32. 3.* So *Ezechias* saith, that whē he should haue praised he chattered like a Crane or a Swallow, & mourned as a Dove, *Esa. 38. 14.* And the poore Publicāe oppressed with the heauy burthē of his sins in stead of a long & eloquent speech vtereth these fewe wordes; *O God be mercifull vnto me a sinner,* and yet our Sauour Christ testifieth of him that he receaued the remission of his sinnes and

Rom. 11. 29

Rom. 8. 26

§. Sect. 2.

Consolations
for such as
complaine that
they cannot
pray in any
good forme

Psal. 32. 3.

Esa 38. 14

- Luke 18. 13. and went home iustified. Luk. 18. 13. 14. Neither in trueth doth the Lord regard the eloquence of the tongue, but the earnestnesse of the hart, he respecteth not our well couched wordes and smooth vttered stile, but the seruencie of the spirit, and our humble and hartly desires, which are acceptably heard of him though our tongues bee silent. *The sacrifices of God are not eloquent wordes but a contrite spirit, a contrite and broken heart will not the Lord despise.* as it is Psal. 51. 17. The prayers indited by Gods spirit which also are according to the will of God, consist not in the wordes of the mouth, but in the sighes of the heart which cannot bee expressed, as the Apostle teacheth vs. Rom. 8. 26. And therefore if wee offer vnto God an humble and contrite spirit, if wee can sigh and grone earnestly, desiring those things wee want according to his holy will, though wee cannot expresse our mindes in any good order or in a continued forme of speech, yet if wee can from our hartes roare with *Dauid*, chatter with *Ezechias* and vtter this abrupt speech with the poore publicane, O God bee mercifull vnto mee a sinner, the Lorde will heare vs and that as speedily as though we could pray vnto him with the eloquence of men and angels. For to what end principally serue wordes, but that wee may by them expresse our mindes to men who otherwise could not vnderstand them; but the Lorde who searcheth the hartes vnderstandeth our sighes which cannot bee expressed, as it is Rom. 8. 26. 27. *and hee knowes our thoughts long before wee thinke them*, as the psalmist speaketh Psal. 139. 2. Hee is a spirit yea an allseeing spirit, and therefore our prayers vnto him are the desires of the heart, neither doth our wordes serue to perswade him, but to stirre vp our owne dul spirits, and to keepe vs from disorderly wandring thoughts. So that if wee can with *Moses* lift vp our hearts vnto God with earnest desires, this will bee a strong crie in the eares of the Lorde, and hee will surely heare it. If we can vnfaignedly say with the prophet *Dauid*. Psal. 38. 9. *Lorde I poure my whole desire before thee, and my sighing is not hid from thee*, we may be assured he will heare vs and graunt our request,

quest, for he heareth the desire of the poore, he prepareth their hart and bendeth his eare vnto them. as it is psal. 10. 17. yea hee doth not only heare them and in some sort incline to their request, but hee will fulfill the desire of them that feare him, hee will heare their crie and saue them. as the same prophet speaketh. Psal. 145. 19. We know that a kind louing father if he see his sonne exceeding sicke wilbe verie carefull and tender ouer him, to prouide all things necessarie for him which may doe him good, and though with a faultering tongue and vnperfect speech hee aske any thing which is profitable for him to receiue, yet how readily will hee harken vnto him and graunt his desire? yea if his sicknesse so increase that hee becommeth speechlesse vttering nothing but deepe groines, euen this language moues him to no lesse care in vsing all meanes which may doe him good. Shall then wee daily obserue such fruites of loue in sinfull man, and shall wee doubt of finding lesse in the Lord, who is infinite in loue, mercie, and goodnesse, farre bee it from vs. Nay let vs assure our selues, that though (our soules being sicke in sinne, and exceedingly dulled and beaten downe with some grieuous temptation) we cannot vtter any thing but vnperfect speeches, yea though wee are through the grieuoulnesse of our affliction and greatnesse of our corruption stricken dumbe and can vtter nothing but groines and sighes, yet if wee desire to be freed out of this wretched case and to haue the comfort of Gods spirit, the Lord who searcheth the hart and vnderstandeth our secret thoughts wil harken vnto vs and graunt the desires of our hart, at least so farre forth as it will stand with his owne glorie and our euerlasting good.

Thirdly whereas others complaine that their hartes are so harde and their spiritts so dull, that they cannot vtter vnto God a prayer with any earnestnesse or feruencie of spirit, but exceeding coldly and verie weakely, and therefore they feare that God will neuer heare them; they are to remember that the Lord heareth vs not nor graunteth our requests for the worthinesse and excellencie of our prayers, but for his sonne Iesus Christs sake who is our mediatour and interces-

Psal. 10. 17

Psal. 145. 19.

§. Sect. 3.
*Consolations
for such as
bewaile their
coldnesse and
dulnesse in
prayer.*

Ioh. 16. 23.

four in whose name we call vpon God; and therefore though our prayers bee full of infirmities and vttered with much weaknesse, yet calling vpon the Lord in our sauiours name hee will surely heare vs as our sauiour hath promised. Ioh. 16. 23. *Verily, verily I say vnto you whatsoever ye shall aske the father in my name he will giue it you.* Moreouer we are to know that we do not offer vp our prayers immediately vnto God the father, but by the mediation of Iesus Christ, who putting our prayers into the goulden vials which are full of the precious odours of his merites, thereby perfumeth them and maketh the an offering of sweet smelling sauour vnto God; & by washing them in his owne most precious blood he purgeth them from all their corruptions and perfecteth all their wants and imperfections, so as now though not in themselues yet in him they will bee acceptable vnto God and hee will mercifully graunt our petitions.

*§. Sect. 4.
Consolations
for such as
bewaile their
distractions
and wandring
thoughts in
prayer.*

Fourthly whereas others complaine that their mindes are carried away with worldly distractions and wandring imaginations when they are making their prayers vnto God; they are to knowe that this befalleth also euen the dearest children of God, partly through their owne corruption, and partly through the malice of Sathan who laboureth most to interrupt vs in those holy exercisces which hee knoweth most profitable and effectuell for our saluation. Whereof it commeth to passe that though diuers howers together we can talke of worldly affaires and heare the speech of others without any distractiō of mind, or thinking of any thing but of the subiect of our present speech, yet when we heare God speak vnto vs in the preaching of the word, or whē we speak vnto God in prayer and supplication, our mindes wander hether and thether though wee strue neuer so much to containe them, because through our natural corruption wee are soone wearie of these holy exercisces, and Sathan is still at hand to suggest into our minds wandring thoughts in which we take most delight, but this should not discourage vs from taking in hand these holy actions, but rather the consideration hereof should strongly moue and prouoke vs to more earnestnesse

earnestnes care and diligence so as Sathan may not preuaile against vs; & if notwithstanding sometimes nay often we receaue a foile, let it be an occasio to moue vs to take the more paines & to make a double request vnto God, not onely that he will graunt vnto vs those things which we desire, but also that for Christs sake he will pardon our sins & infirmities in that wee haue begged them so coldly and negligently.

Lastly, whereas our spirituall enemy taketh occasion altogether to discourage vs from vndertaking these spirituall exercises, because therein wee bewray notable corruptions and cannot though we stroue neuer so much performe them as we ought, let vs in no case yeeld vnto this tentation, but strongly arme our selues against it; and to this end let vs consider that if Sathan can perswade vs to desist from perfourming those duties altogether which wee cannot performe as we ought, but with great weakenesse, corruption, and imperfection, we shall doe nothing at all which God requireth of vs, for example the Lord commaundeth vs to loue him with all our hearts, and with all our soule, and with all our strength, which dutie of loue wee perfourme with great weaknesse and exceeding coldly; but because wee cannot doe it as God requireth and as we ought, shall wee not therefore doe it at all? God forbid. So the Lord commaundeth vs to trust and to put our whole affiance in him, but we are readie to rest and relie vpon the arme of flesh and inferior meanes, either in whole or at least in part, and when they faile vs, our trust in God is very weake and mingled with much diffidence and doubting, but shall we therefore put no affiance in God, all because we cannot doe it so perfectly as God requireth? be it farre from vs. So in the verie like manner the Lord expressly chargeth and commandeth vs to call vpon his holy name, which dutie oftentimes we perfourme coldly and negligently, hauing our minds carried away with wandring thoughts and worldly imaginations, but shall sathan working vpon our own corruption therefore perswade vs altogether to desist from this holy exercise? no, in no case let vs not yeeld to this temptation. For it is not left vnto vs

§. Sect. 5.

That our wants and infirmities in prayer, should not make vs neglect this holy exercise.

at our owne choise as a thing indifferent to pray or not to pray, but it is a notable parte of Gods worship and seruice, and a singular dutie which the Lord exprelly inioyneth vs to perfourme, whereunto he hath adioyned most comfortable promises which depend not vpon our worthinesse, and the excellencie of our praers, but on his owne free mercy and goodnesse, and the merits and intercession of our Sauour

Christ. So Psal. 50. 15. *Call vpon mee in the day of trouble, so will I deliuer thee and thou shalt glorifie mee.* And Matth. 7. 7.

Matth. 7. 7. *Aske and it shalbe giuen you.* And Ioh. 16. 23. *Verily, verily I say vnto you, whatsoeuer you shal aske the father in my name hee*

Ioh. 16. 23. *will giue it you,* 24. *aske and ye shall receiue that your ioy may be full.* And the Apostle Paul chargeth vs. 1. The. 5. 17. *that we*

pray continually. Seeing therefore the Lord exprelly requir-
eth this dutie at our hands; though our infirmities and cor-
ruptions be neuer so great, let vs labour continually to per-
forme it, assuring our selues that if in obedience to his com-
maundement we call vpon him, and labour and striue against
those corruptions, which shew themselues vnto vs in this
holy action, he that hath inioyned vs this dutie will also giue
vnto vs his holy spirit, if we will attend his leasure which wil
teach vs how to pray according to Gods wil with sighes and
groanes, which cannot be expressed, whereas on the other side
if our infirmities and corruptions wholly discourage vs, from
performing this dutie we shall grieuouly sinne against God
in transgressing his commaundement, and in robbing him
of a chiefe part of his worship and seruice, and also wee shall
plunge our selues into a most desperate estate, adioyning our
selues vnto the number of those wicked Atheists of whom
the Psalmist speaketh, who call not vpon God. Psal. 53. 4.

Psal. 53. 4. And so much for answering those tentations which Sa-
than and our corruption doe suggest to discourage vs from
§. Sect. 5. the seruice of God, which haue their occasion and ground
Of the second kind of sensi- from our hardnesse of hart, and drowfie dulnesse, and dead-
ble hardnesse of hart. nesse in performing these holy exercises. The other kind of
sensible hardnesse of hart is seuered from the vse of these
holy meanes; for sometimes it cometh to passe especially

in the spiritual combate of temptation, that euen Gods deare children are so befotted & astonished, through the violence of the temptations of Sathan, and huge waight of their owne corruptions, that they cannot indeauour in no sort to vse these meanes, whereby they might be comforted and releued in this wretched estate, as the hearing of the word, calling vpon Gods name, meditating in the Scriptures, and holy conferences; yea these holy exercises seeme for a time odious and loathsome vnto them, vntill it please the Lord by his owne good spirit to awaken and raise them vp out of this spirituall trance, and to giue vnto them againe the feeling of his grace and fauour, and good motions & abilities to serue him, and reape comfort vnto themselves, by these holy duties. In the meane time such are to support themselves from falling into vtter desperation by calling to their remembrance their state and condition in times past, for if euer they haue had any delight in the holy exercises of religion, prayer, hearing the word & godly conferences, if euer they could discern in themselves any faith by the true fruits of sanctification they may take comfort thereby, assuring themselves that they shall againe be restored vnto their former estate, for the gifts and calling of God are without repentance, and those whom he hath once loued, he loueth vnto the end. An example hereof we haue in *Dauid*, who being troubled and full of anguish in his spirit, his soule refusing all comfort, and being so astonished that he could not speake, yet hee considered the daies of old, and the yeares of ancient time, hee called to remembrance his former songes in the night, occasioned by the great benefits which the Lord had bestowed vpon him, & so knowing that the Lord was vnchangeable in his mercy and goodnesse, he releued his poore soule, which was ready to faint vnder the heauy waight of present afflictions. And thus also *Iob* being brought through the violence of those heauie crosses which the Lord laied vpon him, euen to the brinke of desperation, so that hee spared not to vtter in the bitterness of his soule, fearefull curses and most impatient speeches comming neere vnto blasphemie, oftentimes comforteth

Rom. 11. 29
Ioh. 13. 1.

Psal. 77. 2.
3. 4.

504 *How that the weake Christian may be assured &c.*

teth himselfe by calling to minde his former integritie and righteousnesse, whose example if the poore humbled soules will follow they may rayse themselues with true comfort, when they are sunke downe vnder their heauie burthen of present corruptions.

CHAP. XLI.

How the weake Christian may bee assured that his repentance is true and vnfaigned.

§. Sect. I.
Of the signes
of true repen-
tance. & first
of the seuerall
degrees therof



And so much for answering Sathans tentations drawn from hardnesse of hart, whereby he laboureth to perswade poore humbled sinners that they are vtterly destitute of of repentance; but if hee faile of his purpose then hee will in-
deauour to make them beleeeue that though they haue some shew of repentance yet it is not such as God requireth: for either hee will affirme that it is hypocritically and dissembled rather for feare of punishment then for hatred of sinne or true loue of God; or if it bee true yet it is not sufficient as being in verie small measure and in no proportion answerable to our hainous finnes.

Against both which tentations it behooueth the humbled sinner to arme himselfe that he may repell them when they are suggested; and to this purpose that hee may proue his repentance true and vnfaigned, hee is to take a true search of his owne heart and conscience, and to examine his repentance according to some vndoubted signes which may serue as touchstones to discouer whether it be true and vnfaigned, or dissembled & hypocritically. The first vndoubted signe of vnfaigned repentance is when wee can obserue in our selues the seuerall degrees or partes thereof as they haue beene wrought in vs by Gods spirit; for from the enumeration of all the parts we may conclude that wee haue the whole. The first degree is that by the law we come to the knowledg, and acknowledgment that we are hainous and greuous sinners,
who

who haue broken & transgressed all Gods cōmaundements. Secondly from this knowledge & acknowledgment of our sinnes proceedeth a true sēse and feeling of them and the punishments due vnto them, and an apprehension and applying to our selues the anger of God, the curse of the law, and eternall condemnation due vnto vs for our sinnes. Thirdly from this sēse of our miserable estate there ariseth in our consciences feare and horror of being ouertaken and ouerwhelmed of those iudgments of God, and fearefull punishments which hang ouer our heads for our sins. Fourthly from this feare and anguish of mind proceedeth sorrow and bitter greefe, because wee haue thus hainously sinned, and made our selues obnoxious to all these euills; and also in the same respects a true hatred of sinne which still hangeth vpon vs, and an earnest desire to be freed from it. *Fifly, this hatred of sinne and desire to be freed from it, maketh vs earnestly to seeke and inquire after some meanes whereby wee may attaine vnto our desires, that beeing freed from all those feareful euills which oppresse our consciences with the waight of them, we may obtaine Gods loue and fauour and the assurance of our saluation. Sixtly, thus inquiring and searching wee finde by the preaching of the Gospell, that our gracious God hath sent his sonne into the world, to the end that he might saue and deliuer vs out of this miserable estate if we beleue in him, and also hath commaunded vs to beleue. Which being made effectuell by the inward operation of Gods holy spirit, we haue true faith begott in vs, wherby we are assured of Gods mercy in Iesus Christ, and of the full remission of all our sinnes, the consideration whereof doth comforte and rayse vs vp from falling into desperation and vtter destruction. Seuenthy after this assurance of Gods loue and of the forgiuenesse of our sinnes there followeth first a true hatred of sinne, because it is sinne, an vnfaigned sorrow not so much in regarde of the punishment which by our sinnes wee haue iustly deserued, as that because we haue offended our so gracious a God and tender louing father. Secondly this sorrow will not suffer vs to hide, excuse, or ex-* *Act. 2. 27.* *2. Cor. 7. 11*

2. Cor. 7. 11. *tenuate our sins, but moueth vs in all humilitie to prostrate our selues before Gods mercie seate, and in greefe of soule to confesse them, acknowledging that confusion and condemnation is due vnto vs, which by no meanes wee can escape but by Gods mercie, and the merites and righteousnesse of Iesus Christ.*

Thirdly being assured of the pardon of our sinnes past, wee labour and strue for the time to come to leaue and forsake them, and to mortifie the flesh and corruptions thereof whereby we are led captiue vnto sinne, & also we indeauour with a feruent zeale of Gods glorie to serue the Lorde in holinesse and righteousnesse, that so by our godly liues wee may glorifie him and expresse our thankfulness for all his inestimable benefites. Fourthly if at any time besides or contrary to our purpose we be ouertaken by our corruption, and fall into sinne, there followeth in vs an holy anger and indignation with our selues, because wee did not more carefully looke to our waies; which godly anger preceedeth to the taking of a holy kind of reuenge, to the end that thereby our sinnes may be subdued and our corruptions mortified. For example hee that hath offended through gluttonie and drunkennesse being truly penitent and angry with himselfe for his sinne, will also tame the fleshe by punishing the same through fasting and abstinence. He that hath offended by vsing excessiue pride in apparrell, being angrie with himselfe vpon his true repentance doth withdraw from himselfe such costly attire as otherwise in respect of his calling hee might lawfully weare.

*§. Sect. 2.
The 2. signe
that is becom-
vall and intire
and that both
in respect of
the subiect
and object.*

And thus may we come to the assurance that our repentance is true and vnfeined if wee can finde these degrees thereof and these effects and fruits in our selues. The second signe of vnfeined repentance is that it bee whole and intire and that both in respect of the subiect and also the object thereof. In respect of the subiect or of him in whome it is, it is required that it bee not of any part alone, or yet of all parts sauing one, but it must bee intire and totall of the whole man and of euerie of his seuerall partes, it must bee a reformation

in

in the forsaking of sin and imbracing of righteousness, not in the body or soule alone but of the both, & of al their seuerall faculties & powers, it must not only be of the outward actiōs, but also of the inward affections and cogitations, it must not only bee of the tongue and hande, but also of our wills and hearts, according to that Iam. 4. 8. *Draw neere vnto God and he will draw neere vnto you: cleanse your hands ye sinners, and purge your heartes you waivering minded.* Otherwise if wee do not turne vnto the Lorde with all our hearts, with all our soules, with all our bodies and euery facultie and parte of them, if we willingly entertaine sinne, and purposely suffer it to lurke in any secret corner of vs, our repentance is hypocriticall and not acceptable in Gods sight. And hence it is that *Dauid* saith, that if he should regard wickednesse in his hart the Lord would not heare him. Psal. 66. 18.

Secondly, it must bee whole and intire in respect of the object: for it is not sufficient that we perourme obedience vnto some of Gods commandements, if wee indeauour not to shew our obedience vnto all, it is not inough if we forsake some of our sinnes, if wee willingly and with delight entertaine and nourish others, neuer struing against them nor labouring to mortifie them, but if we would approue our repentance to be sincere and vnfeined both vnto God and our owne consciences, we must desire & indeauour to performe obedience, as well to those commandements which seeme hard and most vnpleasent vnto vs, as vnto those which are more easie and delightfull, we must not onely forsake those sinnes which are not so pleasing vnto vs, but euen those which otherwise are as deare vnto vs as our right had or eye; for he that truly repenteth of one sin repenteth of al, he that repenteth not of any one sin, repenteth of none as he ought; he that wittingly and aduisedly neglecteth any one commandement will in time neglect all, whatsoeuer outward reformation may serue to be in him; he that willingly entertaineth any one sinne and nourisheth it as his deare darling in his boosome, will in the end make conscience of none; for a little leauen leaueneth the whole lumpe, and euen small sinnes

finnes if they be not mortified, will make roome for those which are greatest and most hainous.

§. Sect. 3.

*The 3. signe
when it is
presently vn-
dertaken.*

The third signe of true repentance is, when our conuersion from sinne vnto God is not deferred in whole or in part from time to time but presently vnderaken: neither is it sufficient to vow repentance vnto God or to purpose it for the time to come, but wee must presently indeauour and labour in it; it is not inough that wee subdue some sinnes now and perfourme obedience vnto some of the commaundements, purposing to labour after more perfectiō whē we haue better opportunitie, but wee must presently labour and indeauour to perfourme obedience not to some, but to all Gods commaundements, and we must out of hand set vpon all our sinnes and labour to mortifie all our corruptions, for if the whole body of sinne be not beaten downe and subdued together, that which still liueth in vs, will giue life againe vnto that which is mortified; that which is still retained in the hart, will open a wide dore to let in that which is expelled. And so wee shall but take in hand an endlesse and fruitlesse worke, if wee doe not set aside all excuses, and instantly labour to destroy the whole body of sinne, breaking through all difficulties and impediments, for we shall neuer want hinderances in these holy actions, and excuses for want of fit occasion and conuenient opportunitie, will continually offer themselves vnto vs, and therefore he that will not turne wholly vnto God, till he haue a cleare passage & plaine way free from all thornie distractions which pull him backe, and worldly incumbrances, which like blocks lying before him hinder him in his iourney, may as well resolue to sit still and neuer returne vnto God by vnfaimed repentance.

§. Sect. 4.

*The 4. signe
when it is
continuall &
constant.*

The fourth signe of true repentance is if it be continuall from the first day of our conuersion vnto the end of our liues, for it is not sufficient to serue God by fits, or that our religion should take vs like a tertian ague but euery other day; it is not that which God requireth, that wee should deuide our time betweene him and the world, or hauing begun

gun in the spirit we should end in the flesh, but after wee are gone out of this *Sodome* of sinne, wee must goe forward in our iourney of holy obediēce, and neuer like *Lots* wife looke backe with a desire to inioy the pleasures thereof againe. We must so runne this spirituall race that we may obtaine, now we know that runners of a race, as they do not stand still after the watchword is giuen, but labour with all speed to set forth with the first, so they doe not sit downe in the middle way, much lesse run one while backward and another while forward, but they still hasten on till they come to the goale and obtaine the garland, and so it behooueth vs to rurne speedily to the Lord by vnfaigned repentance, and not to desist in this our race till the end of our liues, if wee purpose to receaue that crowne of glory which the Lord hath promised vs. Our life therefore must be a continuall repentance, and so long as we liue so long must we greeue for our sinnes past and present, and strue after newnelle of life and a greater measure of sanctification.

The last signe of vnfaigned and true repentance is if it be mixed with faith; for true repentance is a fruit of faith, and they are neuer disioined the one from the other, neither can we euer sorrow for sinne as we ought, till we haue some assurance of Gods mercy and loue in Iesus Christ; for otherwise though our sorrow be neuer so great yet it is not so much for sinne as for the punishment thereof, not so much because wee haue thereby displeased God, as for those torments of conscience which we presently indure, and the torments of hell which for the time to come we feare. And therefore this desperate sorrow is it selfe to be sorrowed for, as being seuered from faith and therefore sinnefull, and not proceeding from any loue of God or hatred of sinne, but from the feare of punishment and condemnation. *§. Sect. 5. The 5. signe when it proceedeth from faith.* Rom. 14. 23

But it may bee demaunded why amongst the signes of true repentance I haue not numbred teares and weeping for our sinnes; to which I answere because howsoeuer it is a notable fruite of vnfaigned repentance, vnto which euerie christian with true compunction of hart is to accustome himselfe, *Why teares are not numbred amongst the signes of vnfaigned repentance.*

selfe, yet notwithstanding it is not an inseparable propertie thereof; for often times there is teares whereas there is no true repentance, and there is true repentance whereas there is few or no teares. For the first wee may plainly perceiue by continuall experience that teares proceede from diuers other causes then from true repentance, sometimes from excessive ioy whereby the pores and passages of the eyes are loosed and opened, and sometimes from naturall and worldly sorrowe whereby the said passages are constringed and straightned. Sometimes from furious anger, & sometimes from compassion and pity; and in spirituall things sometimes these teares flow from vnfained repentance, sometimes from desperat sorrow conceiued vpon the apprehension of Gods horrible wrath or of the fearefull torments and eternall condemnation prepared for them. Wherefore it commeth to passe that in the abundance of their teares, they vtter from a heart full of raging malice, horrible blasphemies against God. An example heereof wee haue in *Esaú* who in the midst of his weeping and howling comforted himselfe with the remembrance of his fathers death and of that most wicked murder which he

Gen. 37. 41. intended vnto his innocent brother. Gen. 27. 41. So the rebellious Israelites being discouraged with the newes which the spies brought who were sent to search the land, are said to haue cried and wept, & yet in the midst of their lamentation to haue murmured against God & his seruants *Moses*

Num. 14. 1-2 and *Aaron*. So that simple teares are not a signe of true repentance vnlesse they issue from a broken heart and contrite spirit, from a true hatred of sinne, and from hartie sorrowe conceiued because wee haue offended our gracious God. On the other side if wee be in sinceritie of heartt, truly sorrie for our sinnes in these respects because we hate our sinnes and loue God, and are displeased with our selues because we haue displeased our gracious father, indeauouring to forsake our sinnes and to leade a newe life in holinesse and righteousness, then though wee can seldome or neuer shed teares which is the ease of some of Gods dearest children yet our repentance is true and vnfained, for in this action the broken and contrite

trite hart is more to be respected then the blubred eyes how-
foeuer most commonly they goe togeather.

And so much concerning the signes of true repentance,
which if after due examination wee can finde in our selues,
we may be assured that we are truly penitent; nay I will say
more for the comfort of all humbled sinners if after diligent
search they find not in their owne sense and feeling these
signes of true repentance in them at al or at least in very smal
measure, yet if they earnestly desire and sencerely indeuour
to attaine vnto true repentance vsing those good meanes or-
dained of God for this purpose, they may assure themselues
that they haue truly repented in the sight of God who ac-
cepteth of the will for the deed and of the affection for the ac-
tion, as before I haue shewed.

And thus may we repell the temptation of Sathan and re-
ceiue comfort vnto our owne soules when hee laboureth to
perswade vs that our repentance is not true and vnfaigned,
but false and hypocriticall: but if the tempter cannot thus
preuaile, in the next place hee will tel vs that our repentance
though if be true yet it is not sufficient, neither is there any
proportion betweene our small repentance and our great
sinnes as Gods iustice doth require, To which we must an-
swere that the remission of our sinnes and reconciliation
with God, dependeth not vpon the dignitie or quantitie of
our repentance, but vpon the righteousness and full satisfi-
faction of our Sauour Iesus Christ; neither doe wee repent
to the end that thereby wee may in whole or in part satisfie
for our sinnes; for though it could bee imagined that the
whole substance of our bodies should be resolved into teares;
yet woulde they not all of them satisfie and appease Gods
wrath for one breach of any of his commandements, neither
is it the water of our eyes no nor yet the blood of our harts
wounded deeply with sorrow, which will purge vs from
our sinnes either in respect of the guilt, punishment, or cor-
ruptions themselues, but it is the water and blood which
flowed from our crucified Lord which cleanseth our guiltie
soules from the filthie spotts of sinne, being applied vnto vs
by

§. Sect. 6.

*That the as-
surance of the
remission of
sinnes depen-
deth not on
the dignitie of
our repentance.*

by a true and liuely faith. And therefore let vs not with the popish rabble foolishly imagine that wee can by our repentance meritt any thing at Gods hand or satisfie his iustice for our sinnes, for so shall wee rob our Sauour Christ of the glorie due vnto him for our saluation, and spoile our soules of all true comfort, but let vs repent and vnfainedly turne vnto God in obedience to his commaundement, and to the ende that thereby we may approue our faith before God, the world, & our owne consciences to be true by this liuely and vndoubted fruit thereof, For it cannot bee if we haue attayned to the assurance of Gods loue and the remission of our sins for the merits and satisfaction of Christ, but that we will loue God againe, and this loue cannot be idle but will shew it selfe in a feruent zeale of Gods glorie, and this zeale will make vs abhorre sinne whereby our gracious God is dishonoured, and loue righteoulnesse whereby his holy name is glorified, and euen sorrow with bitter greefe when as we are ouertaken with our corruptions and fall into sinne, seeing our Sauour Christ hath not spared his pretious blood to purge vs, whē as nothing els could make vs cleane. Seeing therefore our repentance doth not satisfie Gods iustice nor purge away any sinne, let vs not be periwaded by Sathan that reconciliation with God, and the remission of our sinnes dependeth on the dignitie or quantitie of our repentance, but let vs assure our selues that it is onely the blood of Christ applied vnto vs by a liuely faith, that purgeth vs from all our sinnes, and maketh full satisfaction vnto Gods iustice: And therefore though our repentance be but in small measure, yet so it be true and vnfained it is a certaine fruite of a liuely faith, and hee that beleueth is made partaker of Christ and all his benefits.

§. Sect. 7.
That wee are
not to be dis-
couraged in
that some re-
probates haue
showed more
outward
signes of sor-
row then we.

Lastly Sathan will obiect that many who haue more bitterly sorrowed then we, & haue shewed more notable signes of exceeding repentance, haue notwithstanding bene reiected and condemned. To which wee are to answere, that though such haue shewed more sorrow yet they haue had no true repentance, in that their sorrow hath bene destitute of faith and

and not so much for any hatred of sinne or loue of God, or vnwillingnesse to displease him, as for horreur of conscience and desperate feare of eternall condemnation. And therefore though notwithstanding such sorrow, they haue bene condemned, yet we may be assured that vpon our true repentance, whereby on the one side wee looke vpon our sinnes and are grieued for them, and on the other side behold Gods mercifull and gracious countenance in Iesus Christ by a liuely faith, we shall haue the pardon of our sins and be made partakers of eternall saluation. For the promises of the Gospell are not made to those who afflict themselves with a desperate sorrow, without any hope or desire of Gods mercy in Christ Iesus, but vnto those who turne vnto him by vnfeined repentance which is ioyned with a true faith and assurance of the remission of our sinnes and euerlasting life.

CHAP. XLII.

How we may proue against Sathans tentations that wee haue true faith.



And so much for answering those tentations of Sathan, whereby he laboureth to proue that we haue no repentance or at least a false and insufficient repentance, and consequently that the sweete and gracious promises of the gospell doe not belong vnto vs: now wee are to produce and answer such tentations as he alleageth and suggesteth into the minds of those who are effectually called against their faith; and these are of two sortes: the first whereby hee laboureth to perswade them that they haue no faith; the second that their faith (if they haue any) is so weake, so imperfect and so mixt with doubting that it is altogether insufficient for their saluation. For the first he will thus frame his tentation. Though thou boastest much of thy faith, and thereby presumest that thou shalt attaine vnto saluation, herein thou maest much deceiue

J. Sect. 1.

How Sathan tempteth the weake Christian, to beleue that he hath no true faith.

deceiue thy selfe & altogether faile of thy purpose; for there may be in many shewes and shadowes of faith, and yet nothing in them but infidelitie, there are also many kinds of faith, and yet but one iustifying and sauing faith, there is a generall or historicall faith, there is a faith of working miracles which *Indas* had as well as *Peter*, there is a temporarie or hypocriticall faith, there is a dead faith, there is also carnall presumption, wherewith many who haue made goodly shewes haue bene bewitched and deceiued to their perdition; seeing then there are many false faiths, for one true faith, it is likely that thine is one of the greatest number, and consequently no true faith. And therefore do not flatter and deceiue thy selfe in thy fond presumption, by applying vnto thy selfe the sweete promises and gracious consolations of the gospel, for they appertaine only vnto those who are indued with a true liuely and iustifying faith, of which thou art altogether destitute.

§. Sect. 2.
Sathans testimonie no good reason, so proue that we haue no faith.
 Ioh. 8. 44.

And thus Sathan indeauoreth to perswade the Christian exercised in the combate of tentations that he hath no faith, to the end that he may destroy it, and if it were possible bring it indeed to nothing: to which temptation wee may first answer thus generally, that Sathans testimonie is no sound argument to proue that we haue no faith, nor to be beleueed of vs, seeing he is not onely a malicious murderer, who continually seeketh our destruction. But also a false liar from the beginning, who hath not feared to bee lie men onely but euen God himselfe accusing him of vntruth, enuie and want of power in that temptation wherewith hee assailed and ouercame our first parents: and therefore if he be so audaciously impudent, as that he durst be lie God himselfe, we may assure our selues he will make no scruple of be lying vs. Seeing then Sathan is a malicious liar, who desireth nothing more then our destruction, let vs not doubt of our faith because of his testimony, nay rather because he saith wee want faith, we may assure our selues that we are indued therewith, for that he may worke our finall ouerthrow, it is his vsuall custome to tell the true beleeuing Christian that he is destitute

tute

tute of faith, and contrariwise the vnbeleeuing worldling that he hath a strong faith, whereas in truth there is nothing in him but secure presumption. And therefore let it suffice vs that we know we haue a liuely faith by the testimonie of Gods spirit, and by trying and examining our faith by the touchstone of Gods words, for on these our faith dependeth and not on Sathans testimonie.

But let vs after a more especiall manner arme our selues *§. Sect. 3.* against this tentation; and to this purpose it behooueth ys *How we may bee assured that we haue faith by finding in our selues the degrees thereof.* first that we prooue against Sathans false suggestions, that we haue faith: and secondly that we arme our selues by al good meanes with the shield of faith, seeking daily more strength and increase thereof, vntil at last wee attaine vnto that fullnesse of faith which will fill our soules with true peace and comfort, and also beat backe all the violence of Sathans subtil and feare tentations.

For the first: wee may prooue that we haue a true iustifying faith by diuerse argumentes, as first by the degrees thereof, from which we may thus reason: whosoever can truly find in himselfe the seuerall degrees of a liuely faith, he may certainly be assured that he is indued therewith, but I (may euery christian man say) doe truly howsoever in weake measure finde these degrees of a liuely faith in mee, and therefore I am assured that I am indued therewith.

The first degree vnto true faith, is the illumination of our darke and ignorant minds with the knowledge of the Gospel, or with the maine principles thereof, wrought in our minds by the outward meanes ordained of God, and the inward operation of his holy spirit; whereby we giue our assent to that truth of God in which the vnderstanding is in-*The 1. degree of true faith, the illumination of the minde.* fourined. And of this the apostle speaketh 1. Tim. 2. 4. where he saith that *it is the will of God, that all men should be saved,* 1. Tim. 2. 4. and come to the acknowledging of the truth, that is to the knowledge of the truth of God, and assenting therunto.

The second degree is an assurance that our sinnes are pardonable, which is wrought in vs by the knowledge and due consideration of Gods infinite mercy, and Christs inualluable *The 2. degree a perswasion that our sinne are pardonable.*

merites and indefinite promises of the Gospell, made without exception to all repentant and believing sinners; from whence also ariseth a generall hope that we shall receaue the pardon and remission of our sinnes, which hope is nourished and increased by this consideration, that the Lord hath placed vs in his church, and graciously granted vnto vs the outward meanes wherby we may be brought vnto vnfaigned repentance, and haue a liuely faith wrought in vs, euen the ministerie of the word and administration of the sacraments, vpon which onely condition the couenant of grace and all the sweete promises of the Gospell, are made and assured vnto vs.

*§. Sect. 4.
The 3. degree
an hungry
desire after
grace.*

The third degree is a hungry desire after grace, that is not onely to be made partakers of Gods mercy, and Christs meritts and righteousness by which we are iustified, reconciled vnto God, and receaue the pardon and remission of all our sinnes, but also after the meanes and instrumentall causes whereby the assurance of Gods mercy and Christs merits is deriued vnto vs, namely true faith and vnfaigned repentance, and the rest of the graces of Gods sanctifying spirit. The which desire of grace is the beginning of grace, neyther can wee desire it till in some measure it be wrought in vs; for regeneration and sanctification is begunne at the same time in all the parts and faculties of our bodies and soules, so that he who is truly regenerate in any facultie or part, is also regenerate in the whole man. And therefore whosoever hath his will renewed and sanctified to desire that which is good, is also sanctified and renewed in his vnderstanding, affections, and in all the powers and faculties of body and soule. Moreouer (as before I haue deliuered at large) our desire of grace, faith, and repentance, are the graces themselues which we desire, at least in Gods acceptation, who accepteth of the will for the deed, and of our affections for the actions. And therefore if we earnestly desire to repent & beleue, we doe repent and beleue in Gods sight: and the Lord hath made the like gracious promises to this earnest desire of grace, which hee hath made to those who find themselues plentifully

fully indued with the graces themselves. So Matth. 5. 6. *Blessed are they which hunger and thirst for righteousness, for they shall be filled.* So the virgin Marie saith in her song, Luk. 1. 53. *That the Lord filleth the hungrie with good things, and sendeth away the rich emptye.* And our Sauour Christ calleth vnto him such as thus hunger and thirst, promising that he will satisfie them. Iohn 7. 37. Reuel. 21. 6. and 22. 17. Lastly whosoever Ioh. 7. 37. feeleth this desire in him ioyned with a carefull and continuall vse of the meanes whereby his desire may be satisfied, he may assure himselfe that the Lord who hath wrought in him, the will to desire, will also in his good time worke in him abilitie to perfourme, and the graces which hee so earnestly desires; *for hee will fulfill the desire of them that feare him; he will also heare their crie and will saue them.* As it is Psal. 145. 19. *So Psal. 10. 17. Lord thou hast heard the desire of the poore: thou preparest their heart and bendeest thine eare vnto them.* And therefore if in the midst of our afflictions and grievous tentations, wee can crie out with the Prophet Dauid, Psalm. 38. 9. *Lord I poure my whole desire before thee, and my sighing is not hid from thee.* We may be assured how miserable soeuer wee are in our owne sense and feeling, that wee are in the state of grace, and shall haue our desires satisfied, *for he that hath begunne this good worke in vs, will also in his good time finish and perfect it.* as the Apostle speaketh. Phil. 1. 6.

The fourth degree is an approaching vnto the throne of mercy, that we may in all humilitie confesse our sinnes, and acknowledge that wee are guiltie of death and condemnation, and also that wee may in the name and mediation of Christ obtaine the pardon and remission of them. And of this the Apostle speaketh. Heb. 4. 16. *Let vs therefore go boldly vnto the throne of grace, that wee may receiue mercy and find grace to helpe in time of need.* And the Prophet Hosea cap. 14. 2. *O Israel returne vnto the Lord thy God: for thou hast fallen by thine iniquity.* 3. *Take vnto you words and turne vnto the Lord and say vnto him: take away all iniquitie, and receiue vs graciously, so will we render the calnes of our lips.* An example

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Psal. 32. 5. hereof we haue in the Prophet *Dauid*, *Psal. 32. 5.* *Then (saith he) I acknowledge my sinne vnto thee, neyther hid I mine iniurie: for I thought I will confesse my wickednesse vnto the Lord, and thou forgavest the punishment of my sinne.* So likewise the prodigall Sonne hauing attained vnto the sight of his sinne and to a desire of forgiuenesse, resoluech to goe vnto his father, and to say; *Father I haue sinned against heauen and before thee; & am no more woorthie to be called thy sonne; make mee as one of thy hired seruants.* **Luke 15. 18. 19.**

§. Sect. 6.

*The 5. degree
a special ap-
plication of
the promises.*

The fift degree is a specially perswasion wrought in vs by Gods spirit whereby we particularly apply vnto vs the sweete promises of the gospell, and are assured of Gods loue and fauour, & of the remission of our sinnes for the merits, righteousnesse, and obedience of Iesus Christ, resting vpon him alone for our saluation. An example whereof wee haue in the Apostle Paul **Gal. 2. 20.** *Thus (saith he) I liue yet not I now but Christ liueth in me: and in that I now liue in the flesh, I liue by faith in the sonne of God, who hath loued mee and giuen himselfe for mee.* And this perswasion ought to goe before sense and experience, for first wee beleue and are perswaded of the truth of Gods promises and resist diffidence and doubting, and afterwarde followes ioyfull sense and experience of Gods mercy, truth, and goodnes towards vs. And hence it is that the Apostle defineth faith to bee *the ground of things which are hoped for, and the demonstration or euidence of things not seene.* **Heb. 11. 1.** & to this purpose our sauiour Christ saith to Thomas. **Ioh. 20. 29.** *Thomas because thou hast seene me, thou beleeuest, blessed are they which haue not seene and haue beleued.* An example hereof wee haue in the Cananitish woman who though shee had no experience of Gods truth in his promises, yea though shee had many repulses yet beleued, and afterwards to her comfort had ioyfull experience of them, **Mat. 15. 27.**

An these are the degrees offaith, which whosoever findeth in himselfe hee may be assured that hee hath a true liuely and iustifying faith notwithstanding all the tentations of Sathan. If therefore hauing heard the gospell wee haue attained

tained vnto some measure of knowledge of the chiefe principles thereof, if we haue giuen our assent vnto this truth in which our vnderstandings are informed; if hereby we haue attained vnto this assurance that our sinnes are pardonable and haue conceiued some hope in consideration of Gods infinite mercie and Christs merites that wee shall be forgiven and pardoned; if we haue an hungry desire after grace and mercie and highly esteeme the merites and righteousness of Iesus Christ, so that wee wish nothing more then to bee made partakers of them; if by this desire wee haue beene moued to flee vnto the throne of grace, and there humbly acknowledging our sinnes haue earnestly desired pardon and forgiveness. Lastly if at any time wee haue discerned in our selues a perswasion of Gods loue and of the pardon and remission of our sinnes, and that we haue or doe rest vpon the alone merites and obedience of Christ Iesus for our iustification and saluation, then may wee be assured that we are indued with a true iustifying faith.

The second argument to proue that wee haue a true and a liuely faith is the testimonie of Gods spirite; for as the Apostle speaketh Rom. 8. 15. *Wee haue the spirite of adoption whereby we crie abba father. 16. and the same spirit beareth witness with our spirit that we are the children of God. and ver. 26. Likewise the spirite also helpeth our infirmities, for we know not what to pray as we ought, but the spirite it selfe maketh request for vs with sighes which cannot be expressed &c.* Whosoever therefore haue this testimonie in their harts and consciences that they are the children of God, whosoever at any time feele or haue felt the spirit of God powerful in the, in pouring out their soules in hartie prayer with sighes and grones which cannot be expressed, they may be assured that they haue receiued the spirite of adoption and consequently are indued with true faith, for the spirite and the fruites thereof (amongst which faith is one of the chiefe) are neuer seuered. Moreouer the Apostle saith 1. Cor. 2. 12. *that wee haue not receiued the spirit of the world, but the spirit which is of God that wee might knowe the things that are giuen to vs of God.* That is

6. Sect. 7.

The second argument to proue that we haue faith, is the testimonie of Gods spirit Rom. 8. 15.

26.

Gal. 5. 22.

1. Cor. 2. 12.

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not onely his spirituall graces in this life in which number faith is one of the greatest, but those excellent ioyes in Gods kingdome in the life to come, of which also wee haue some knowledge and tast by the illumination of the same spirite.

2. Cor. 1. 22. Lastly the Apostle affirmeth 2. Cor. 1. 22. *that God hath sealed vs, and hath giuen the earnest of the spirit in our hartes,* and

Ephes. 1. 13. Hee telleth the Ephesians that after they *had heard the gospel and beleueed, they were sealed with the holy spirit of promise, which was the earnest of their inheritance, until the redemption of the possession purchased vnto the praise of the glorie of God.* Wherefoeuer therefore is this testimonie of the spirite which as an earnest or seale assureth them that they are the children of God there also is faith, for as the Apostle witnesseth after that wee beleue we are thus sealed.

§. Sect. 8.

The 3. argument is the fight between the flesh and the spirit.

The third argument to proue that wee haue faith is the conflict and fight which euerie christian feeleth in himselfe betweene the spirit and the flesh, the world and the diuell, and the combat which is betweene faith and doubting; for so long as wee are destitute of the spirit and a liuely faith, we are wholly ouerwayed with the fleshe, and Sathan like a mightie tyrant houldeth vs captiue peaceably and without any resistance; but when wee haue receiued the spirite of God and haue faith wrought in our hartes, then beginneth a fierce battaile which neuer endeth till by death our spirituall enemies get a final ouerthrowe. Though therefore this fight be most sharpe and exceeding troublesome to the poore christian, yet hee may thereby gather vnto himselfe sound comfort and certaine assurance that hee is indued with the spirit of God and a liuely faith; for when hee discerneth that hee is assaulted with Sathan and his owne corrupt fleshe, he may be assured that Sathan is diseased of his quiet possession by a superior power which can be no other but the power of Gods spirit, secondly by his assaulting it manifestly appeareth that hee findeth some resistance so as hee cannot peaceably recenter, thirdly that howsoeuer our faith seeme vnto vs neuer so weak yet it is so strengthened continually by vertue of Gods spirit that sathā & al the power of hel cannot preuaile against

against it, for otherwise how could such weaknesse withstand such might?

Lastly being assured that it is the spirit of God which assisteth and enableth vs to withstand Sathan, we may also be assured that in the end we shall obtaine victorie, vnlesse we would fondly imaginethat the diuell is stronger then God, and the violence of his tentations more forcible to destroy vs, then the spirit of God to protect and defend vs; for now they haue ioyned battle and either the one or the other must get the vpper hand, eyther the spirit of God must thrust out iathan, or Sathan the spirit of God; and therefore how can we doubt of conquest, seeing wee are assured that God cannot take the foyle, for his power is omnipotent and with a word of his mouth he is able to destroy Sathan and all his adherents, and of his will wee neede not to make any question, for it will not stand with his glory to receaue a repulse by giuing Sathan place, after that he hath taken vpon him our protection.

9. Sect. 9.

Yea (will the tempter say) but how wilt thou know that *How we may know that this battle is fought betweene the flesh and the spirite.* this battle is fought in thee, how canst thou be assured that it is the spirite of God which fighteth in thee against thy spirituall enemies, and not rather thine owne tumultuous passions and perturbations; and diuers tentations suggested by the same diuell. To which it is easie to make answer, for neither doth the flesh fight against sathan, nor sathan against the flesh, nor either of the against the selues, for so their kingdom being deuided could not possibly stand, as our sauour *Mat. 12.25.* Christ himselfe hath taught vs *Mat. 12.25.26.* And therefore it must needs be some other force which causeth this opposition which can proceede from nothing else but the spirit of God.

But this will more manifestly appeare, if we consider the contrarie affections and actions which plainly shew themselves in this battle, for we find our faith assaulted with doubting and infidelitie, & these also againe beaten backe after they haue gotten some ground and subdued with the strength of faith; we discern also our affiance in God shrewdly shaken with diffidence and distrust, and afterwards this distrust

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vanquisheth againe by affiance, so as after we haue vttered through the violence of tentation some diffident and impatient speeches, yet at the length we growe to *Iobs* resolution: *Though hee kill mee yet will I trust in him.* Wee may also discern our zeale sometime so hot in Gods seruice that it expelleth coldnesse and the fruit thereof dulnesse and drowfinesse of spirite, and sometimes by them it is cooled and in outward appearance quenched; and the like may bee saide of all the other fruits of the flesh and the spirit. Besides which fight and stirring betweene them and their fruits the christian may obserue in himselfe a milking of the corruptions of the flesh, great greefe and vexation of mind, because hee is still subiect vnto them and an earnest desire to be freed from them, ioyned with an holy indeauoure in the vse of the meanes which are ordayned of God for this purpose; and howsoeuer through the violence of Sathans tentations and his owne corruptions ye be sometimes led captiue into sinne yet afterwarde hee is greeued for it, hee hateth and abhorreth it, and earnestly desireth and indeauoureth for the time to come to leaue and forsake it, and to serue the Lorde in newnesse of life. Now whence doth all this opposition and contrarietie proceede? Shall wee say from the flesh, why it is against all reason; for as the Apostle *Iames* disputeth *Iam. 3. 11.* *Doth a fountaine send out at one place sweete water and bitter? can the figg tree bring forth oliues, or a vine figgs?* or rather as our sauiour Christ reasoneth *Mat. 7. 16.* *Doe men gather grapes of thorns or figgs of thistles?* so may I demaund can the flesh in the which as the Apostle affirmeth dwelleth no good thiag, bring forth the fruites of the spirite which are quite contrarie to the nature thereof, namely sorrowe for sinne, hatred of it selfe, and the corruptions thereof, and earnest desire of sanctification and holines of life: it is impossible. And therefore we may conclude that they are the fruits of Gods spirit in vs, and consequently that wee are the sons of God who are indued with a true and liuely faith; for as *Rom. 8.* *many as are led by the spirite of God, they are the sonnes of God, which priuiledge belongeth onely to the faithfull as appeareth*

reth Ioh. 1. 12. *As many as receaued him to them hee gaue* Ioh. 1. 12.
power to be the sons of God, euen to them that beleene in his name.
So that whosoever haue the spirit haue faith also, for the spirit
and faith which is a fruit thereof cannot be seuered.

The fourth argument whereby we may be assured that
we haue faith, is our mortification and dying vnto sinne and
rising againe to newnesse of life; for the blood of Iesus Christ
which is applied vnto vs by faith as it doth washe away the
guilt and punishment of our sinnes, so doth it also cleanse
vs in some measure from the corruptions themselues; and as
his death and obediēce hath meritted the pardon of our sins,
so also Gods spirit by vertue whereof we are more and more
freed from the bondage and seruitude of sinne and Sathan,
and as by his resurrection hee hath made way for our second
resurrection whereby wee rise to euerlasting happinesse, so
also for our first resurrection whereby wee rise from sinne to
newnesse of life. If therefore wee can find in our selues that
our sins and corruptions are by little and little mortified, that
wee strue and indeauour after holinesse and righteousnesse
of life; if our vnderstandings bee somewhat enlightened in
the knowledge of Gods truth and our stubberne wills incly-
ned to holy obedience, if we discern that our affections are
in some measure changed and renewed, then may wee be as-
sured that wee are indued with a true and liuely faith, which
hath applied vnto vs Christ Iesus and his bloudshed, death, &
merites, by vertue whereof this worke of regeneration is be-
gunne in vs.

Lastly, we may be assured that we haue faith by the seue-
rall fruits of sanctification and regeneration which proceed
from it: for example when wee can sorrow and greeue for
our sinnes past, not for any worldly losse or feare of punish-
ment, but becausē thereby we haue offended God, when as
we hate our present sinnes and corruptions, especially those
which stick fastest vnto vs, and are most pleasing to our cor-
rupt nature; when as we indeauour and strue to forsake and
mortifie all sinne though our carnall affection be much in-
deared to it, by reason of some great pleasure or profite which

§. Sect. 10.

The 4. argu-
ment taken
from our
sanctification

§. Sect. 11.

The last ar-
gument ta-
ken from the
seuerall fruits
of sanctifica-
tion.

it bringeth with it, auoiding with no lesse care those finnes which bring worldly benefitt, then those which are accompanied with shame and punishment, when as we loue God euen when he afflicteth vs and in obedience to his commandement, perfourme such holy duties, and imbrace such vertues, not onely which are commendable in the world, but also those which are accompanied with shame and reproach, when as we loue our brethren, yea euen our enemies and shew this our loue by giuing vnto those who want, and forgiuing those who offend vs, and when more especially we extend this loue and the fruits thereof to those who are of the houshold of faith, and amongst these principally to Gods ministers who are instruments appointed of God, for our conuersion and saluation, when as wee can submit our selues vnto Gods will, and rest contented in all estates with his good pleasure, when as we loath this life and the vanities of the world, and desire our dissolution that we may be with Christ and be freed from our finnes; when as we are patient in afflictions, and in the midst of them haue some hope of tasting Gods mercy and goodnesse, grounding our hope vpon Gods promises and our owne former experience; when as we delight in the hearing and meditating in Gods word, and continue constant in the profession and practise of his truth, not onely when our obedience is good cheape, but also when it is deare and very costly, and as well when it is accompanied with losse, as when wee are in hope to gaine thereby. These and many other the braunches of sanctification are the vndoubted signes of a true and liuely faith, and therefore whosoever after due examination, find that they are indued with them, may also be assured notwithstanding all Sathans suggestions to the contrary that they haue faith, for this is the roote from which these fruits spring and they cannot be seuered.

CHAP. XLIII.

Sathans tentations grounded vpon our want of sense and feeling of faith, answered.

And



And these are the signes by which euery beleeu- *§. Sect. 1.*
 uer may be assured that he hath a true & liue- *Sathans ten-*
 ly faith: which howsoever they bee to be ob- *tation where-*
 serued in euery faithfull man, yet not at all *by he perswa-*
 times, for oftentimes it cometh to passe that *deth vs tha*
 the beleeuing Christian doth neither feele his faith nor the *we haue no*
 fruites thereof, especially in the infancie of faith and in the *faith, because*
 cumbate of tentations, which giueth occasion vnto Sathan *we feele it not*
 of suggesting into his mind a dangerous temptation. Thou
 braggest much (will he say) of thy faith, and thou confirmest,
 this thy perswasion that thou art indued therewith with ma-
 ny signes and fruits which haue accompanied it; but if now
 thou examine thy selfe a right thou shalt find in thee no such
 matter; and not to stand vpon other arguments, I appeale
 vnto the testimonie of thine owne conscience, whether at
 this present thou hast any sense or liuely feeling of faith, or
 canst discern those fruits thereof which before thou hast
 spoken of; if not, then doe not flatter thy selfe in vaine with
 a fond perswasion, for though thou wilt not beleue mee, yet
 at least beleue thine owne sense and feeling which plainly
 telleth thee that either thou neuer haddest any true faith in-
 deed, or if thou haddest yet that now it is quite lost and pe-
 rished.

For the answering of which temptation wee must distin- *The answers*
 guish betweene the habite of faith, and the act of faith; or be- *to the former*
 tweene faith it selfe and the worke & function thereof, which *temptations.*
 is to apprehend and apply Christs merits and Gods mercy
 and louing fauour, with all the gracious promises of the go-
 spell; as it is an habituall facultie of the mind, it alwaies con-
 tinueth & abideth in Gods children, after it is once wrought
 in them by the spirit of God, but in respect of the function
 act or worke thereof it hath many intermissions, and often-
 times seemeth to be cast as it were into a dead sleepe. Now
 we are to know that we cannot sensibly discern faith, as it
 is an habituall vertue or facultie of the mind although wee
 haue it in great measure in vs, but onely so farre forth as it
 manifesteth it selfe in his actions, workes, & fruits; and there-
 fore

fore it is an vnfound and false maner of reasoning, to inferre because we doe not sensibly feele and discerne that we haue faith, therefore we are destitute thereof; for the habite of faith or faith it selfe may be in vs, & yet for a time may be so hindered by outward accidents, that it cannot shew it selfe in his actions and fruits, by which alone it is sensibly discerned.

§. Sect. 2.
The former
answere
made plaine
by similitudes

But I will make this more cleare and manifest by some familiar similitude and examples, we know that in the sicknesses and diseases of the body nature is so infeebled and overcome, that sometimes the partie affected falleth into a dead swoone wherein hee is depriued for a time, not onely of the vse of the vnderstanding, reason, and memorie, but also of his senses, motion, and vitall functions, so that in respect of sense and outward appearance, hee is quite depriued of all his vitall sensitiue and intellectuall faculties, but yet a while after by reason of some outward meanes vsed, or by the secrete power of nature working in him, hee is restored to the vse of all againe, and liueth, feeleth much and vnderstandeth as in former times, becaule hee had not lost these faculties but onely by some grieuous impediment was hindred of the vse of them in their actions and functions; so that here this manner of reasoning appeareth absurd and false, these faculties of the soule cannot be sensibly discerned, and therefore hee is quite destitute of them: And thus also it is in respect of our faith and other habituall vertues, oftentimes through the sickness of the soule in sinne or the outward violence of Sathans tentations, it seemeth cast into a swoone & depriued of al the spiritual faculties and vertues thereof, faith, loue, zeale, hope, patience and the rest, but yet soone after by hearing the word, by godly admonitions, instructions, reprehensions, and consolations made effectuell by the inward operation of Gods spirit it is reuiued, and all the spirituall graces thereof shew themselues againe in their wonted strength; so that this inference is no lesse false then the other, there is no sensible appearance of these sanctifying gifts and graces, and therefore they are quite lost and perished, for the graces themselues remaine
though

though for a time they appeare not in their actions and fruits.

So in the time of winter the fruitfull trees are so nipped with the cold frosts, and so weatherbeaten with tempestuous stormes that they appeare naked & bare, not only without fruit but also leaues, so as if wee shall iudge according to sence & outward appearance we should fallie conclude that they are dead; for by experience we know that they liue and sucke nourishment out of the earth, euen when they are most spoiled of their summer beautie, and though they are tossed with the winds yet hereby they are not hurt but rather take deeper roote and so are made capable of more nourishment, and though they bee nipped with cold frosts yet hereby they are not made barren nay rather hereby their wormes and cankers are killed, and they prepared and made fitt to bring forth more fruit in the time of sommer, when the comfortable spring approacheth, and the sweet showers and warme sunne beames fall and descend vpon them. And thus it is with the spirituall graces in the poore Christians, in the winter of affliction they are nipped with the cold frosts of feare and doubting, and weatherbeaten with the boisterous blasts of Sathans tentations, so as they seeme euen dead at the very roote if wee shall iudge according to outward sence & appearance, but yet by experience we find that it is farre otherwile, for hereby they are not ouerturned though they be shaken, and this shaking maketh them to take more deepe roote in godlinesse, and though they bee nipped and pinched with feares and doubtings yet they perish not, only the canker-worme of pride, sonde presumption, and selfe confidence is mortified and killed; and they hereby are prepared and fitted to bring forth more plentifull fruites of holinesse and righteousnesse, when the spring of true comfort commeth, wherein the sweete showers of Gods holy spirit distil vpon them, and the warme sunshine of Gods loue and fauour againe appeareth to them.

The fire is sometime so couered with ashes that it sendeth forth neither light nor heate, and therefore in outward sence
and

and appearance it seemeth quite extinguished, but when the ashes are remooued and more wood added to it, it bursteth out into a great flame, and makes all the standers by to perceiue his heate and light; and so the graces of Gods spirite are sometimes so couered with the ashes of our corruptions that there appeareth no sparke of them nor yet any heate of true comfort, but when our corruptions are removed with vnfained repentance, and a new supplie of grace ministred vnto them by Gods spirite, then doth their light appeare vnto vs and warme our harts with true cōfort, and not to vs alone but euen those about vs see our shining light and glorifie our heauenly father.

A man hath not alwaies the vse of his senses, reason, and vnderstanding as in his sleepe, but because we cannot sensibly discern these faculties shall wee therefore conclude that this man who is a sleepe is senselesse vnreasonable and without vnderstanding; it were most absurd; for if wee but expect a while till hee be thoroughly awakened our argument will appeare manifestly false: and so sometime the poore christian is ouertaken with the sleepe of drowisie securitie and is ouerwhelmed for a time with hardnesse of harte, and dulnesse of spirite, so as none of those spirituall graces which are in him can sensibly be discerned by himselfe or others, but shall he or we conclude or belecue Sathan so concluding, that he neuer had them, or now is deprived of them? why it were as absurd as the other. For when hee is awaked out of his drowisie sleepe by the voice of the Lorde sounding in his eares, and by the good motions of his holy spirit his faith, loue, zeale, and all other vertues and graces shew themselves in their fruits and actions, as manifestly as in former times.

§. Sect. 3.

*That we must
not conclude
that we haue
not faith be-
cause we doe
not sensibly
discerne it.*

Seeing then those arguments which are taken from sense and feeling so often faile, let vs not be perswaded by sathans tentations to belecue that we are destitute of faith and other sanctifying graces of Gods holy spirit, because at sometimes we cannot sensibly discern them, for though now our soules seeme so sicke in the sense of sinne that there appeareth no
signe

signe of life, yet the Lord wil rayse vs vp againe & restore vs to perfect health, though now wee see no fruites of faith whilst wee are nipped with the winter of tentations, yet the Lord will water vs with his holy spirit, & warme our frozen hearts with the liuely beames of his loue and fauour so as we shal bring forth aboundant fruits in due time & season; though now there appeare not a spark of grace in vs by reason al is couered with the ashes of our corruptions, yet the Lord wil surely ad a fresh supply & blow vpon vs by his holy spirit so that our light and heate shall appeare to our selues & others, & though now our spirits be oppressed with drowisie dulnesse, yet the Lord in his good time will cause vs to awake by hearing his voice, sounding in our eares out of his holy word, and will againe quicken and reuiue vs with his holy spirit, so as after this sleepe wee shalbe enabled to follow with chearefulnesse our labours and workes, both which concerne his seruice, and those duties also which concerne our brethren, onely let vs not tempt the Lord in prescribing him a time, but waite his leasure & he will surely helpe vs.

CHAP. XLIIII.

How the weak Christian is to comfort himselfe, when he is deprived of the sense of faith, and sensibly feeleth the contrary corruptions.



Vt thou wilt say how is it possible that my soule *s. Self. r.* should receiue any comfort, or that I should *That the* preserue my selfe from falling into vtter desperation, seeing I cannot feele in me any good *Christian in* thing, nor discerne any sparke of grace? what *the want of* hope remaineth when as I plainly discerne in stead of faith, *present sense,* doubting and infidelitie, in stead of the loue of God, hatred *must comfort* and rebellion, in stead of zeale, coldnesse and drowisie dulnesse, and in stead of all sanctifying graces, nothing els but a *himselfe with* heauy masse of filthy corruptions? I answere that when *his former* thou hast no comfort in thy present sense, and feeling then *feeling.* thou.

thou must call to thy remembrance the times past, in which thou hast by faith apprehended Gods loue, mercy, and goodness towards thee, and brought forth the fruits of thy faith in the workes of holinesse, appertaining to Gods seruice and the workes of Christian righteousnesse belonging to our brethren, for we may assure our selues that if euer wee haue truly discerned these graces of Gods spirit, by the fruits of sanctification in vs, they are not taken from vs, for the gifts and calling of God are without repentance, as it is Rom. 11. 29. And where he hath begunne a good worke therein he will finish it and bring it to perfection. As the Apostle speaketh Phil. 1. 6. Wee know that the woman being with childe feelleth no life nor motion of the child diuers moneths together, after the time of her conception, and after that she hath felt it stirre and moue oftentimes, there is an intermission wherein she feelleth not the motion thereof a good space together, and yet notwithstanding because in former times she hath felt it, she is perswaded that a liue child is in her, and comfortably hopeth to haue happy trauaile. And thus it fareth with Gods children oftentimes, after that by the seed of the word faith is begotten and conceived in them, they feele no life, motion, nor vndoubted signes thereof a long while, and after that they haue the remission of their sinnes and are reconciled vnto God, they haue not the feeling and sense of pardon and reconciliation diuers moneths, yea sometimes many yeares together which the Lord in his wisdom and mercy doth that he may moue them hereby vnto more serious repentance, and earnestly to hunger after a greater measure of faith, carefully vsing the meanes ordained for this purpose, and that they may more esteeme and be more thanketull for his inualluable benefits after that they haue full assurance of them. And after they haue a feeling of faith and other spirituall graces by their motions and fruits, oftentimes againe they are deprived of it, either because they haue wounded their consciences by falling into some knowne sinne, or for that it pleaseth the Lord to exercise their faith and manifest his power in their weakenesse, moouing them hereby

hereby to denie themselves and to rest wholly vpon him, yeelding vnto him the whole glorie and praise of their saluation. What therefore is to bee done in such a case? Surely they are not vtterly to bee discouraged nor to suffer themselves to sinke into the gulfes of desperation; but as the sense and feeling of their state ought to humble them vnder Gods hand, and to mooue them to enter into a due examination of themselves, and to a serious repentance for their sinnes, so they must take comfort vnto themselves, and prop vp their declining faith by calling to mind former times wherein the Lord hath shewed his mercifull and gracious countenance vnto them, and wherein they in token of thankfulness haue glorified God, by their holinesse and righteousness of life. An example whereof wee haue in the Prophet *David*, Psal. 77. who being grievously afflicted, could not receaue in his soule any true comfort, for howsoeuer hee did *thinke vpon the Lord yet hee was still troubled, and though hee prayed vnto him yet his spirit was full of anguish.* What helpe did he then find in this his present distresse? He telleth vs in the first verse: *Then (saith he) I considered the dayes of old, and the yeares of ancient time; I called to remembrance my song in the night,* namely his songs of thanksgiuing, whereby he had praised God for his great benefits, and vers. 11. *I remembered the workes of the Lord, certainly I remembered thy wonders of old.* So the holy man *Iob* apprehending and conceyuing of God as of his enemy, in respect of his present sense and feeling, and being mooued by his friends to doubt of his graces, which he had receiued and to condemne himselfe for an hypocrite, comforteth himselfe and strengtheneth his faith in the midst of al these grievous tentations, by calling to his remembrance his fruits of faith and workes of sanctification, which he had discerned in himselfe in former times, as appeareth Chap. 31. Whole example if the children of God in like distresse will follow, how miserable soeuer they are in their present sense and feeling, yet they may receaue vnto themselves comfort, because Gods gifts and calling are without repentance.

Psal. 77.

Iob. 31.

§. Sect. 2.

*That true
faith refresheth
not in our sense
and feeling.*

But here Sathan will further obieſt that we are not only without all ſenſe and feeling of faith, but alſo that we doe ſenſibly feele the heauie burthen of Gods wrath, and plainly diſcerne his frowning and angrie countenance againſt vs, and therefore howſoeuer thoſe children of God who are in his loue and fauoure may haue ſome faith in them although it doe not alwaies ſo ſenſibly appeare, yet it is impoſſibly that we ſhould haue any ſparke thereof ſeeing wee haue not any ſenſe of Gods loue and fauour; nay doe ſenſibly perceauē the cleane contrary; to which wee are to anſweare that faith doth not relie it ſelfe vpon our ſenſe and feeling; for as the apoſtle faith *faith is the ground of things* (not preſently inioy- ed but) *which are hoped for, and the euidence or demonſtration of things* (not which are ſubieſt to the ſenſes and ſenſibly diſ- cerned but) *which are not ſeene*, Heb. 11. 1 and we beleue that ſuch ioyes are prepared for vs *as neither eye hath ſeene, nor eare hath heard, nor the heart of man conceived* as it is 1.

Heb. 11. 1.

1. Cor. 2. 9.

Cor. 2. 9. and it is a kind of infidelitie to beleue onely thoſe things which are ſubieſt vnto our ſenſes and vnderſtand- ings; and therefore when *Thomas* would not beleue that *Chriſt* was riſen before it was made manifeſt to his ſenſes hee is reprovēd for infidelitie, bee not (faith hee) faithleſſe but faithfull. So that when our ſenſe and feeling ceaſe their faith beginneth his chiefe worke; & the moſt excellent faith ſheweth it ſelfe moſt clearly when wee haue no ſenſe and feeling, or when we diſcerne and feele the plaine contrarie; for it is an eaſie matter to be ſtrong in faith when God ſhew- eth himſelfe gracious and mercifull; but when he appeareth vnto vs like an angrie iudge, when as his wrath flameth out againſt vs, then to behold his loue through the vizard of anger, to apprehend by faith his mercie and goodneſſe to- wards vs, when our ſenſes apprehend nothing but his wrath and diſpleaſure, to growe to *Iobs* reſolution in the middeſt of our bitter agonies and greiuous afflictions, *though hee kill me yet will I truſt in him*, and when we haue receaued many repulſes and bitter ſnubs yet with the Cananitiſh woman to continue our ſuite, argueth ſuch a faith as is hardly found no

Iob. 13. 15.

Mat. 15.

not in Israell. Our want of sense therefore of Gods loue and fauour doth not argue want of faith, for our faith is not grounded vpon our sense and feeling, but vpon Gods gracious promiles, immutable goodnesse, and intallible truth, and if euer we haue tasted of Gods loue and mercie, whatsoeuer wee apprehend in our present sense and feeling, faith concludeth that we are still in his loue and fauour, for *he is without change or shadow of change* as the apostle speaketh, Iam. 1. 17. and Iam. 1. 17. *whom he loneth to the ende hee loneth them*, as our Sauour hath taught vs. Ioh. 13. 1.

Ioh. 13. 1.

Though then our sense of Gods loue fayle yet may our faith continue strong, as appeareth plainly in the example of *Iob*, who though he conceiued of God in his sense and feeling that he had hiddē his face frō him & took him for his enemy, though he seemed to write bitter things against him and made him to possesse the sinnes of his youth, yet by a liuely faith he still rested and relied vpon him, protesting *that though he should slay him yet hee would trust in him*. as appeareth Iob. 13. 15. Yea Iob 13. 15. our Sauour Christ himselfe who could not sinne through infidelitie, in respect of his present sense and feeling complayneth that God had forsaken him.

If therefore Sathan goe about to perswade vs that we are without faith because we presently apprehend not Gods loue nor feele the sweete tast of his goodnesse wee are to answere that wee are not to build our assurance vpon our owne sense and feeling, but vpon Gods vchangable goodnesse and gracious promisses made vnto vs in Christ Iesus; and if at any time our sense and feeling tell vs one thing (namely that God hath withdrawne his loue from vs and will neuer againe looke graciously vpon vs) and the word of God assure vs of another thing (to witt that God will neuer forsake vs, but continue his loue towards vs vnto the end) wee are not to giue credit vnto our owne feeling but vnto Gods worde; for otherwise what doe wee els but preferre our oft deceyuinge sense before Gods infallible truth, and imagine that wee can better discern and iudge of our estate then God himselfe? but the worde of God telleth vs that if wee turne vnto the Lorde by vnfeined

§. Sect. 3.
That we are rather to beleue Gods word then our owne sense and feeling.

repentance sorrowing for our sinnes past, hating our present corruptions, and desiring and indeauouring to mortifie the flesh and the lusts thereof and to serue the Lord in holinesse and newnesse of life; and if we beleue in Iesus Christ resting vpon him for our saluation; or though presently we feele not this faith and repentance yet if euer in former time wee haue discerned it in vs, that then we are receiued into Gods loue and fauour and therefore shall haue his loue continued vnto vs vnto the end, be made partakers of his gracious promises & heires of euerlasting life; for the promises of the gospell are not restrayned to those who feele their faith, but to those that haue faith, not to those who feele that they doe beleue, but vnto those who doe beleue.

§. Sect. 4.

*That conclusions ground-
ed vpon our
sense are of-
ten false.*

Neither is the not feeling of Gods loue and fauour a good argument to proue that wee are out of his loue and fauour, or the apprehension of his wrath and anger in our sense and feeling a sound reason to perswade vs that wee are subiect to his wrathfull displeasure; seeing the being of a thing, and the sensible discerning of the thing to be, are diuers, and therefore howsoeuer at sometimes they concur, yet oftentimes they are seuered and disioyned: so that the conclusion which is inferred negatiuely from the senses, to proue the not being of their object is not onely commonly false, but also oftentimes absurd and ridiculous; for example sometimes we see not the beames of the sunne, as in the night season, or whē it is couered with somethicke blacke cloud, but shall we herehence cōclude that the sunne shineth not, nor wil euer againe appeare vnto vs? So the bright beames of Gods loue and fauour are sometimes hidden from vs in the night of tentations, and so shadowed with the cloud of our grievous sinnes that we cannot sensibly discern them, but shall wee hence inferre that there is no grace and mercy to be found with God, or that he will neuer againe make them shine vpon vs? The one is as absurd as the other, and both grossly false. So sometimes the Sunne is eclipsed by the interposition of the Moone, so as we cannot discern his light or very dimly, but if any man should conclude from hence that it were quite ta-

ken

ken away, or that we were deprived vterly of his life-preserving influence, the experience of two or three howers would shew the sottish weaknesse of his sensible argumēt, and so in like manner Gods fauour and loue are sometimes so ecclipsed with the interposition of some great afflictions, that wee cannot discern them for a time or but very dimly, but if we shall inferre hereof that they are quite taken from vs, and that they cast forth no comfortable influence on vs, our present preservation from being swallowed vp into vter destruction, and the speedy returne of wonted ioy and consolation, by the apprehension of Gods loue and goodnesse towards vs, will euidently shew that this argument taken from the senses is void of reason.

Lastly, it appeareth by the examples of Gods children from time to time, that though they haue bene indued with a great measure of faith, and in a high degree of fauour and loue with almighty God, yet sometimes in their owne sense they haue found in them, instead of faith nothing but doubting, diffidence and infidelitie, and for Gods loue and fauour, they haue apprehended nothing in their present feeling, but the wrathfull anger of God, and his greuous displeasure. Look vpon the holy man *Iob* who by Gods owne testimonie was the iustest man vpon earth, and highly in Gods loue and fauour, and you shal find that sometimes he sheweth in his grieuous afflictions no signe of faith, but grosse doubting and in outward apparence vter despaire of Gods mercy and loue, for he curseth the day of his natiuitie, and wisheth that he had neuer bene borne, he complaineth that God was his enemy, and had made him as a marke whereat hee shot venimed arrowes, that Gods terrors did fight against him, and that hee did hide his louing countenance from him. So the Prophet *David* a man according to Gods owne hart sheweth plainly that sometime he hath no sense and feeling of the graces of Gods spirit in him, as when he desireth the Lord to create in him a cleane hart and to renew a right spirit within him, to restore him to the ioy of his saluatioⁿ & to stablish him with his free spirit; & sometimes he apprehendeth in his present sense & feeling,

*§. Sect. 5.
That Gods
dearest chil-
dren haue not
at all times
sensibly dis-
cerned Gods
loue, and the
graces of his
spirit in the.*

Psal. 51. 10.

12.

536 *Consolations for such as are afflicted with the feeling &c.*

in stead of Gods loue and fauour, nothing but his wrath and displeasure, and therefore complaineth as one reiected and forsaken of God. So Psal. 22. 1. *My God, my God, why hast thou forsaken mee, and art so farre from my health, and from the words of my roaring.* 2. *O my God I cry by day but thou hearest not and in the night and haue no audience.* And Psal. 77. 7. he thus complaineth, *will the Lord absent himselfe for euer? and will he shew no more fauour?* 8. *Is his mercy cleane gone for euer? doth his promise faile for euermore?* 9. *hath God forgotten to be mercifull? hath he shut up his tender mercies in displeasure?* 10. *And I said this is my death, &c.* So Psal. 88. 14. *Lord why doest thou reiect my soule and hidest thy face from me?* 15. *I am afflicted and at the point of death, from my youth I suffer thy terrors doubting of my life.* 16. *Thine indignations goe ouer me and thy feare hath cut me off.* The Prophet *Jeremy* likewise being grieuouly afflicted in body and mind, was for a time deprived of the sense of Gods loue and fauour, apprehending nothing but present miserie, and in stead of faith, affiance in God, peace of conscience, and other sanctifying graces, he bewraiet his doubting, diffidence and impatiencie, cursing the day of his birth, and euen the man that brought first newes hereof to his father, and wishing that his mother had bene his graue, or her wōbe a perpetuall conception. As appeareth *Ierem. 20. 14. 15. &c.* The like may be said of the Apostle *Peter*, for where I pray you was the sense & feeling of his faith, affiance in God, zeale of his glorie, loue, feare, and other sanctifying graces, when as he shamefully denied his maister, yea forswore him with bitter cursing? and yet wee must eyther graunt that *Peter* at this time was indued with a liuely faith, or els that the prayer of our Lord and Sauour *Iesus Christ* was not effectuell, for hee had praied for him that his faith might not faile, as appeareth *Luke 22. 32.* But what should I insit in the examples of these the seruants of God, seeing the alone example of *Christ* himselfe is sufficient to cleare this point, for though hee were the onely begotten and best beloued Sonne of his heavenly father yet in his owne sense and feeling, hee apprehended nothing but Gods wrath and grieuous displeasure, and

and lamentably complaineth as a man abandoned and cast out of all loue and fauour: My God, my God, why hast thou forsaken mee, which words shewe both Christs affiance in God and his present apprehension in his sense and feeling, for in respect of his affiance and trust in God hee calleth him still his God, in respect of his sense and feeling hee complaineth that he is forsaken. Whereby it is manifest that a man may be dearly beloued of God, and yet for a time apprehend nothing but his wrath and displeasure, that hee may haue faith and affiance in God, yet at the same time be deprived of all sense and feeling of his loue and fauour. And therefore when wee are exercised in the combate of tentations, let not sathan perswade vs that we are viterly deprived of the loue & fauour of God, because through the violence of his tentations and greuousnesse of our afflictions we do not apprehend it, nor that we are destitute of faith and all other spirituall graces because we doe not sensibly discern them in our feeling, for this hath beene the state of the deare children of God from the beginning of the world and shall bee to the ende thereof.

CHAP. XLV.

Of the meanes whereby our faith may be strengthened and increased.



And so much concerning those reasons whereby we may proue that we haue faith, and also answer Sathans tentations whereby hee laboureth to perswade vs that we are destitute thereof. The second meanes whereby we may arme our selues against Sathan and his suggestions, is that we most earnestly labour and indeauour after we haue found that wee haue some faith to increase therein, and grow vp from faith to faith vntill we come to that fulnesse of perswasion which will bring such peace of conscience as Sathan and all his tentations shall not be able to disturbe. Otherwise we shall bee

§. Sect. 1.
That all who are indued with true faith, use the means whereby it may be increased.

continually subiect to feares and doubtings, and exceedingly shaken with Sathans tentations, and in truth not without cause if wee stand still at a staie, for howsoever Sathan and all the power of hell cannot preuaile against the least measure of true faith to quench and vtterly to destroy it, yet this will bring no sound comfort vnto those which rest contented with this little quantitie and neuer labour after increase, because this is a shrewd presumption that their faith is false and counterfeit, for asloone as the seede of true faith is sowne in vs, and hath taken roote it sprouteth vp, and till it come to full ripenesse, in which respect our Sauour cōpareth it to a graine of mustard seed, which though it be one of the least seeds of the garden, yet it groweth to a great tree. Neither in truth is it possible that any who haue tasted of true faith, and of those inestimable benefites which it assureth vs of, should content themselues with a final pittance and neuer labour after more, for who is it that hauing tasted and eaten a little bit of some delicious meate, doth not with a hungry appetite desire more till he be filled and satisfied, who is it that hath any weake title and assurance of some goodly inheritance, doth not earnestly desire and vse all good & lawfull means whereby his title may be strengthened and his assurance confirmed? and can wee thinke that any haue truely tasted of faith and the excellent benefites which accompany it, as namely assurance of Gods loue, and the remission of our sinnes, peace of conscience, ioy in the holy Ghost, who content themselues with a little modicum and neuer hunger after more? or can we imagine that wee haue any small title or true assurance of those vnspēakeable ioyes of Gods kingdome, and that vnvaluable patrimonie of euerlasting glory, if we neuer vse means to confirme our title and strengthen our assurance? Surely it is impossible, and therefore if we would haue any sound comfort and peace of conscience, if wee would euer attaine to a certaine perswasion that wee haue true faith indeed, let vs vse most carefully and diligently all good meanes, whereby wee may strengthen and confirme our faith, vntill it grow from a small seed to a great tree, which will bring forth plentiful fruit.

fruits of godlinesse and righteousness, and vntill it waxe of a small sparke vnto a great flame which will thoroughly warme our harts with true comfort, which are naturally frozen with feare and doubting, for howloeuver Sathan cannot quench the least sparke of liuely faith, yet he will so couer it with the ashes of his tentations that we shall neither discern the light nor feele the heate thereof.

Now the means which we are thus carefully to vse are of two sorts: the first tending to the encreasing and strengthening of our faith, the other seruing to preserue vs from doubting and desperation. The meanes to strengthen and increase our faith are diuers, the first is the frequent and attentiu hearing of Gods word, for as this is the ordinarie meanes whereby faith is begotten and begunne in vs, so is it a chiefe meanes to strengthen and confirme it; as it is that liuely seed from which faith doth spring, so is it that heauenly dew whereby it is watered and increased from a little plant to a great tree: and therefore as it is not sufficient for a fruitfull haruest, that the blade or branch should sproute vp vnlesse it bee watred continually with sweete dew and showers from heauen, and so preserued from dying and withering, so if euer we meane to reape the ripe fruits of faith to our euerlasting comfort, wee must bee carefull that not onely it take rooting, and bring forth a blade of an outward profession, but also that it may be watered with this heauenly dew of Gods word, otherwise when the sunne of affliction and persecution ariseth it will die and wither.

§. Sect. 2.
The 1. meanes
to increase
faith, is the
diligent hear-
ing Gods
word.

The second meanes to strengthen our faith is diligently to read and meditate in Gods word especially the Gospell, wherein is contained those sweete and gracious promises which are made in definitely vnto all who repent of their sins, and beleue in Iesus Christ, resting and relying vpon him alone for their saluation. And to this purpose our Sauiour willeth the Iewes to search the Scriptures, because they are they which testifie of him. Ioh. 5. 39. And hereby David saith that hee was comforted in his troubles & euen quickned when he was dead, Psal. 119. 50.

The 2. meanes
meditation in
Gods word.

Ioh. 5. 39.
Psal. 119. 50.

*The 3. means
holy conference*

Iob. 4. 3. 4.

The third meanes is holy conference with our godly brethren; for hereby those which are falling are confirmed and the wearie handes and weake knees strengthened as *Eliphas* speaketh *Iob. 4. 3. 4.* And those who are weake in faith are comforted and established with the godly instructions, profitable exhortations, and sweete consolations of those who are more strange; and therefore the Apostle *Paul* exhorts those who had attained vnto a great measure of faith that they admitt such as were weake into their companie to be made partakers of their Christian conferences to the ende that hereby they might be more and more strengthened and confirmed.

Rom. 14. 1

*The 4. means
the vse of the
sacraments.*

Rom. 14. 1.

The fourth meanes is the holy vse of the sacraments; for the Lord hath added them as seales to the handwriting of his couenant of grace to confirme our faith in the full assurance of his promises, and to take away all doubting. For whereas the weake conscience might make some scruple in respect that the promises of the gospell in the preaching of the word are deliuered indefinitely and after a generall manner, in the vse of the sacraments they are assured vnto them particularly and as it were by name, and that not after some obscure and hidden maner, but most familiarly by such common signes as are subiect to the senses and within the reach of the shallowest capacitie.

*The 5. means
good workes.*

A fitt meanes to confirme our faith is to be continually conuerfant in good workes, and to bring forth the frutes of holy obedience, for hereby our faith is exercised and by exercise strengthened and increased; whereas contrariwise the neglect hereof doth wound the conscience and so quench the liuely heate of faith that though it bee not quite extinguished, yet it will not sensibly be discerned. As therefore the strength of the bodie is increased by exercise and for want thereof waxeth faint and languisheth, and as the stomacke is by outward exercise of the bodie made more fitt to performe his dutie of concoction; so our faith being exercised in good workes is made more strong and fitt to performe his dutie in applying Christ and the sweete promises of the gospel vnto

vnto vs, and without this spirituall exercise it waxeth faint and the strength thereof abateth.

The last meanes to strengthen and increase our faith is *The 6. meanes* continuall and feruent prayer, for faith is not in our owne *feruent prayer* power but *it is the free gift of God*, as the Apostle teacheth vs, Ephe. 2. 8. neither can any man come vnto our Sauiour Christ by a liuely faith except it be giuen him of the father, as himselfe speaketh. Ioh. 6. 65. And therefore when wee see the small measure of our faith, we are with the apostles to pray vnto the Lord that hee will increase it. Luk. 17. 5. And when wee perceiue that it is grieuouly assaulted with doubting and infidelitie, we are in seruencie of spirit to crie out with the father of the possessed childe: *Lorde I beleene helpe my vnbeleefe*. Mark. 9. 24. And then we may be assured that the Lord will heare vs and satisfie our godly desires, making vs to growe vp from faith to faith, till at length wee attaine vnto such a fullnesse of perswasion, that wee shall bee able truely to say with the Apostle; *I am perswaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall bee able to seperate vs from the loue of God, which is in Christ Iesus our Lord.* as it is Rom. 8. 38. 39.

Ephe. 2. 8

Ioh. 6. 65.

Luk. 17. 5.

Mark. 9. 24.

Ro. 8. 38. 39.

And these are the meanes which properly tende to the strengthening and increasing of our faith, which whosoever carefully and conscionably vse, they shall assuredly find them effectuell for this purpose: Now wee are to speake of those *Of the meanes whereby we may be preserved from doubting and desperation.* meanes whereby wee may bee preserved from doubting and desperation, of which I shal not neede to speake much, leeing the most of these points are handled before.

§. Sect. 3.

Of the meanes whereby we may be preserved from doubting and desperation.

The first meanes to preserve vs from desperation is to call continually vnto our remembrance that the promises of the gospel are generall and indefinite, excluding none how unworthie and sinnefull soever they be, if they doe not exclude themselves through their owne infidelitie; So Mat. 11. 28. our Sauiour calleth all humbled and repentant sinners without exception, saying, *Come vnto me all yee that labour and are heauie laden and I will ease you.* and Ioh. 3. 16. *God so loved the world*

The 1. meanes.

Mat. 11. 28.

Ioh. 3. 16.

world

world that he sent his only beloved son, that as many as beleue in him should not perishe but haue everlasting life. So Mat. 9. 13. our Sauour faith that hee came not to call the righteous but sinners to repentance; either then refuse the name of repentant sinner or acknowledge that he came to saue thee. and Ioh. 6. 40. our sauiour faith that it is his fathers will who sent him that every man who beleueth in him should haue everlasting life. Seeing therefore God taketh no exception, nor excludeth any let vs not exclude our selues through our want of faith and infidelitie.

The 2. means

Secondly we are to consider that the Lord hath not onely propounded his gracious promises vnto vs, but also hath commaunded vs to beleue them. So Mark. 1. 15. *Repent and beleue the gospel.* and 1. Ioh. 3. 23. *This then is his commaundement, that wee beleue in the name of his sonne Iesus Christ &c.* now to beleue in Christ is not onely to beleue that he is a sauiour, for this euē the diuels beleue also, but to beleue that he is our sauiour & to rest wholly vpon him for our saluatiō, & to say with the Apostle Paul, Gal. 2. 20. *I liue by the faith in the sonne of God, who hath loued me and giuen himselfe for me.* And to the end that wee may be armed against doubting, and enabled to perfourme this commaundement, it hath pleased the Lord to adde vnto his word his oath, that by two immutable things wherein it is impossible that God should lye wee should haue strong consolation, as the apostle speaketh, Heb. 6. 18. Yea, he hath also vnto his word and handwriting annexed his Sacraments as seales, that there might be no place left for doubting. Seeing therefore the Lord hath expressely commaunded vs to beleue, and vsed al meanes to enable vs to perfourme his commaundement, let vs not now dispute the question whether we are worthy to beleue or no, or whether such grieuous sinners are bound to this dutie, but setting all excules aside let vs beleue in obedience to Gods commaundement.

The 3. means.

Thirdly, we must not alwaies set before vs the innumerable multitude and huge waight of our sins, but withal cal to our remembrance the infinite mercies of God and merits of Christ, who hath offered vnto his father a propitiatorie sacrifice and full satisfaction for all our finnes, and not for ours onely

1. Iohn 2. 2.

but

but for the finnes of all the world, as the Apostle speaketh, 1. Ioh. 2.2. Seeing therefore our debt how great soeuer it be is already discharged; and our finnes how outrageous soeuer they be, are fully punished long agoe in our Sauiour Christ, and seeing God himselfe who hath receiued this debt and taken this punishment, is of infinite iustice and mercy, why should we now despaire of pardon? Nay, why should wee not most certainly be assured that the roull and reckoning of our sins how long soeuer it be, is quite blotted out and cancelled, so as they shall neuer againe be laid to our charge.

Fourthly, wee are to consider that desperation it selfe is a most hainous and outrageous sinne, for it causeth men to denie Gods truth in his promises & to account him a liar, as the Apostle plainly speaketh, 1. Ioh. 5. 10. *Hee that beleueth not God hath made him a liar, because he beleued not the record, that God witnessed of that his Sonne,* it maketh them to denie the infinitenes of his mercies as being ouermatched with the multitude of their finnes, and the sufficiencie of Christs merites, as though they were not a full satisfaction for their horrible offences: yea it maketh them to denie Gods iustice in thinking that he will punish that sinne againe in them, which hath already beene punished in Christ, and exact that debt which he hath already discharged. Now to denie the truth, mercy, and iustice of God is to denie God himselfe, for his attributes are his essence, the truth of God is the true God, the mercy of God is the mercifull God, and the iustice of God is the iust God. So that he who despaireth falleth into the most horrible and capitall sinne of Atheisme euen the highest degree of wickednesse, and therefore more hainously offendeth God by this sinne alone, then by all his other sins whatsoeuer, though they appeare neuer so monstrous and abominable in his owne eyes. For example the sinne of *Cain* in despairing of Gods mercy, was far more horrible then his monstrous sinne which he committed in murdering his owne brother: the sinne of *Judas* in despairing of Gods mercy, was without comparison greater then his sinne in betraying his Lord and maister, in a word to commit Idolatrie, blasphemie, murder, adultery, & such

§. Sect. 4.

The 4. means
to consider
that despera-
tion is a most
hainous sin.

1. Ioh. 5. 10.

such like are hainous finnes, but vtterly to despaire of Gods mercy is greater then they all. Though then wee haue committed other horrible wickednes against the Lord, yet in no case let vs despaire, for this were to adde sinne vnto sinne, and to clogg our consciences more with the last then with all the former, til with their intollerable waight they presse vs down vnto hell; you would count him worse then madd who being oppressed with a heauy burthen should (in stead of vsing other meanes to ease himselfe) adde thereunto a double or treble waight, till hee were pressed downe groueling vnto the earth; but assuredly such and greater madnesse it is when wee feele our consciences clogged with a heauy burthen of sinne, in stead of seeking ease in comming to Christ by a liuely faith, to fall into vtter desperation and thereby to add a treble waight to the already intollerable burthen of sinne, which lieth vpon our consciences vntill they be pressed down into the torments of hell. Euery one would esteeme him a most desperate wretch, who hauing offended such a gracious Prince, as would most surely forgiue him vpon his vnfeined sorrow for his fault, should in stead of humbling himselfe and asking pardon desperately refuse his Princes mercy, and with all denie his truth in his promises his mercy, iustice, and euen disauow him for being a lawfull Prince. But such and much more wickednesse doe they desperately commit who hauing offended God by their grieuous finnes, who is so gracious & mercifull, that he would most certainly forgiue them vpon their true repentance, in stead of humbling themselues by vnfeined sorrow, doe desperately refuse to bee partakers of his mercy, and not onely so but deny the infinitenes of his mercy; iustice, truth in his promises, and consequently his godhead and being. And therefore when (the waight of sinne pressing vs) Sathan perswadeth vs to despaire of mercy and forgiuenes, let vs in any case resist this tentation, and boldly say vnto the tempter; it is inough and too much that I haue offended my gracious God with my other finnes, though I doe not ad thereunto this sin which is greater then all the rest, the waight of my other wickednesse is already too too heauy vpon my

my conscience, & therefore farre bee it frō me to load it with a farre more vniupportable burthen; I haue already too much dishonoured my good God by my horrible finnes, and therefore I will in no case more dishonour him, now then in committing all my other finnes, by denying his mercie, iustice, truth, and euen the godhead it selfe; for what were this but being alreadie in a burning feauer to cast my selfe into the fire, or being gone ouer the shooes in the filthie puddle of sinne to plunge my selfe ouer head and eares, and euen to drowne my selfe in the bottomelesse gulfe of desperation? nay rather now I will breake of my finnes by vnfained repentance and turne vnto the Lord whom I haue offended, assuring my selfe that his mercies are infinite, and therefore he is readie to forgiue, and the merites of Christ a full satisfaction for all my finnes though many and hainous, and therefore in him I may boldly challenge forgiuenesse as a thing of right appertayning to me.

And thus are wee to resist Sathans tentations and though wee be often foyled yet to rise againe, in no case suffering him to plucke out of our hand the shield of faith, though he hath disarmed vs of the brest-plate of righteousness; for if once we be deprived of this part of this spirituall armour wee shall lie open to all his blowes and thrusts, vntil we be wounded to the very death.

But most lamentable it is to see the greuous miserie of §. *Sect. 5.* poore humbled sinners whereinto they are brought through the violence of Sathans tentations; for howsoeuer feeling the heauie waight of their other finnes they earnestly desire to be freed frō the, howsoeuer being tormented with the greuous smart of their other wickednesse they hate and abhorre it, yet they easily suffer themselues to bee plunged into desperation with euery friuolous temptation; and quietly offer their hands to be manacled, and bound in these giues of hell without resistance. But let all such stirre vp themselues, and gather their oppressed spirites together, saying to their owne consciences I hate and detest from my heart my former wickednesse, and shall I now entertaine a sinne more horrible then all the rest;

Though the afflicted conscience abhorreth other finnes yet is easily inclyned to desperation.

the

the burthen of my other finnes oppress me and make me earnestly to desire ease, and shall I adde a load farre more intollerable to my afflicted conscience? I am filled with shame and confusion because by my former finnes I haue dishonoured my gracious God: and shal I continue more to dishonour him by doubting of and denying his mercy, iustice, and truth in his promises? I haue heretofore with *Judas* betrayed my Sauour Christ vnto the death, yea and with my finnes I haue whipped, mocked, and crucified him, and now hee hauing made full satisfaction for my finnes, and called me vnto him that he may ease me of this intollerable burthen, should I with *Judas* refuse to come desperately cast of al hope of mercie and become mine owne hangman? be it farre from mee, nay as I hate all other sinne so let me hate this about all the rest, as being more hainous then al the rest; as I desire to be eased and freed from the heauie burthen of other my wickednesse, so I will with all my power resist Sathan when he seeketh to load me with this load of desperation as being farre more intollerable; heretofore I haue dishonoured God by my sins; but now I will giue him glorie in beleeuing and acknowledging his infinite mercie, goodnesse, iustice, and truth in his promises; and seeing by my finnes I haue crucified the Lorde of life, I will not ad hereunto this outrageous wickednesse, to trample his pretious blood vnder my filthie feete as a thing vnholly and of no worth, neither will I through my vnbeleefe make it to be spilt in vaine; but now with all care and conscience I will gather it vp as a most precious balme, and with the hand of faith apply it to those greivly gashes, and deepe woundes which sinne hath made in my soule and conscience, and with this spirituall lauer I will washe my poluted soule till it be thoroughly purged from all vncleanesse. And seeing I haue depriued my soule of that inherent righteousness wherewith it was indued by creation, now I will apply thereunto a farre more excellent righteousness by the hand of faith, euen the righteousness of Iesus Christ God and man, wherewith being adorned I may boldly offer my selfe into the presence of my heauely father & receiue the blessing of euerlasting happines.

Lastly

Lastly we are to consider that as desperation is a sinne in §. Sect. 6.
it owne nature most grieuous, so also it is vnto our selues most *That despe-*
pernitious, for whereas other sinnes make vs worthy of the *ration is a sin*
torments of hell and eternall condemnation, this as it aboute *most perniti-*
al the rest intituleth vs vnto the right of this hellish inheritance, *ous.*
so also it entreth vs into the most certaine and present posses-
sion thereof euen whilest we liue vpon the earth. For what
are the torments of a despairing conscience but the flashings
of hell fire? and what are their blasphemies which they vtter
against God, and their impatient cursinges of their accursed
selues, but the yelling cries of damned soules? And therefore
if we would not cast our selues into the iawes of hell, it wee
would not whilest we liue beginne to die an euerlasting death,
let vs in no case suffer our selues to bee plunged with the vio-
lence of Sathans tentations into this bottomelesse pitt of vtter
desperation.

Yea will the afflicted soule say but how should I auoyde §. Sect. 7.
it, seeing I am forcibly pressed into it with the intollerable *That wee*
waight of my sinnes, and with the sense and apprehension *must hope a-*
of Gods fearefull wrath and displeasure, feeling no comfort *gainst hope*
nor assurance that euer I shall receiue pardon? to which I an- *& beleene a-*
swere that yet in no case they are to despaire, but to hope a- *gainst beleefe*
gainst hope, and to beleue against beleefe, and as it were from
the bottome of hell to cast vp the eye of faith into heauen, lay-
ing hold of Gods mercies, and Christs merites; knowing that
faith is of things not seene neither with the bodely eye, nor
with the eye of reason, and that the Lord seemeth often to
hate those whome in truth hee dearly loueth. For so long
as wee beleue Gods promises and haue some hope that
our sinnes are eyther pardoned or at least pardonable there
is certaine comfort; but when as all hope is cast of and that
we reiect all Gods promises through vnbeleefe and fall into
vtter desperation, there nothing remaineth but most cer-
taine destruction; when sinne lieth vpon vs, it no question
exceedingly vexeth vs with the torments of conscience, but
if we despaire we presently in stead of obtaining ease cast our
selues into the torments of hell; the panges of conscience cau-

led by the sense of the heauy burthen of sinne, are a good meanes to bring vs to Christ, that we may be eased of this burthen; but despaire stayeth vs in the midway, and vterly debarreth vs from euer being partakers of Christ or any of his benefits. And therefore though the burthen of sinne be neuer so irkesome and grievous, yet let vs be contented to beare it till we come vnto Christ for ease, let vs beware in any case that we doe not faint through impatiencie and want of hope and so fall into desperation, for so shall wee but increase the waight of our sinnes in exceeding measure, which already we thinke an intollerable burthen, and consequently our horror of conscience; so shall we bring our selues from a doubtfull or rather hopeful state, to most certaine and present destruction, so shall wee change our temporarie griefe for that which is euerlasting, and the terrours of conscience for the torments of hell; so shall that which wee most feare and flee, presently ouertake and ouerwhelme vs; for whilest in an horrible manner we feare the paines of hell, we cast our selues into them by falling into vtter desperation; as if a man for feare of death should cut his owne throate, or for feare of hanging should drinke some deadly poyson, whereby they are presently tormented with that which they fearefully abhorred, and choose rather to bee oppressed with the euill they feared, then any longer to indure the feare it selfe. Which howsoeuer it may carry some shew of reason in vndergoing a momentany and temporarie death, wherein oftentimes the feare is more intollerable then the paine feared; yet it is extreame madnesse to plunge a mans selfe body and soule into the eternall torments of hell, rather then for a time to indure the horror thereof, seeing this horror and feare is but a small fleabiting in respect of those hellish punishments, and as it were but a smoke of that eternall fire.

CHAP. XLVI.

Sathans tentations concerning smalnesse, and weaknesse of faith answered.

And



And so much for answering those tētations, where-
by Sathan laboureth to perswade the afflicted Christians that they haue no faith, wherewith if he cannot preuaile, in the next place hee will tell them that their faith is so small if it be any at all, so ouerwhelmed with doubting, so vnfruitfull, and so mixt with imperfections, that it will not bee effectuell and sufficient for their saluation. Which tentation if we would withstand, we must not dreame or imagine that to haue a true faith, is to haue a perfect faith which is neuer assaulted with doubting nor shaken with any tentations, for there is no such faith to be found in any of Gods childrē, seeing the most perfect are partly flesh and partly spirit, and as the fruite of the spirit is faith and affiance in God, so the fruit of the flesh is doubting and infidelitie, & these continually assault & fight one against another.

Again wee are to know that there are diuers degrees of true faith, and that all the children of God haue it not in the like measure: for some haue attained to a strong and great measure of faith, as those who are indued with much knowledge, and firmly assent vnto that which they know, and are most certainly perswaded of their saluation in Christ, and that all the gracious promises of the gospel doe belong vnto them, so as nothing in the world shalbe able to seperate them from the loue of God which is in Christ Iesus our Lord; others are weake and indued with a small measure of faith, as those who haue little knowledge, weake assent and perswasion, being yet but babes in Christ, and growing vp from faith to faith, as the Apostle speaketh Rom. 1. 17. till at length they attaine to that fulnesse of perswasion, of which mention is made, Heb. 10. 22. Now wee are to hould first that this small and weake measure of faith is notwithstanding a true faith, and therefore sufficient for the saluation of those who are indued therewith, neither are the promises of the gospel made to those onely who haue a strong faith, but to those who haue a true faith; Ioh. 1. 12. *As many as receiued him hee gaue to them prerogative to be the sonnes of God, euen to them that beleene in his name.* And Iohn 3. 18. *He that beleueneth shalbe saved,* in

*§. Sect. 1.
There is no
such perfect
faith, which
is not assaul-
ted with
doubting.*

*That there
are diuers
degrees of
faith in Gods
children.*

Rom. 1. 17.

Heb. 10. 22,

Ioh. 1. 12.

Ioh. 3. 18.

550 *That a small and weake faith may be a true and &c.*

which and such like places there is no measure of faith propounded, but the promises are made indefinitely to all that beleue, how small and weake soeuer their faith be in respect of the quantitie and apprehension, so that in regard of the qualitie it be true and liuely.

§. Sect. 2.

*That a weake
& smal faith
may be a true
and liuely
faith.*

That a weake and small measure of faith is true and liuely faith, it is manifest both by reason and also plaine testimonies of the Scripture; for the first: diuersitie of degrees in quantitie of a thing doth not take away and annihilate the existence & true being thereof; for example a smal drop of water is as well and truly water as the whole Ocean, a little sparke is true fire both in respect of substance & qualitie, as well as a mighty flame, a little man is as truly a man as a great Giant: and so a little faith is as well a true faith as a full perswasion; neither doth the small quantitie take away the being, nature, and truth thereof. Secondly, this also manifestly appeareth by the Scriptures, whereas many are said to haue faith and to beleue, who hearing the doctrine of Christ & seeing his miracles beleueed, & acknowledged him to be the true Messias & their Sauour, though at the same time they had attained to an exceeding small measure of knowledge, and were ignorant of many of the chiefe principles of Christian religion, because they nourished not this their ignorance, but resolved to vse all those good meanes of increasing in knowledge which God hath ordayned for this purpose. And thus many of the Samaritanes are sayd to haue beleueed for the saying of the woman and because of his owne word, Ioh. 4. 39. 41.

Ioh. 4. 39. 41.
ver. 52.

Thus a certaine ruler and all his houshold are saide to haue beleueed, when they sawe the miracle which our Sauour wrought in curing the rulers sonne of his feauer only with his word, ver. 52. Yea the apostles themselves whose faith our sauiour Christ copareth to a firme rocke against which the gates of hell should neuer preuaile, were notwithstanding indued with a weake and small measure of faith, before the ascension of our Sauour, and sending of the holy ghost. For they were ignorant euen of the maine principles of christian religion, and of diuers articles of faith, and consequently could not beleue,

leeue, assent, or be perswaded of those things which they did not vnderstand. For example howsoever they knew and acknowledged that our Sauour Christ was the promised Messias, yet they were ignorant that he should redeeme mankind by his death; for when he foretold that he should be deliuered into the hands of the Gentiles to bee crucified, it is saide that they vnderstood none of these things. Mat. 20. 18. Luk. 9. 45.. So also they knew not that beeing dead he should rise againe the third day as the Euangelist sheweth Mar. 9. 32. Mar. 9. 32. And when they heard thereof by the women they thought it a fained thinge as it is Luk. 24. 11. They were ignorant also of his ascension as appeareth. Ioh. 13. 36. and 14. 5. and of Ioh. 13. 38. and 14. 5. Actes 1. 6. Mar. 10. 37. of worldly preferments which they were to haue by him, as we may see. Act. 1. 6. Mar. 10. 37. By all which it plainly appeareth that though the Apostles were indued with a true faith, yet their faith was exceeding weake and small, as also it is most euident in that reprehention vsed by our sauour when they were in some appearance of danger. Matth. 8. 26. wherefore are yee fearefull o yee of little faith. Mat. 8. 26.

And therefore though wee find our faith to be weake and small yet let not Sathan perswade vs that for this cause it is false and counterfaite, or that wee shall easily bee overcome of euery tentation and neuer perseuer vnto the end that wee may bee saued; seeing a weake and small faith may be a true faith, against which how weake in it selfe soeuer it be, yet the gates of hell shall neuer preuaile against it, for the weaker our faith is, the stronger shall wee find Gods power in sustayning and preserving vs, the more that Sathan laboureth to winnow vs in the siue of his tentations, the more effectually will our Sauour Christ make intercession for vs that our faith faile not; the feebler our faith is in apprehending Christ, the more powerfull will his spirit bee in apprehending vs and in ioyning vs inseparably in a holy communion with him. But yet wee must not content our selues with a small and weake measure of faith, but earnestly labour after more perfection, and to grow from faith to faith, till we attaine vnto fulnesse of persuasion.

*That we must
not content
our selues
with a small
measure of
faith*

persuasion, Otherwise we shall make it manifest that we deceiue our selues with a shew and shadow of faith, and that as yet we haue no true faith indeede, which as it relembleth the graine of mustard seed in respect of the finalnes at the beginning thereof, so also in the growth & increafe, & therefore if euer we would attaine vnto peace of conscience, and assurance that wee are indued with a true and liuely faith, we must earnestly labour in the vse of those meanes ordayned of God for the increafe of faith, and feruently pray vnto God that he will not onely sowe the seede of faith in our harts, but also that he will so water it with the dew of his grace and holy spirite that it may grow from a small seede to a greate tree, and that he will neuer cease blowing this smoking flaxe with the breath of the same his holy spirit, till it increafe from a little sparke to a mightie flame, whereby our hartes being warmed with true comfort, may with feruent zeale seeke to glorifie his holy name by our christian and holy conuersation.

9. Sect. 4.

*That the least
faith is ac-
ceptable to
God.*

Mat. 12. 20.

Mat. 12. 20.

Mat. 12. 20.

Mat. 12. 20.

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Mat. 12. 20.

Mat. 12. 20.

Mat. 12. 20.

Secondly we are to know that how weak & final soeuer our faith be so it be true the Lord wil not reiect it, nor vs in regard of it. *for he wil not breake the bruised reed nor quench the smoking flax till he bring forth iudgment vnto victorie*, as himselfe hath spoken. Mat. 12. 20. He wil not contemne the least measure of his own grace which he hath bestowed vpon vs; for though it be in neuer so small a quantitie yet if it be true it is his owne gift, and his *gifts are without repentance*, neither doth he euer contemne that which himselfe hath giuen, nor take it away after it is once bestowed; nay rather *to him that hath shall be giuen vntill hee haue abundance*, he that hath receiued 5. talents shall receaue 5. more, yea and hee that hath but one if hee doe not hide it, but vse it to his maisters glorie shall be accepted and haue his talent doubled. We reade in the scriptures that Christ reprobued some for their small faith, but yet we neuer read nor heard that he reiected and cast of any, though their faith were neuer so weake if it were true, no not him who cried out in the sence of his owne weaknesse; *Lorde I beleene, helpe thou my vnbeliefe*. And therefore if with him wee find a true faith in vs, at least in some measure, and though it be exceedingly

Mar. 9. 24.

ceedingly mingled with doubting and assaulted with infidelitie, yet if wee can with this man earnestly pray the Lorde to helpe our vnbelefe, and with the Apostles hartily crie out: O Lord increase my faith, the Lord will accept of our hartie desire, and graunt our request which is made by his owne spirite in vs, and that according vnto his owne wil.

Thirdly we must vnderstand that faith doth not iustifie and saue vs by it selfe as it is a vertue or facultie of the mind and hart, or in respect of it owne excellencie, quantitie, and worthinesse, (for what were this but to embrace againe the doctrine of the papists which we haue reiected, and to seeke for iustification in our selues, and for our owne merites and worthinesse?) but as an instrument whereby we lay hold of, and apply vnto our selues Christ Iesus with his righteousness and merites, by which onely wee appeare iust before God; now a weake faith as truly though not so powerfully doth apprehend and apply Christ Iesus and all his merites and obedience as a stronger faith, euen as a small and weake hand if it be able to reach vp the meate to the mouth, doth as well performe its dutie for the nourishment of the body as one of greater strength; because it is not the strength of the hand but the goodnesse of the meate which nourisheth the bodie: So a weake faith laying hould of Christ and applying him and his benefites, to the beleeuers, is sufficient to nourish him to euermore lasting life as well as a stronger, because it is not the worthines or excellencie of the instrument, but of Christ which it apprehendeth that is effectual for our iustification & eternal saluation. So in like maner as a small & weak hand is able to receiue an almes as a stronger and greater, and as a little eye doth see the whole body of sunne, or some great mountaine as well as a bigger: so our faith though weake and small, doth apprehend Christ as truly and effectually for the saluation of the beleuer, as the greatest and most strong, our Saviour Christ compareth himselfe to the braten Serpent, and the beleeuers Ioh. 3. 14. Christian stong with the stinge of sin to the Israelites which did behold it to the end they might be cured: now we know that all of them were not a like sharpe sighted, but some were

*§. Sect. 5.
That faith
doth not
iustifie vs as
it is a worke
or facultie in
vs, but as an
instrument
which appli-
eth Christ
vnto vs.*

poreblind, some bleare eyed', some sawe it but exceeding weakely and dimly, but yet notwithstanding as many as looked on it were cured and healed, though they were neuer so weake sighted; so whosoever being stong with sinne do looke vpon Christ with the eye of faith, resting vpon him alone for their saluation, though they bee neuer so weake sighted, yet they shalbe restored to health and be eternally saued, because it is not in their sight but in the obiekt thereof Christ Iesus to iustifie before God, and to purchase for them eternall saluation.

CHAP. XLVII.

Other tentations concerning faith answered.

§. Sect. 1.

Sathans tentation concerning the certaintie and constancie of faith answered.



And thus may we answer Sathans tentations, which hee groundeth vpon the small quantitie and weakenesse of our faith: besides which he suggesteth diuers others, as first that true iustifying faith is a firme, certaine and constant persuasion, whereas ours if wee haue any at all is weake and feeble, instable, inconstant and wauering, and that it is not onely continually assaulted but also often foiled and overcome with doubting and infidelitie, and therefore that it is but a shadow of faith, and not true faith indeed. The which temptation wee may easily answer if wee but remember that which already hath beene deliuered; namely that the best cannot attaine in this life vnto such perfection of faith as is quite freed from all infirmities and corruption, that there is diuers degrees of true iustifying faith, some weaker, some stronger, some in greater, and some in smaller quantitie, some like smooking flaxe, and a graine of mustard seed, & some like a bright burning flame which giueth light, and the liuely heat of true comfort to those who are indued therewith, and of as high growth as the greatest tree in the garden, and yet all true faith and sufficient for saluation. That so long as wee continue in this life our knowledge is but imperfect and vayled with much darkness

nesse and ignorance, *for we know but in parte*, as euen the apostle speaketh in his owne person, 1. Cor. 13. 12. And therefore 1. Cor. 13. 12. our assent and perswasion must needs be imperfect, and but in part, and often assaulted with much doubting: that howsoever faith and doubting are opposed in their owne nature, yet notwithstanding they may be together in the same subject in respect of diuers partes. For wee are partly flesh and partly spirit, and these two with their seuerall fruits do continually fight and strue one against the other, and sometimes the flesh, sometimes the spirit with their seuerall fruits get the vpper hand, in the meane time both retaining their owne nature and properties, howsoever they doe not so euidently appeare nor so powerfully worke their seuerall actions, when the aduerse part preuaileth, and hath put them to the foile; for example, faith which is a fruite of the spirit, is continually assaulted by doubting, which is a fruite of the flesh, and proceedeth from the roote of infidelitie, and sometime faith preuaileth and sometime it receiueth the foyle, but yet at the same time howsoever wee cannot sensibly discern it, nor the actions thereof, yet it retaines it owne nature and properties, neyther is it deprived of his firmenesse, constancie and certainty howsoever they be for a time couered & hid out of our sight, like the fire vnder the ashes, or the Sunne vnder a cloud, as before I haue said.

Though therefore we finde in vs much inconstancie and doubting, yet let not Sathan perswade vs that these are of the nature and properties of our faith, and that therefore our faith is not true but temporarie false and counterfaine, for this inconstancie and doubting, proceedeth not from faith and from the spirituall and regenerate part, but from the flesh and the part vnregenerate; and therefore howsoever it is assaulted, and sometimes foyled by them, yet in it owne nature it is true certaine and constant.

Secondly, he will suggest that the Saints mentioned in the *6. Sect. 2.* Scriptures, had most certaine & strong faith & in exceeding *Sathans tentation grounded on the strong faith* great measure, that they brought forth continually most notable fruits thereof, & were not subject to such infirmities and doubtings,

of some of
Gods chil-
dren answ-
ered.

doubtings. as wee feele in our selues. To which we are to answer, that this tentation is full of yⁿtruth, and hath no sound part in it: for first we are to assure our selues that they fell into manifold doubtings and were subiect vnto innumerable infirmities and corruptions, which are not specified in the booke of God: neither was it fitte or expedient that it should be a register of all humane infirmities, and of their manifold falls, but onely that some should bee recorded for our warning, that wee might more warily watch ouer our selues, least wee should fall into the like sinnes, and for our comfort also when wee are fallen, in that our case is common with Gods dearest children; in which respect the Scriptures is not wanting Looke vpon *Abraham* the father of the faithfull whose faith was so strong that he aboue hope beleeued vnder hope, and you shall see that his faith notwithstanding was sometimes shaken with diffidence and doubting, as when distrusting Gods gracious promises made vnto him, and not resting vpon his almighty power, he was content to take vnto him *Hagar* his maide and commit sinne with her, that so by his owne deuise he might make good Gods promise and obtaine the blessed seed, as though God could not perfourme that which he had spoken, vnlesse he helped him by such vnlawfull meanes. So where was the strength and constancie of *Moyse*s faith when hee dishonoured God before the people in not beleeuing his word, & by shewing his impatiencie.

Num. 20. 11.

Numb. 20. 10. 11. where was the strength and constancie of *Dauids* faith, when he complaineth that he was forsaken, that God had fayled in his promises, that he had forgotten to be mercifull and had shut vp his tender mercies in displeasure?

Psal. 22. 1. and 77. 8. 9.

Psal. 22. 1. and 77. 8. 9. Or of *Iobs* faith when he cursed the day of his birth and accounted God his enemy, who had set him vp as a marke against which he shot poisoned arrowes? or of *Jeremy* when he likewise wished that he had neuer bene borne and bewraeth great impatiencie. Ier. 20. Or of *Ionas* when he rebelled against Gods commaundement and fled from his presence, or when after his miraculous deliuerie, he murmured and vttered impatient speeches euen against God himself

Ierc. 10.

for

Rebekah
Elijah

for the losse of a poore gourd which kept him from the heate of the sunne; and when the Lord mercifully and mildly reproved him saying, doest thou well to be angry for the gourd, he stubbornely answered: I doe well to bee angry vnto the death. *Ion. 4. 9.* Or of the Apostles themselves when they fled away and forlooke their Lord and maister Iesus Christ for feare of worldly punishment; and when after his death they would not belecue the women reporting that hee was risen againe, vntill their owne eyes had seene them? Laitly, though it be euident that diuers of the Saints mentioned in the Scriptures had a farre greater measure of faith, and brought forth much more plentiful fruits then we can discern in our selues, yet this is no good reason to proue that our weaker & smaller faith is no faith, or vneffectuall for our saluation, for this is an absurd consequence, the Moone giueth much lesse light then the Sunne, therefore it giueth no light at all, one hand is farre greater then another, therefore the lesser is not a true hand, this man excelleth another in the vse of reason, and therefore the other is vnreasonable, because the diuers degrees in the quantitie of things doe not take away the truth of their being and existence so long as they be of the same nature and qualitie. Besides as the holy ghost hath set downe examples of most strong faith in some of Gods seruants, so hath he made mention of some who haue had but weake and little faith, to the end that we should so labour to attaine vnto the highest degree as that in the meane time we be not vtterly discouraged with the lowest; for example as he hath remembered the faith of *Abraham* who beleued aboue hope vnder hope, so hee hath not forgotten his weake faith who cried I beleue, Lord help thou mine vnbeliefe; as he hath mentioned the faith of *Iob* who grew to this resolution: Though hee kill me yet will I trust in him, so he hath expressed also the faith of *Nicodemus*, in knowledge weake and simple, and in practise and profession cowardly and tearefull, as hee hath set downe the strong faith of *Paul*, who grew to this fulnesse of perswasion that nothing should be able to separate him from the loue of God in Iesus Christ, so he hath not left out the little & weak faith

*That the
Scriptures set
forth vnto vs
the diuers
degrees of
faith in the
same beleeuer*

faith of *Thomas* who would not beleeue further then hee sawe and felt. Yea the Lord in his word hath reuealed vnto vs the diuers degrees of faith in the same men in respect of diuers times; at one time like a graine of mustard seede, at another time like a great tree, at one time like a little smoke, and soone after burlting out into a great flame, now like a weake reed wauering and declyning with the smallest blast of any tryall, and within a while like an immouable rocke which beateth backe huge billowes and euen a whole sea of violent tentations; in a word it setteth out to our vew as it were portrayed in a fresh and liue picture the diuers ages of a christian as he is in his conception and preparation to grace, and as he is in his new birth and first conuersion, as he is a babe, and as he groweth from his infancie to greater age and strength, till hee come to ripe yeares and to be a strong man in Christ. Besides it sheweth vnto vs his diuers relapses through sinne the sickness of the soule, and how oftentimes the spiritual growth is hindred, and the strength of Gods graces abated and much weakned by the cotidian ague of our corruptions and Sathans tentations, and also after these fitts bee driuen away by vertue of Gods spirit, how we receiue a greater increase of grace and measure of strength, whereby we grow more in christianitie and godlinesse in a yeere then we did in two before. All which is set downe to this end that we should not make our infancie our *ακμὴ* and full growth, but labour to increase in grace till we become of babes strong men in Christ; as also that finding our selues as weake as little infants wee bee not vtterly discouraged, for if we sucke the breasts of our spirituall mother the true church, and receiue from her the milke and stronger meate of the word and sacraments, wee shall assuredly growe vp from grace to grace, and strength to strength, till of babes wee become strong men in Iesus Christ, and that though wee haue many great sicknesses of the soule, and relapses into sinne whereby our spirituall growth for a time is hindred, and our strength in Gods graces much abated, yet if we often feed vpon the comfortable foode of Gods worde and vse this spirituall physick prescribed by God himselfe we shall not only a-
gain

again recover our former strength and health, but also find a great increase of Gods graces in vs.

Lastly, Sathan will suggest that though our faith be true, yet it is so exceeding small and weake, that with the violence of his tētations and huge masse of our own corruptions it will easily be ouerthrowne and turned into infidelitie. To which we are to answer, that though hereby our faith may be shrewdly shaken yet it can neuer be ouerturned, though it may be couered with the ashes of our corruptions, yet it can neuer be vterly quenched; though through our greiuous foyles and falls in the cōbate of tentations, it may be as it were brought into a traunce, so as we cannot sensibly discern any action, motion or life of faith, yet the habite and grace it selfe, after it is once giuen of God is neuer taken away, neither is it possible that it should be quite destroyed by all the power of hell.

And this may appeare by diuers reasons; first because faith is not of our selues but the free gift of God, as it is Ephe. 2. 8. And whatsoeuer sanctifying and sauing grace the Lord giueth that he neuer taketh vterly away; for the gifts and calling of God are without repentance, as the Apostle speaketh. Rom. 11. 29.

Secondly, whosoever truly beleeueth, he is truly knit and vnited vnto the body of Christ and is made partaker of his holy spirit which as it begetteth and beginneth all the sanctifying and sauing graces in vs, so also it nourisheth, strengtheneth and confirmeth them so as they can neuer vterly faile, for whatsoeuer good worke he beginneth that will hee also perfect and accomplish. Phil. 1. 6.

Thirdly, whosoever truly beleeueth he is truly iustified, and whosoever is iustified is elected called and shalbe glorified, for these inseparably goe together. Rom. 8. 30. and consequently he that hath true faith whereby he is iustified cannot fall away, seeing his iustification is as certaine as the eternall decree of Gods election.

Lastly, God both can and will strengthen and confirme all those who are weake in faith, till they attaine vnto the end of their faith euen the saluation of their soules, and therefore it is impossible that they which once truly beleue should fall away

§. Sect. 3.

That Sathan cannot preuaile against the weakest faith.

Eph. 2. 8.

Rom. 11. 29.

Phil. 1. 6.

Rom. 8. 30.

§. Sect. 4.

That God both can and will vphould the weakest beleuer.

560 *That the weakest faith cannot be finally overthrowne.*

Esa. 66. 13.
*Gods loue
compared to
the loue of a
tender mother.*

Esa. 49. 15.

Matth. 12. 20

Psal. 37. 24.

away and be cōdemned. Concerning Gods power no man can make any question seeing it is omnipotent and almighty, and for his will he hath fully reuealed it both by his word and workes, namely that he will not take away that grace which he hath once giuen, but rather increase it till it bee perfected and accomplished. For the first the Lord saith that hee will comfort his Church and people, as the woman comforteth her child, Esa. 66. 13. now wee know that the mother doth not abandon her child, nor deprive him of that comfort which she can giue him because he is sicke and weake, but rather the sicker and weaker he is, the more is her care and diligence in relieuing him in his distresse; when hee is not able to digest strong meate she prouideth for him cōfortable foode of light digestion, when he is so weake that he cannot goe she carieth him in her armes or otherwise supporteth him, when he is so sicke that he faileth downe to the ground in a swoone, shee rayseth him vp & neuer resteth till shee hath recovered life in him, is this loue in a naturall mother? then surely much more shall we finde in our heauenly father, for *though a mother may forget the fruit of her womb, yet wil the Lord neuer forget vs*, as he hath promised. Esa. 49. 15. And therefore the greater our weakenesse is in grace, and the more greiuous our sicknesse is through sinne, and the noisome humors of our corruptions the more carefully will hee watch ouer vs, with the eye of his prouidence, and support vs with his almighty power in our greatest weakenesse, the more tenderly will he pitie vs, and in louing compassion will prouide for vs, such comfortable food as wilbe fit to nourish vs and repaire our decayed strength, when we cannot goe he will with his almighty hand vphould vs, and when we fall into a dead traunce he will not rest till he hath againe reuiued and quickened vs with his holy spirite. Moreouer our Sauour hath saide, *that hee will not breake the bruised reed nor quench the smoking flaxe.* Matth. 12. 20. but he will support our weakenesse with his almighty power, so that though with the reed we be borne downe to the ground, with the boysterous blastes of Sathans tentations, yet we shall be raised vp againe, according to that Psal. 37. 24. *Though hee fall*

That the weakest faith cannot be finally overthrowne. 561

fall he shall not be cast off, for the Lord putteth under his hand,
and he will blow vpon vs with the breath of his holy spirit, till
he turne our small smoke to a great flame which shall neuer
bee quenched by all the malice of our spirituall enemies. So
Math. 13. 12. our Sauour Christ hath promised, *that whoso-
euer hath, to him it shall be giuen and he shall haue aboundance.*
Neither doth he limit or define any quantitie lesse or more
but indefinitely promisseth abundant increase euen vnto the
least, so farre is he from taking away that which he hath once
bestowed. And whereas wee through our weakenesse and
frailenesse are easily cast downe and fall away, and therefore
haue good cause if we should onely looke vpon our infirmi-
ties to doubt and despaire of perseuerance, yet in respect of
Gods omnipotent power, watchfull prouidence, and pro-
mised assistance wee may confirme our selues in faith, hope,
and certaine assurance of continuing vnto the end; for the
Lord vpholdeth all that are falling, and lifteth vp those who
are already downe, as the Psalmist speaketh, Psal. 145. 14. the
power of God is manifested in our weakenesse, his riches in
our beggerlinesse, his mercy and goodnesse in our frailenesse,
and manifold corruptions, and with his holy spirit hee hel-
peth our infirmities, as it is Rom. 8. 26. *Wee haue not an high
priest which cannot bee touched with the feeling of our infirmities,*
but was in all things tempted in like sort yet without sinne. and ther-
fore he is able sufficiently to haue compassion on them that are igno-
rant and out of the way, because that hee also was compassed with
our infirmities, as the apostle reasoneth. Heb. 4. 15. and 5. 2

Secondly it appeareth manifestly by Gods workes, ad-
ministration, and practise, that he wil not deprive any of that
sanctifying grace which he hath once bestowed, though the
measure thereof be neuer so small; neither can we obserue ei-
ther by our reading the whole booke of God or by our owne
experience that any man hauing receiued the least graine of
true faith hath vtterly beene deprived of it, and reiected of
God. Euen the disciples themselves when they were reproo-
ued for their little faith, were by him strengthened and confir-
med, so that all the power of hell could not preuaile against it,
and

Math. 13. 12

Psal. 145. 14

2. Cor. 12. 9.

Ro. 8. 26.

Heb. 4. 15.
& 5. 2.

§. Sect. 5.

The former
point illu-
strated by
examples.

562 *That the weakest faith cannot be finally ouerthrowne.*

and though Sathan indevoured to sift them as wheate, yet Christs intercession was more mightie to defend them, then the diuell to destroye them, and his intercession a stronger propp to vphould them, then the waight of Sathans tentations to ouerthrow and bring them to ruine; so he who cryed out I belecue Lord helpe thou my vnbeliefe, though his faith was weak yet it perished not, but rather receiued a greater increafe. Yea he reiected not *Thomas* in his wilfull doubting and obstinate incredulitie, but offered all occasions of confirming his weake faith, and neuer ceased till hee had fully assured him of his resurrection. In a word all the saintes of God at one time or other haue had experience of this mercy, power, and goodness of God in supporting their weaknesse, vphoulding them in their great infirmities, and in raising them when they were fallen to the ground; and to this end our Sauour was annointed by Gods spirite vnto the office of his mediation, that hee should *preach the gospell vnto the poore, heale the broken harted, that he should preach deliuerance vnto captiues, and recoverie of sight to the blind, and set at libertie them that are brused.* Luk. 4.

Luk. 4. 18.

18. To this ende hee had familiar society with the fraile and weake, with those who had little faith, that he might increafe it, and no faith, that he might begett it, with publicanes and sinners and men full of infirmities; to this purpose he calleth such as thirst and hunger feeling their owne emptinesse of grace, and earnestly desiring to bee filled and satisfied; and such also as labour and are heauie laden with the vnsupportable waight of their corruptions promising that hee will ease them, lastly to this end he hath ordayned the ministerie of the worde and administration of the sacraments, not only to begett faith where it is not, but to nourish and increafe it where it is weake and feeble, and therefore though our faith be neuer so weake and small let not Sathan perswade vs that therefore it shall bee ouerthrowne and turned into infidelitie, for the Lord hath assured vs both by his gracious promises in his word and also by the performance thereof in his works from the beginning to this day, that where hee hath giuen the least measure of faith or any other sanctifying grace, there he will
also

also increase, strengthen, and confirme it, and where he hath beguane any good worke there hee will finish and perfect it, notwithstanding our fraile weaknesse, and the forcible violence of all our spirituall enemies.

CHAP. XLVIII.

Of our iustification.



And so much concerning those tentations of Sathan which he suggesteth to the end that hee may frustrate our effectuall calling. The next subordinate cause and means of our saluation is our iustification, for *whomsoever the Lord effectually calleth those also he iustifieth.* as it is Rom. 8. 30. In speaking whereof I will first shew what it is, and afterwards answer such tentations of Sathan as he suggesteth into our mindes, to the end that hee may infringe the doctrine of iustification, and make it vaine and vnprofitable vnto vs.

For the first, Iustification is an action or worke of the whole trinitie the father, sonne, and holy ghost, whereby God graciously and freely imputing vnto euery faithfull man the righteousness and obedience of Christ the mediatur doth accept of him and pronounce him to be iust and righteous, for the glorie of his name and saluation of the bele cuer.

The efficiēt cause of our iustification is God alone as appeareth by manifest testimonies. Esa. 43. 25. *I, euen I am he that putteth away thine iniquities for my owne sake and will not remember thy sinnes.* So Ezech. 16. 8. The Lord thus speaketh to his church and people; *I spread my skirts over thee and couered thy filthinesse. 9. Then I washed thee with water, yea I washed away thy bloud from thee and annointed thee with oyle. 10. I clothed thee with broidred worke &c.* whereby he signifieth that he purged it with the bloud of Christ from all sinne, and adorned it with the rich robe of his righteousness. The Apostle likewise saith that it is God who iustifieth him who in himselfe was vngodly. Rom. 4. 5. and 8. 33. *It is God who iustifieth, who shall condemne?* The reason hereof is manifest because it is the Lord against whom we haue sinned, as *Dauid* speaketh Psal. 51. 4. And he alone is our supreme iudge who hath authoritie to

6. *Self. 1.*

Of the efficiēt cause of our iustification.

Rom. 8. 30.

Esa. 43. 25.

Ezech. 16. 8.

Rom. 4. 5.

and 8. 33.

Psal. 51. 4.

absolue or condemne vs, and therefore he onely can giue vnto vs the pardon and remission of our sinnes and accept of vs as iust and righteous.

And this worke is not peculiar vnto any one person, but is commune to the whole trinitie. For God the father being fully satisfied by the full satisfaction, righteousness, and obedience of Christ the sonne, applied vnto vs by the holy spirit, doth pardon and forgiue vs all our sinnes, and pronounceth and accepteth of vs as innocent, and indued with perfect righteousness.

The motiue or impulsive cause, which moued the Lorde thus to iustifie vs, was not any thinge in vs or out of him selfe; but of his meere mercy, and free good will wherewith hee hath loued vs from the beginning, as it manifestly appeareth
 Rom. 3. 24. *Roma. 3. 24. Where the Apostle sayth that we are iustified freely by his grace, through the redemption that is in Christ Iesus. and*
 Tit. 3. 5. 7. *Tit. 3. 5. 7. Not by the workes of righteousness which we had done, but according to his mercie he saved vs, by the washing of the new birth and renewing of the holy ghost. 7. That being iustified by his grace, we should bee made heyres according to the hope of eternal life.*

The instrumentall causes are of two sorts: first on Gods part the word and the sacraments, whereby the Lord offreth, conuaigneth, sealeth, and assureth vnto vs his mercie & grace, Christ Iesus with his merites, righteousness, and obedience, the remission of our sinnes, and euerlasting life.

Secondly on our part a true and liuely faith, whereby wee receiue and apply vnto our selues the mercy of God, Christ Iesus & all his benefits, resting vpon him alone for our saluation.

*§. Sect. 2.
The material
cause.*

The materiall cause of our iustification is the actiue and passiue righteousness and obedience of Iesus Christ, his inherent holinesse, his fulfilling of the law, his death, sacrifice, and full satisfaction. So that we are not iustified by the essentiall righteousness of the godhead, nor by our owne workes ioyned with Christs merites, nor by any inherent righteousness infused of God through the merites of Christ; or by any other thing in our selues or any other meere creature, but by the alone righteousness of our mediatur Iesus Christ God
 and

and man, which is out of our selues and in Christ as the proper subiect thereof, and not belonging to vs till by the spirite of God and a liuely faith it be applyed vnto vs and so becometh ours.

*Of the forme
of the forme.*

The formall cause of our iustification is a reciprocall imputation or transmutation of the finnes of the belecuer vnto Christ and of his righteousness vnto the belecuer: whereby it commeth to passe that the faithfull man hath not his finnes imputed vnto him, nor the punishment due vnto them inflicted on him, because Christ hath taken vpon him the guilt and punishment, and by making full satisfaction vnto his fathers iustice, hath obtayned the pardon and remission of all his finnes. And also is clothed with the glorious robe of Christ Iesus righteousness, and so appearing before God both free from all sinne and indued with perfect righteousness hee is iustified, reconciled, and eternally saued. And of this imputed righteousness the apostle speaketh, Rom. 4. 5. *But to him that worketh not, but beleeueth in him that iustificieth the vngodly, his faith is counted for righteousness.* 6. *Euen as Dauid declareth the blessednesse of the man vnto whom God imputeth righteousness without workes,* saying, 7. *Blessed are they whose iniquities are forgiven, and whose finnes are couered.* 8. *blessed is the man vnto whom the Lord imputeth not sinne.* and 2. Cor. 5. 19. *For God was in Christ and reconciled the world vnto himselfe, not imputing their finnes vnto them &c.* 21. *For hee hath made him to bee sinne for vs which knewe no sinne that wee should be made the righteousness of God in him.* And the Apostle affirmeth 1. Cor. 1. 30. *That Iesus Christ is made vnto vs of God, wisdom, righteousness, sanctification and redemption.* So that now Christs righteousness is our righteousness, his obedience our obedience, his merits our merites, as certainly, perfectly and effectually, euen as if we our selues had bene most innocent fulfilled the law, or made full satisfaction to Gods iustice. By which it appeareth that in respect of our selues wee are iustified freely of Gods meere mercy & grace, without any respect of our owne righteousness or worthinesse; but yet through Christ and for his righteousness and obedience im-

Rom. 3. 23. 24. puted to vs, both which are signified by the Apostle Rom. 3. 23. 24. where he said that all in themselves are wretched sinners without difference, and thereby are deprived of the glory of Gods kingdom, 24. *and are iustified freely of his grace, through the redemption which is in Christ Iesus.*

§. Sect. 3.
The finall
cause.

The finall cause of our iustification is two fold, the chiefe and principall is the glory of God, for hereby the Lord hath most notably manifested his infinite iustice and mercy, his iustice in that he would rather punish our sinnes in his onely begotten Sonne, then he would suffer them to goe unpunished; his mercy in that for our sakes hee spared not his best beloued Sonne, but gaue him to suffer death, yea the death of the crosse, that by his one oblation he might make full satisfaction for our sinnes, and purchase for vs euerlasting life; and also in that he vouchsafeth vnto vs the outward means of his word and Sacraments, and the inward assistance of his holy spirit, whereby wee are vnited vnto Christ and haue a liuely faith begotten in vs, which apprehending Christ his righteousness and merits wee are iustified, sanctified, and eternally saved. And this end is signified by the Apostle Rom. 3. 24. 25. where hee saith that God hath *iustified vs freely by his grace, through the redemption which is in Christ Iesus, to declare his righteousness by the forgiveness of sinnes and might shew himselfe iust by iustifying him who is of the faith of Iesus.* And cap. 5. 21. he saith, that as vnder the law sinne had raigned vnto death, so now *grace reigneth by righteousness vnto eternall life through Iesus Christ our Lord.* So Eph. 2. 5. 6. 7. hee affirmeth that God hath quickned vs in Christ who were dead in our sins & hath ray-fed vs vp in him; that hee might shew in the ages to come the exceeding riches of his grace through his kindnesse towards vs in Christ Iesus.

Rom 3. 24.
& 5. 21.

Eph. 2. 5.
6. 7.

The inferiour and subordinate end is that our saluation may hereby be firmly assured vnto vs, for now our saluation is not in vs but in the hands of God, and it is grounded not on our owne workes and worthinesse, but vpon the righteousness and obedience of Iesus Christ, which is a most certaine and firme foundation which will neuer faile vs. And this
the

the Apostle sheweth Rom. 4. 16. whereas hee saith, that the *Rom. 4. 16.*
 couenant of grace whereby wee are assured of euerlasting sal-
 uation is made by faith, that it might come by grace, and the pro-
 misse might be sure to all the seed.

The parts of our iustification are two, the remission of our *§. Sect. 4.*
 finnes, and the imputation of Christs righteousness, for as in *Of the parts*
 euery naturall man there is the corruption, guilt, and punish- *of our iustifi-*
 ment of sinne, and the absence or priuation of holinesse and *cation.*
 righteousness, so in Christ we haue a remedy for both: for the
 first by his passion and suffering: for the other by his actual o-
 bedience and perfect fulfilling of the law. And this is manifest
 Rom. 4. 6. 7. where the Apostle distinctly maketh mention, of *Rom. 4. 6. 7.*
 the righteousness of Iesus Christ imputed without workes,
 and of the forgiveness, couering and not imputing of sinne. *That Christs*
 Neither was it sufficient for the obtaining of euerlasting life *actuall obe-*
 and happinesse, that our mediatur should by his death make *dience, wher-*
 full satisfaction for our finnes, both of commission and also *by he fulfil-*
 omission, but also that he should cloth vs with his actiue obe- *led the law is*
 dience, whereby we might appeare perfectly righteous before *imputed vn-*
 God. *to vs.*

The truth hereof may further appeare, if we consider first
 that our Sauour Christ was not bound to fulfill the law for
 himselfe, because hee was from the first moment of his con-
 ception assumed into the hypostaticall and personall vnion
 with the second person in Trinitie, and consequently was not
 onely man but God also, and therefore not bound to any law,
 neither needing any legall righteousness being already in-
 dued with a farre more excellent righteousness euen the
 righteousness of God. So that either our Sauour perfour-
 med obedience to the law to no purpose, or els to this end
 that he might impute it vnto vs, and thereby induc vs with
 such a most perfect and euerlasting righteousness as might
 giue vnto vs the right of eternall life.

Secondly, if onely our finnes were pardoned and wee not
 not made partakers of Christs actiue righteousness, our im-
 puted righteousness should not excell the righteousness of
 Adam before his fall, for he neither committed sinne of omis-

Rom. 3. 22.

sion nor commission till he transgressed Gods commaundement in eating of the forbidden fruit; but we are made partakers of a more excellent righteousness by faith, then we lost in *Adam*, euen the righteousness of God by the faith of *Iesus Christ*, as the Apostle speaketh Rom. 3. 22. which consisteth not onely in the absence of euill and sinne, but in the presence also of actuall holinesse and righteousness.

Thirdly and lastly (because it is my purpose onely to touch this point by the way as not so properly belonging to this treatise) wee are vnited vnto Christ Iesus, and he is become our head and we his members, by reason of which vnion as he communicateth himselfe vnto vs, so also that which belongeth vnto him as he is our mediatur, and consequently not onely his passiue obedience whereby he hath made full satisfaction for our sinnes, but also his actuall righteousness whereby he perfectly fulfilled the law.

And thus it appeareth that our iustification consisteth of two parts, the first the remission of our sinnes for the full satisfaction of Christ by his death and sufferings, the other the imputation of his habituall and actiue righteousness.

Psal. 32. 1

The remission of sinnes is the first part of iustification, whereby God forgiveth for the death and full satisfaction of Christ, all our sinne both originall and actuall both in respect of the guilt and punishment, so as they shall neuer be imputed to our condemnation, neither in this life nor in the life to come. And of this the psalmist speaketh, Psal. 32. 1. *Blessed is the man whose wickednesse is forgiven, and whose sinne is couered.* 2. *Blessed is the man vnto whom the Lorde imputeth not iniquitie.* So the Apostle saith that God was in Christ, and reconciled the

2. Cor. 5. 19. *world to himselfe not imputing their sinnes vnto them.* 2. Cor. 5. 19.

The imputation of Christs righteousness is the other part of our iustification, whereby God imputeth vnto euery beleeu-er the righteousness of the mediatur Iesus Christ as if it were properly their owne and perfourmed by them, that being clothed therewith they may bee perfectly righteous in Gods sight, and so obtaine the right vnto euerlasting life and happinesse.

happines. And of this the apostle speaketh, Rom. 4. 6. *Even* Rom. 4. 6.
as (saith hee) *Dauid declareth the blessednesse of the man vnto*
whom God imputeth righteousness without workes. and Rom. 9. 30. *The Gentiles which followed not righteousness haue at-* Rom. 9. 30.
tainned vnto righteousness, euen the righteousness which is of
faith. So Phil. 3. 8. 9. The Apostle saith that hee accounted Phil. 3. 8. 9.
all things losse and iudgethem to bee dunge, that hee might
winne Christ, and might be found in him not hauing his one right-
eousnesse which is of the law, but that which is of the faith of Christ,
euen the righteousness which is of God through faith. Ier. 23. 6.

Now this righteousness of Christ is twofold, his habituall
and inhaerent holinesse and innocencie, whereby he was free
from all corruption and sinne both originall and actuall; and
indued with all holinesse and puritie of nature, from the first
moment of his conception. And of this the Apostle speaketh,
2. Cor. 5. 21. *He that knew no sinne, was made sinne for vs.* and 2. Cor. 5. 21.
1. Pet. 2. 22. *Who did no sinne neither was there any guile found* 1. Pet. 2. 22.
in his mouth. So Heb. 4. 15. He is said to be without sinne. And Heb. 4. 15.
1. Pet. 1. 19. Hee is called the lambe vndefiled and without 1. Pet. 1. 19.
spot. And himselfe challengeth the Iewes Ioh. 8. 46. *Which* Ioh. 8. 46.
of you can rebuke me of sinne. And this holinesse being imputed
vnto vs, is opposed to our originall sinne and naturall corrup-
tion. The other is his actuall righteousness, whereby he per-
fourmed perfect obedience vnto the law in all his thoughts,
words, and deeds, through the whole course of his life. And
this being imputed vnto vs, and becomming ours by reason
of that vnion which is betweene Christ and vs, is opposed vn-
to our actuall transgression, whereby wee haue broken the
whole law of God both in omitting the duties which are
commaunded, and in committing the vices and finnes which
are forbidden.

The persons who are thus iustified are all the faithful, and
they onely who doe apply the righteousness of Iesus Christ
vnto themselues by a true and liuely faith. And thus the Apo-
stle doth limmitt and restraine it. Rom. 3. 21. 22. Where hee Rom. 3. 21.
saith that *the righteousness of God is made manifest without the* 22. and 4. 5.
the law; so wit, the righteousness of God by the faith of Iesus Christ,
vnto

570 *Of the tentations which impugne the doctrine of &c.*

vnto all and vpon all that beleene. and 4. 5. To him that worketh not but beleueth in him that iustifieth the vngodly, his faith is counted for righteousness. And our Sauour hath promised, that whosoever beleueth in him shall not come into iudgment, but hath passed from death to life. Ioh. 5. 24.

Ioh. 4. 24.

The time when we are thus iustified is first in this life as soone as true faith is begot in vs by the ministry of the word, whereby we particularly apply vnto our selues Christ Iesus and all his benefites, resting and relying vpon him alone for our iustification and saluation; the which shall bee fully perfected at the day of iudgment, when as our Sauour Christ shall pronounce the sentence of absolution saying *Come ye blessed of my father, take the inheritance of the kingdom prepared*

Mat. 25. 34. for you from the foundation of the world. Mat. 25. 34.

CHAP. XLIX.

That we are not iustified by our workes and merites.

§. Sect. 1.

Sathans tentations concerning iustification of two sorts.



And so much briefly of the doctrine of Iustification. Now we are to speake of and to answer such tentations as are suggested by our spirituall enemy, to the end that hee may persuade vs that wee are not iustified, or that hee may moue vs to seeke for iustification where it is not to bee had, and so in the meane time neglect it where only it is to be found, and the alone meanes whereby it is to bee inioyed. In speaking whereof I shall not need to handle things so largely as those points which went before, partly because our iustification doth inseparably follow our effectuall calling, and therefore hee that is assured of the one needs not to doubt of the other, partly because the most of those tentations which Sathan suggesteth to impugne and make void our assurance that we are iustified are already answered, namely those which concerne the remission of our sinnes, and

and true faith in Iesus Christ, and partly because those tentations which Sathan suggesteth into the minds of afflicted christians are the selfe same which the lims of Sathan the antichrist of Roome and all his apostaticall sinagogue doe hold and defend; and therefore I shall not need to intreat hereof at large because these points in controuersie haue beene alreadie and will be hereafter so copiously, learnedly, and religiously handled by others of greater abilities, and farre more excellent gifts.

But let vs come to the matter in hand. The tentations of Sathan concerning this point are of two sorts; the first tend to perswade vs to labour after and to rest vpon an imperfect and maymed righteouinesse for our iustification, whereby wee can neuer be iustified in Gods sight, & so in the meane time he causeth vs to neglect the al sufficient & most perfect righteounes of Iesus Christ by which alone we are iustified before God and eternally saued; the other tend to make vs doubt of our true iustification, that so hee may either make this graticus worke of God frustrate in vs, or els at least deprive our soules of that true consolation and peace of conscience, which dependeth vpon the assurance of our iustification.

For the first, he will labour to perswade vs that it is not the righteounesse of Iesus Christ, impured vnto vs by God and apprehended and applied vnto vs by faith, whereby wee are iustified in Gods sight, for this imputative righteounesse is but meere putative and imaginacy. but by that inherent righteounes which is in our selues; for Christ (will he say) did not fulfil the law & died, that this his righteounes & obediēce should become ours by imputation, but he died for vs to the end he might merite for vs the spirit of God, which should infuse into vs an inherent righteounes. & he shed his blood to the end that our good workes being dipped and died therein, might become perfect and so iustifie vs in Gods sight; and therefore that wee are not iustified by faith alone, but by our other graces and vertues also, and our good workes proceeding from them; neither by faith at all as it is an instrument which applieth Christ and his benefits vnto vs, but as it is a grace

1. Sect. 2.

How Sathan tempteth vs to neglect Christs righteounesse & to rest vpon our owne.

grace or vertue infused into our selues. Against which temptation it behooueth vs most carefully to arme our selues as being most daungerous and pernicious, for it robbeth God and our sauour Christ of the whole glorie of our iustification and saluation, and deriueth some, yea the greatest portion vnto our selues, as being chiefly iustified by our owne meanes; and also it depriueth our soules of all true comfort and full assurance that we are iustified & saued, by taking out of our hands the strong staffe of our saluation, the perfect righteousness of Iesus Christ and by putting into them the weake reed of our owne workes, which will presently breake and faile vs, when we most rest vpon it, and so we shall vnreouerably fall into the horrible pit of deepe desperation, when as we are abandoned of our chiefe hope, that is, when on the one side the huge waight of our grievous sinnes, and on the other side the great imperfection of our most perfect righteousness, and the filthy pollution of our most glorious workes appeare vnto vs.

And to the end that we may be the better inabled to resist this dangerous and damnable temptation, I will first shew that we cannot be iustified before the tribunall of Gods iudgement by our inherent righteousness & good workes; and secondly that we are iustified by faith alone as it onely applieth vnto vs Christ Iesus his righteousness and obedience.

§. Sect. 3. That we are not iustified by our workes proued by the Scriptures. That we are not iustified by our owne workes, it manifestly appeareth both by plaine testimonies of holy Scripture, and stronge arguments which are grounded vpon them. For the first, the Apostle plainly saith, that *by the workes of the law shall no flesh be iustified in his sight, for by the law commeth the knowledge of sinne: but now is the righteousness of God made manifest without the law, hauing witnesse of the law and the Prophets; to wit the righteousness of God, by the faith of Iesus Christ, vnto all and vpon all that beleue.* Rom. 2. 20. 21. 22. So Phil. 3. 9. He disclaimeth his owne righteousness, & resteth vpon the alone righteousness of Christ Iesus, which is made ours by faith for his iustification and saluation. *I haue (saith he) counted all things losse and doe indge them to be dunge that I may winne Christ, and might bee found in him, not hauing*

mine

mine owne righteousness, which is of the law, but that which is through the faith of Christ, euen the righteousness which is of God through faith. Phil. 3. 9. and Gal. 3. 10. 11. Hee affirmeth that as many as rest in the workes of the law are under the curse; and that no man is iustified by the law in the sight of God, it is euident because the iust shall liue by faith. So Rom. 4. 5. To him that worketh not but beleueth in him that iustifieth the vngodly his faith is counted for righteousness. And our Sauour Christ teacheth vs to say and acknowledge when we haue done all to our vttermost power which is commaunded vs that we are still vnprofitable seruants Luk. 17. 10.

Phil. 3. 9.

Gal. 3. 10.

11.

Rom. 4. 5.

Luk. 17. 10.

But vnto these and such like manifest places it is answered, that the Apostle speaketh not of the works of the morall law, but of the ceremonies onely, to which againe wee reply that no such friuolous distinction can be gathered out of the Apostles wordes, nay the plaine contrary euidently appeareth, by his maine scope and drift in his whole discourse of our iustification, and also by some particuar places. His chiefe scope is to beate downe the pride of all, both Iewes and Gentiles to the end that the whole glory and praise of our iustification and saluation might be ascribed to the free mercy, grace, and goodnesse of God alone; now it is most certaine that the morall duties are in themselves farre more excellent then the ceremoniall, and consequently more fit to puffe vs vp with a spirituall pride, and to make vs to rest in our selues for our iustification, ascribing at least some part of the praise vnto our owne workes and vertues; so that if the Apostle had onely spokē of the works of the ceremoniall law, mans pride should not bee beaten downe, neither should God haue the whole praise of our saluation, and so his discourse should be vaine, as not tending to prooue & inforce that, for which end and purpose. hee chiefly vndertakes it. Again this should nothing concerne neither the Gentils in former times, nor any true Christians since the comming of Christ, forasmuch as they did not nor doe not, neither were nor are bound to obserue the ceremoniall law, & consequently could neuer once dreame of obtayning righteousness by fulfilling the ceremonies; but they

9. Sect. 4.

That the former places are to be understood of the works of the morall law, and not of the ceremonies onely.

they would rather ascribe the glorie of their iustification to their morall duties, to which they found themselves bound by the law of nature written in their harts, or doe find themselves bound by the morall law of God written in his worde; and therefore it was necessarie for the beating downe of their pride, and that they might ascribe the whole glory vnto God of their iustification and saluation, that the apostles in this discourse should proue that they were not iustified neither by observing the law of nature written in their hartes, nor yet the morall law of God reuealed in his word. Whereby it manifestly appeareth that howsoeuer the Apostle excludeth the workes of the ceremoniall law from being causes of iustification, yet not them alone but the workes of the morall law also.

§. Sect. 5.

The former point proved by particular testimonies.

Rom. 3. 19.
20.

But this may more manifestly appeare by particular places wherein the Apostle plainly sheweth that he speaketh not onely of the ceremoniall law, but of the morall law also. In the second chapter of the Epistle to the Romanes, he plainly disputeth as well of the law of nature, to the obedience whereof the Gentiles were obliged as of the law giuen by *Moses*. Chap. 3. 19. 20. Hee sayth that all the world are made culpable before God, and therefore by the works of the law shal no flesh be iustified in his sight. Now if this consequence be good he speaketh not onely of the ceremoniall but of the moral duties, for the former belonged not to the gentiles, and therefore the neglect of them did not make them culpable, nor debarre them of being iustified by their owne workes.

Rom. 10. 5. 6.
Gal. 3. 11. 12.
21. 22. 24.

Secondly Rom. 10. 5. 6. and Gal. 3. 11. 12. 21. 22. 24. The Apostle putteth a plaine difference betweene the righteousness which is by the law, and the righteousness which is by faith, and maketh a flatt opposition in the acte of iustification not betweene morall & ceremoniall duties, but betweene doing and beleeuing, faith and workes.

Eph. 2. 8. 9.

Thirdly hee saith, Eph. 2. 8. 9. that wee are *saued by grace through faith not of our selues*, nor of workes least any man should boast himselfe. If hee had spoken only of workes they might (though foolishly) haue wrested it to ceremonies only seeing the Ephesians were not bound to the ceremoniall law,

as being strangers to the common wealth of Israel, as himselfe speaketh ver. 12. but whē he saith also not of our selues, he excludeth al whatsoeuer is in vs from being the cause of our saluation, not onely ceremoniall but also morall duties. So writing to *Titus* he saith Tit. 3. 5. *Not by the workes of righteousness which wee had done but according to his mercy, hee saued vs,* in which place we are necessarily to vnderstand the works of the morall law; for *Titus* being a Grecian was not bound to obserue the ceremoniall law, and therefore he was not so much as circumcised as the apostle plainly affirmeth, Gal. 2. 3.

ver. 12.

Titus 3. 5.

Gal. 2. 3.

Fourthly *Paul* speaketh of that law by which wee come to the knowledge of sinne, as appeareth Rom. 3. 20. and 7. 7. 8. 9. But the knowledge of sinne came especially by the morall law, and therefore of this law the Apostle speaketh.

Rom. 3. 20.

and 7. 7. 8. 9.

Lastly the Apostle speaking of the workes of the law alleadgeth these sentences. Gala. 3. 10. *As many as are of the workes of the law are vnder the curse, for it is written cursed is euery man that continueth not in all things which are written in the booke of the law to doe them.* So that he speaketh not of the ceremoniall law alone but of the whole law of *Moses* and of all things contayned in it. and ver. 12. *And the law is not of faith, but the man that shall doe those things shall liue in them.* Which cannot be vnderstoode of the ceremoniall law alone, but of the workes of the morall law yea of them especially.

Gal. 3. 10.

ver. 12.

Secondly it is answered that the apostle speaketh only of the workes of those who are not regenerate nor indued with faith, and not of the regenerate and faithfull. Which shifting cauill the apostle clearly taketh away, not only by applying his speeches vnto all men without any limitation; but especially in that example of *Abraham* which he bringeth for this purpose; who though hee were long before regenerate, indued with faith and exceeding plentifull in good workes, yet hee flatly excludeth all his workes from being any causes of his iustification. So Rom. 4. 2. *If Abraham were iustified by workes he had wherein to reioyce but not with God.* and ver. 3. *Abraham beleueed God and it was counted vnto him for righteousness.* 4. 4. *Now to him that worketh, the wages is not counted by fauour but*

That the Apostle excludeth as well the workes of the regenerate, as of the vregenerate.

Rom. 4. 2.

and ver. 3.

by

by debt. 5. But to him that worketh not, but beleeneth in him that iustificeth the vngodly his faith is counted for righteousness.

§. Sect. 6.

Reasons to
prone that we
are not iustifi-
ed by our
workes.

Rom 8.1.33

34.

And so much concerning the testimonies of scripture which manifestly proue that we are not iustified by our workes. The reasons which may be brought to the same purpose are exceeding many, but I wil briefly touch some few only. First iustification is manifestly opposed to cōdemnation: & they are both iudiciall words vsed in ciuill courts, & therefore to be vnderstood both iudicially & not after a diuers maner. But to cōdēne signifieth not to infuse any fault or crime in to the person cōdēned; but to pronouce him guiltie & faulty: And therefore to iustifie signifieth not to infuse righteousness into the person iustified; but to declare, pronouce, & repute him as iust & righteous. Secondly, by the same meanes whereby we obtaine the remission of our sins, we are also iustified & made righteous; but wee obtaine the remission of our sinnes not for our workes or inhærent righteousness, or any vertue that is in our selues, but by and for the alone merites, obedience, and full satisfaction of Christ, apprehended and applied, vnto vs by a liuely faith, as appeareth Rom. 3. 25. And therefore by this meanes alone we are also iustified.

Rom. 3. 25.

Rō. 3. 23. 24

Eph. 1. 7.
& 2. 8.

Tit. 3. 5. 7.

Thirdly, whosoever are iustified freely by grace they are not iustified by their owne merites, workes, or inhærent righteousness: but the scriptures testifie that all the faithfull are iustified freely by Gods grace, as appeareth Rom. 3. 23. 24. *All haue sinned and are deprived of the glorie of God. 24. And are iustified freely by his grace, through the redemption that is in Christ Iesus.* So Eph. 1. 7. *By whom we haue redemption through his blood, euen the forgiveness of sinnes according to his rich grace.* and 2. 8. *By grace are you saved through faith, and that not of your selues, it is the gift of God.* and Tit. 3. *not by the works of righteousness which we had done, but according to his mercy he saved us &c.* 7. *That we being iustified by his grace should be made heires according to hope of eternall life.* And therefore none are iustified by their owne merites, workes, or inhærent righteousness.

Lastly, the apostle Paul himselfe gathereth many absurdities which would follow this doctrine of iustificatiō by workes:

first

first that our faith should bee vaine, and the promise of God
 voide, Rom. 4. 14. Secondly that Christ Iesus should die in
 vaine if we haue righteousness by the law. Gal. 2. 21. Thirdly
 that wee should haue cause of boasting and glorying in our
 selues. Eph. 2. 9. for if a man were iustified by his owne inha-
 rent righteousness, hee should haue whereof to glory, and so
 God should be robbed of the whole praise of our saluation.
 Rom. 4. 2. But the Lord of purpose hath iustified vs freely of
 his grace, and not for our workes and inherent righteousness,
 that all glorying in our selues might be excluded: as appeareth
 Rom. 3. 27. Eph. 2. 9. Fourthly it would follow hereupon that
 we should still be vnder the curse of the law, which is denou-
 ced against all who continue not in all that is written in the
 booke of the law to do them, as the Apostle reasoneth Gal. 3.
 10. Fifthly that the obedience and satisfaction of Christ should
 be maymed and imperfect, vnlesse it were patched vp with
 our owne righteousness: the contrary whereof the Apo-
 stle affirmeth Heb. 7. 25. namely that hee is able perfectly to
 saue all them who come vnto God by him. Lastly, hereupon
 it would follow that wee should continually wauer in doub-
 ting, in respect of our manifold corruptions and imperfect
 righteousness, and should haue our soules deprived of that
 peace of conscience which followeth iustification by faith, as
 it is Rom. 5. 1. Lastly with the Iewes we shall bring our selues
 into most certaine daunger of being reiected and cast of, from
 being the people and Church of God, if with them we goe a-
 bout to stablish our owne righteousness, in the meane time
 not submitting our selues to the righteousness of God, which
 is of faith in Iesus Christ, as it is Rom. 10. 4. 6.

Rom. 4. 14.

Gal. 2. 21.

Eph. 2. 9.

Rom. 4. 2.

Rom. 3. 27.

Eph. 2. 9.

Gal. 3. 10.

Heb. 7. 25.

Rom. 5. 1.

Rom. 10. 4-6.

CHAP. L.

That faith alone iustificeth.



And thus much concerning the first point, namely §. *Secl. 1.*
 that wee are nor iustified by workes: the second
 is that we are iustified by faith alone: whereby we
 are not to vnderstand that faith by it owne ver-
 tue, or as it is a facultie, habite, worke or action in vs, doth iu-
 stifie

How it is to be vnderstood that faith alone iustificeth.

Phil. 2. 9.

iustifie vs, but as it is the alone instrument whereby we doe apprehend & apply vnto vs Christ Iesus, his righteousness & obedience, by which onely righteousness which is out of our selues in Christ as the proper subiect thereof, being offered in the word and Sacraments, and applied by faith we are iustified in Gods sight, as appeareth Phil. 2. 9. Secondly whereas we say that faith alone iustificeth, we do not vnderstand such a faith, as is alone without workes, charitie, and other sanctifying graces, which were nothing els but imaginarie dead, and but as it were a carcase of faith which breatheth not; but that amongst all other graces, vertues & faculties of the soule faith alone, and not any of the is the instrument whereby we apply Christ Iesus vnto vs, who being thus applied doth iustifie vs.

*That though
workes do not
iustifie vs
yet they are
necessarily
required as
fruits of our
iustification.*

Otherwise we affirme that other graces of Gods spirit and euen good workes which is a fruite of themall, doe necessarily accompany our iustification, not as instruments or causes thereof, but as inseparable effects and fruits thereof. So that howsoever we exclude workes from the act of iustifying, yet wee necessarily require them in the subiect or person iustified; we affirme that faith alone iustificeth, but wee denie that such a faith which is alone doth iustifie vs; we maintaine that we are iustified by faith alone without workes, but with all we affirme that faith which is without workes doth not iustifie vs as being dead, false and imaginarie. This may bee made plaine by some similitudes: to the being of an honest man there is necessarily required honest actions, not as causes but as effects, neither are his honest actions the cause of his honesty, but his honesty the cause of his honest actions; to a liuing man there is necessarily required as well breathing which is an action or effect of life, as the soule which is the cause thereof, and so to a iustified man there is necessarily required, as well good workes which are the effects of iustification, as faith which is the instrumentall cause thereof; for faith and workes are neuer seuered in the subiect or party iustified, although they are disioyned in the act of iustifying. So the eye onely seeth and not the forehead, but yet the eye seuered from the forehead seeth not, because it is but a dead eye, the hand writeth and not the body

body, but the hand seuered from the body writeth not, because it is a dead hand. The foote goeth and not the head or heart, but the foote which is seuered from the head or heart goeth not, and so faith onely iustificeth, and not hope, not charitie, not workes, but the faith that is seuered from hope, charitie, and workes, iustificeth not, because it is but a dead faith; as therefore when we say the eye onely seeth, the hand onely writeth, the foote onely walketh, our meaning is not that these parts being alone, and seuered from the rest, see, write, and walke, but that amongst all other parts, the action or function of seeing belongeth peculiarly vnto the eye, writing to the hand, walking to the foote: so when we say that onely faith iustificeth, our meaning is not that the faith which is alone, and seuered from other graces and the fruites of them good workes, iustificeth; but that amongst all other graces this act of iustifying peculiarly and properly belongeth vnto faith, and not to any other grace, vertue, or workes.

Now that that faith alone, in this sense vnderstoode, iustificeth, appeareth plainly, both by testimonies of scripture and apparant reasons. For the first, it is manifest, Rom. 3. 28. where after long disputation concerning this poynt, the Apostle expressly concludeth thus. *Therefore we conclude that a man is iustified by faith without the workes of the law.* And chap. 4. vers. 5. *To him that worketh not, but beleeueth in him, that iustificeth the vngodly, his faith is counted for righteousness.* So Gal. 2. 16. *Know that a man is not iustified by the workes of the law but by the faith of Iesus Christ: euen we I say haue beleeued in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the law, because by the workes of the law, no flesh shall be iustified.* And chap. 3. 11. *And that no man is iustified by the law in the sight of God, it is euident: for the iust shall line by faith.* 12. *And the law is not of faith:* And hence it is that the righteousness of Christ, whereby we are iustified is called the *righteousnes of faith*. Rom. 9. 30. because faith is the onely instrument, which apprehendeth and applieth this righteousness vnto vs, for our iustification.

The reasons to proue that faith alone iustificeth are diuers. First, that which alone applieth vnto vs Christ Iesus and his

§. Sect. 2.

Testimonies to proue that faith alone iustificeth vs.

Rom. 3. 28.

and 4. 5.

Gal. 2. 16.

Gal. 3. 11.

Rom. 9. 30.

§. Sect. 3.

Reasons to proue that faith alone iustificeth.

righteousnesse, that onely iustificieth vs: but faith alone applyeth vnto vs Christ Iesus and his righteousnesse, and not hope, charitie, or any other grace: and therefore faith alone iustificieth.

Secondly, that which onely maketh the promises of the Gospell firme and sure vnto vs, that alone iustificieth vs; but faith alone resting vpon Gods mercie and Christs merits, maketh the promises of the Gospell firme and sure vnto vs (which would be most vncertaine if they should depend on the condition of our workes and worthinesse; seeing they are most imperfect, and we most corrupt and vnworthie of Gods least mercie; as the Apostle plainly sheweth. Rom. 4.16. *Therefore it is (namely the couenant of grace) by faith, that it might come by grace, and the promise might be sure to all the seede:* and therefore faith alone iustificieth vs.

Rom. 4.16.

Ioh. 3. 14 15.

Lastly, our Sauour Christ Ioh. 3. 14. 15. maketh this comparison. *As Moses lift up the serpent in the wilderness, so must the sonne of man be lift up, that whosoever beleueneth in him should not perish but haue eternall life.* From which we may thus reason; As the Isralites who were stung with fierie serpents, were cured not by any outward meanes of physicke and surgerie, or any thing in themselves, saue onely by looking vpon the brasen serpent, which for this purpose was set vp by Gods commaundement; so we being stung of the old serpent, with the sting of sinne cannot be cured by any meanes without or within our selues, but by beholding the true substance Christ Iesus, signified by this shadow, with the eye of faith.

And thus haue I proued, first that we are not iustified by our workes, and inherent righteousnesse; and secondly that we are iustified by faith alone: not as it is the chiefe and principall cause, for in this respect God iustificieth; not as it is the matter or meritorious cause of our iustification, for in this respect the merits and righteousnesse of Iesus Christ iustificieth vs; but as it is the alone instrument and onely cause in vs which applyeth that meritorious cause vnto vs, where- by alone we are iustified in Gods sight.

§. Sect. 4.

Secondly, the tempter will object, that this imputed righteousness

eousnesse wee speake of, is but imaginarie, and a vaine phantasie; as if a man who were defiled with durt should be reputed cleane by the imputation of anothers cleannesse, or as if a begger should be esteemed rich, by imputation of anothers wealth. To which we are to answer, that the imputation of Christs righteousnesse vnto vs, is no imaginarie dreame, but a matter plainly expressed in Gods word, as also the not imputation of our sinnes is therein specified. In the fourth of the Romanes this word is vsed by the holy Ghost an eleuen times. So vers.3. *Abraham beleeued God and it was imputed vnto him for righteousnesse.* And vers.4. *To him that worketh not, but beleueneth in him that iustificth the vngodly, his faith is imputed for righteousnesse.* And vers.6. *Euen as Dauid declared the blessednesse of the man vnto whom God imputeth righteousnesse without workes.* And vers.8. *Blessed is the man to whom the Lord imputeth not sinne, &c.*

That the imputation of Christs righteousnesse is not putative and imaginarie.

Rom.4.3.4.

Yea will the tempter say, it is true that we are iustified by imputed righteousnesse; but not by the righteousnesse of Christ, which is out of our selues; but our faith, which is formed and perfected with charitie, and other graces, and good workes is imputed for righteousnesse: or more plainly, God accepteth of the workes of the faithfull, and their inherent righteousnesse, though imperfect and vnworthie in themselves, for and through Christ, for such righteousnesse which may iustifie vs in his sight. For the answering of which obiection we are to know, that this word imputing, or imputation, is taken two waies in the Scriptures: first when as the thing imputed is in our selues, and so it is said Psal.106.31, that the fact of Phinees was imputed vnto him for righteousnesse; so Rom.5.13, *But sin is not imputed while there is no law.* Secondly, when as the thing imputed is out of our selues; and of this, mention is made Leuit.17.4. and Numb.18.27. And in this latter sense the word is to be vnderstoode in the doctrine of iustification, and not in the former. For our sinnes were imputed vnto Christ, when he offered himselfe to stand in our place, to pay our debt and to make full satisfaction to his fathers iustice, by suffering those punishments which we by our sinnes had deserued; in which

§. Sect. 5. That not our own but Christs righteousnesse is imputed vnto vs for our iustification.

Psal.106.31.

Rom.5.13.

Leuit.17.4.

Numb.18.27.

Mar. 15. 28.

2. Cor. 5. 21.

respect the Scriptures say that *he was reputed amongst the wicked*, Mar. 15. 28. and that *he was made sinne for vs*, 2. Cor. 5. 21. not by infusion of our sinnes and corruptions into his most holy nature, but by imputation onely. And contrariwise, we are made iust or iustificed not by infusion of inherent righteousness into vs, but by imputation of Christs righteousness, when as beleeuing in him, notwithstanding that our nature is still defiled with sinne and manifold corruptions, through the meere mercie and free grace of God for the merits and obedience of Christ wee are reputed iust, as though wee had neuer committed sinne, and had perfourmed perfect obedience vnto Gods commandements, and so adiudged heires of euermlasting life.

So that this imputation consisteth not in Gods reputing of vs iust, in respect of our inherent righteousness infused into vs; but in the free mercie and grace of God, which for Christ his sake couereth our sinnes, which are indeede inherent in vs, so as they shall neuer be imputed vnto vs for our condemnation, & imputeth vnto vs the righteousness which is not in vs but in Christ, wherewith being fully possessed, he reputeth of vs as most innocent and perfectly righteous.

Now, that imputation is to be vnderstood in this latter sense, it is most manifest where y^e Apostle Paul setteth down the word in both these senses, denying that in this doctrine of iustification it is to be vnderstood of the former, and affirming it of the latter. *To him* (saith he) *that worketh, the wages is not imputed by fauour, but by debt* (namely, because he hath merited it by his owne righteousness) 5. *But to him that worketh not, but beleeueth in him that iustificeth the vngodly, his faith is counted or imputed for righteousness; even as David declareth the blessednes of the man vnto whom God imputeth righteousness without works*. In which words he plainly sheweth, that there is a kind of imputation which hath his ground or foundation in works and inherent righteousness, and this he affirmeth is not of grace. And that there is another kind of imputation, which hath not its ground and foundation in him to whom it is made, but in the free mercie of God iustifying the wicked without his workes, and therefore not onely de-

§. Sect. 6.

The former
point proued
by testimonies
of the Scrip-
tures.

Rom. 4. 4. 5.

That not ours but Christs righteousness is imputed &c. 583
 stitute of inherent righteousness whereby hee might be iustified, but also guiltie of inherent corruption and actuall transgression, whereby hee might bee condemned if God should enter into iudgement with him. So also hee plainly affirmeth Eph. 2.8, that *we are saved by grace through faith*, Eph. 2.8. *and that not of our selues; it is the gift of God. 9. Not of workes, least any man should boast himselfe.*

Secondly, this may be prooued by the example of *Abraham*. §. Sect. 7.
ham, vpon which the Apostle in the former place insisteth; *The former point proued by the example of Abraham.*
 for by that imputed righteousness whereby he was iustified, wee are also iustified: but the Apostle plainly affirmeth that this imputation was not of *Abrahams* inherent righteousness, with the which notwithstanding he was plentifully indued; for (as he saith) *if Abraham were iustified by workes, he had wherein to reioyce, but not in God; but that Abraham beleened in God, and this was counted to him for righteousness*, Rom. 4.2.3. as it is Rom. 4.2.3: and therefore we are not iustified by our workes and inherent righteousness, but by the righteousness of Christ imputed vnto vs.

Thirdly, that righteousness which iustificieth vs, must consist in perfect obedience and fulfilling of the law of God, in that exact manner and measure which Gods iustice doth require: but this cannot possibly be done by any righteousness which is in vs, which is most imperfect and mingled with many finnes and corruptions, *for in many things we sinne all*, as it is Iam. 3.2. and *he that saith he hath no sinne is a liar*, as *Iohn* speaketh 1. ep. 1.8. and *our best righteousness is like a polluted cloath*, as it is Esa. 64.6. but by the alone righteousness of Iesus Christ, which being imputed vnto vs is sufficient to answere and satisfie Gods exact and most perfect iustice. That our righteousness whereby we are to be iustified must be perfect, and such as the law and exact iustice of God requireth, it appeareth Rom. 3.31. whereas the Apostle plainly affirmeth, that when faith is imputed vnto righteousness, *Iam. 2.10.*
the law is not made voide, but rather confirmed and fulfilled. Doe we then (saith he) make the law of none effect through faith? God forbid. Yea we establish the law. But this cannot be done by our righteousness, which is imperfect and mingled

584 *That not ours but Christs righteousness is imputed &c.*

Deut. 25. 1.

Pro. 17. 15.

Esa. 5. 23.

Luk. 16. 17.

Iere. 23. 6.

Esa. 45. 24.

1. Cor. 1. 30.

Rom. 5. 19.

Rom. 8. 3. 4.

led with innumerable finnes, but by the alone most perfect righteousness of Iesus Christ imputed vnto vs. Againe, the Lord hath commaunded and straitly charged, that in our ciuill iudgements the righteous shall be iustified, and the wicked condemned, Deut. 25. 1. And the wise man saith, that he that *iustificeth the wicked, and he that condemneth the iust, euen they both are abomination vnto the Lord*, Pro. 17. 15. And the Prophet *Esay* denounceth a woe against them which commit this sinne, chap. 5. vers. 23. Now, shall the Lord require this of vs, and shall we thinke that he whose will is the rule of iustice, wil iustifie any whose righteousness is imperfect, and not according to his law? No, he hath told vs, that it is more easie that heauen and earth should passe away, than that one title of the law should fall vnaccomplished, Luk. 16. 17. And therefore let vs not trust vnto our owne imperfect righteousness, but wholly rest vpon the alone righteousness of Iesus Christ by a liuely faith for our iustification. For he *is the Lord our righteousness*, Iere. 23. 6. In him we *haue righteousness and strength*, Esa. 45. 24. He *is made vnto vs of God wisdom, righteousness, sanctification and redemption*, 1. Cor. 1. 30. By his obedience many are made righteous, Rom. 5. 19. And that which was impossible to the law, in as much as it was weake because of the flesh, God sending his sonne in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh, that the righteousness of the law might be fulfilled in vs; as it is Rom. 8. 3. 4. In a word, in him alone wee haue all our righteousness, in him we shine gloriously in the sight of God, and he is that bright shining Sunne of righteousness, from whom we borrow all our light, without whose raies of holinesse we should remaine in the darknesse of our finnes and corruptions.

2. Cor. 5. 21.

Lastly, the Apostle setteth downe the forme of our iustification, namely, the imputation of our finnes vnto Christ, and the imputation of his righteousness vnto vs. 2. Cor. 5. 21. He which knew no sinne was made sinne for vs, that we might be made the righteousness of God in him. As therefore Christ was made a sinner for vs, so wee are made righteous before God in him; but Christ Iesus was not made a sinner for vs by infusion.

That not ours but Christs righteousness is imputed &c. 385
 fusion of our finnes and corruptions into his nature (for hee
 was alwaies most holie, pure, vndefiled and without sinne, as
 the Apostle witnesseth of him) but by imputation onely, as
 being our suretie who had taken vpon him to discharge
 all our debt : and therefore in like manner wee are made
 righteous, not by infusion of righteousness, but by imputa-
 tion onely.

1. Pet. 1. 18. 19
 and 2. 21.

Now whereas they obiekt, that to be iustified by imputa-
 tion is but an imaginarie mockerie, as if a poore man should
 be reputed rich ; to this we are to answere, that it is but a fri-
 uolous cauilt : for we doe not teach that God esteemeth and
 reputeth vs righteous, being wholly defiled with sinne and
 quite destitute of all righteousness ; but that hee maketh vs
 perfectly righteous, by washing away our sins with the pre-
 cious blood of Christ, and by applying and appropriating
 vnto vs his perfect righteousness and obedience by vertue of
 his spirit principally, & a liuely faith instrumentally, wherby
 we are vnited vnto Christ and become members of his body,
 and consequently haue right and full interest vnto all that
 which this our head hath done for vs ; and so being made
 partakers of his righteousness and merits, God reputeth vs as
 we are in truth perfectly iust and righteous. If a man being
 poore and farre in debt should be accounted and reputed
 exceeding rich and nothing indebted, it were indeede but a
 meere imagination. But if another of great sufficiencie shuld
 take vpon him to be his suretie, and not onely discharge all
 his debts, but should bestow vpon him great summes of mo-
 ney and much treasure, this man whatsoeuer hee was before
 time in himselfe, may now be esteemed rich and out of debt.
 So if we (as wee are farre indebted to the iustice of God and
 exceeding beggerly, yea starke naked of all righteousness) shuld
 be reputed as we are thus in our selues righteous and
 nothing indebted, it were but a meere mockerie ; but seeing
 our Lord and Sauour Iesus Christ hath taken vpon him to
 be our suretie who is himselfe all-sufficient, and seeing hee
 hath perfectly and fully answered all our debts wherein we
 were engaged to Gods iustice ; and not onely so, but also hath
 communicated and bestowed vpon vs the infinite rich trea-

§. Sect. 3.
That iustifica-
tion by impu-
tation is not
imaginarie,
but reall and
in truth.

tures of his righteousnes and obedience, giuing vnto vs full interest and possession hereof, outwardly by his hand-writting of the Gospell, and his Sacraments as seales annexed thereunto, and inwardly by the vertue and cooperation of of his spirit applying them vnto vs: and lastly, seeing we also haue receiued the full assurance of all this heavenly and spirituall rich treasure by the hand of faith, wee are in truth quite out of debt, and exceeding rich with his righteousnes which is now become ours, and therefore are so reputed and esteemed in the sight of God.

CHAP. LI.

Sathans temptations mouing the weake Christian to doubt of his iustification, answered.

§. Sect. I.

That our iustification is plainly reuealed vnto vs in the word of God.



And so much for answering Sathans temptations, whereby he laboureth to perswade vs to rest vpon a false and imperfect righteousnesse for our iustification: now wee are briefly to speake of those which hee suggesteth into the mindes of weake Christians, to the end that hee may make them doubt of their iustification, that so hee might (if it were possible) make frustrate this worke of God, or at least robbe their soules of all comfort and peace of conscience, which alwaies accompanieth the assurance of our iustification; for *being iustified by faith, wee haue peace towards God through our Lord Iesus Christ*, as the Apostle speaketh, Rom. 5.1. First therefore he suggesteth that our iustification is an action of God, and therefore vnknowne to vs; so that we cannot possibly attaine vnto any certaine knowledge that we are iustified of God, vnlesse he assure vs hereof by some speciall and extraordinarie reuelation.

Rom. 5.1.

For the answering whereof, we are to vnderstand that this act of God in iustifying a sinner, is as cleerely reuealed ordinarily in the Scriptures, as any other thing concerning our saluation, and that euery true beleeuers may as certainly conclude by vndoubted arguments grounded on Gods infal-

lible

lible truth, that he is iustified before God, as by naturall reason he can proue that he liueth and breatheth. For first our effectuall vocation and iustification are inseparably linked together by the Apostle Rom.8.30. So that whosoever can Rom.8.30. proue that he is effectually called, he may also most certainly inferre that he is iustified. But euery true beleeu-er may come to the certaine knowledge that he is effectually called (as before I haue shewed at large) and that not by any speciall reuelation, but by the will of God, reuealed in his word by the inward testimonie of Gods spirit, and the vndoubted signes of effectuall calling, which he obserueth in himselfe; and therefore without any particular reuelation we may attaine vnto the assurance also that we are iustified, that is, that our sinnes are pardoned for the merits and full satisfaction of Iesus Christ, and we cloathed with his righteousnes.

Secondly, whosoever can come to the assurance that he hath a true and liuely faith, he may also be assured that he is iustified; for it is the nature and an inseparable propertie of true faith, to apply vnto the beleeu-er Christ Iesus and his righteousnesse, whereby hee is iustified before God; and hence it is that the Scriptures plainly affirme that we are iustified by faith and not by any thing else which is in vs, as before I haue sufficiently shewed. But we may come to the certaine assurance that we haue a true faith, by the vndoubted signes and inseparable fruites thereof, which wee may discern in our selues (as hath been already plainly proued) though we neuer haue any speciall reuelation: And therefore without any such particular reuelation we may attaine vnto the certaine assurance that we are iustified in Gods sight.

Thirdly, that which the Gospell assureth vs of, we neede not to make any doubt thereof, or once call it into question: but the Gospell assureth vs, that whosoever beleeueth in Christ Iesus, and truly repent them of their sinnes, shall be made partakers of all the gracious promises of life and saluation therein contained; So Ioh.3.16. *God so loved the Ioh.3.16. world that he hath giuen his onely begotten sonne, that whosoever beleeueth*

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Ioh. 5. 24.

beleeneth in him should not perish, but haue euerlasting life. And chap. 5. 24. Verely, verely, I say vnto you, he that heareth my word and beleeneth him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life. And Matth. 11. 28. Come vnto me all ye that labour and are laden, and I will ease you. And therefore whosoeuer beleeue in Iesus Christ, approuing their faith to the world and their owne consciences, to bee true and vnfaigned, by the fruite thereof, vnfaigned repentance, he may assure himselfe of all the gracious promises of the Gospell, and consequently of the remission of his sinnes, and his iustification for the merits and righteousnesse of Iesus Christ.

Matth. 11. 28.

Mark. 1. 15.

1. Ioh. 3. 23.

Lastly, the Lord hath not onely after a generall manner propounded these promises vnto vs, and left vs to our owne libertie to beleeue or not to beleeue them, but hee hath bound vs to the performance of this dutie by his expresse commaundement, Mark. 1. 15. *Repent and beleeue the Gospell.* And 1. Ioh. 3. 23. *This is his commaundement that we beleeue in his sonne Iesus Christ,* that is, that we doe not onely after a generall mann^r beleeue that he is the sauour of mankind, but that we beleeue that he is our sauour, who hath redeemed, iustified, and wil most perfectly saue vs, and rest wholly vpon him alone for our saluation. And he that thus beleeueth, needeth no other arguments to assure him that he is iustified and shall be saued; for he hath the witnesse in himselfe, euen the testimonie of Gods spirit, crying in his heart Abba father, and bearing witnesse vnto his spirit that he is the childe of God: and not to beleeue this is to make God a lyer, because wee *will not beleeue the record that hee hath witnessed of that his sonne,* as the Apostle speaketh. 1. Ioh. 5. 10. Yea (as before I haue shewed at large) he hath added vnto the hand writing of his word, which containeth also his oath for our better confirmation, his sacraments; whereby he particularly conuayeth and giueth vnto euery beleeuer, as it were proper possession of Christ Iesus and all his benefits, to the end that there should bee no place left to doubting, nor any neede of any particular reuelation, for our further assurance.

1. Ioh. 5. 10.

Secondly,

Secondly, Sathan will suggest that those who are iustified are made iust, and those who are made iust doe continually the workes of righteousness; but thou, will he say to the humbled sinner, continuest still in thy corruptions, and thy wickednesse cleaueth fast to thee, and compasseth thee about; and in stead of doing the workes of righteousness, thou continually heapest vp the full measure of thy sinnes; yea thy best actions are so stained with imperfections and so full of infirmities, that they iustly prouoke Gods wrath against thee.

§. Sect. 2.

That we are made iust not by infusion but by imputation of righteousness.

To which we must answer, that indeede whosoever is iustified is made iust, but not by infusion of inherent righteousness into our selues, but by imputation of Christs most perfect righteousness, as before I haue shewed; for hereby our sinnes are pardoned, he hauing taken them vpon himselfe, and satisfied Gods iustice by suffering those punishments which wee had deserued; and also he hath perfectly fulfilled the law, that hee might make vs partakers of his actiue obedience; and so imputing both vnto vs, hath made vs perfectly iust and righteous in Gods sight.

So that now the Lord doth not require obedience to his law at our hands, to the end that wee should be iustified in whole or in part, by our owne righteousness; neither are we to this end to obserue Gods commandements, that we may offer vnto God our workes and inherent righteousness, desiring thereby to be iustified; for, as I haue shewed, our best righteousness is imperfect, and mingled with manifold corruptions, so as it would rather condemne vs, then iustifie vs, if the Lord should examine it according to the exact rule of his most perfect iustice: but we offer vnto God for our iustification, the most perfect righteousness and full satisfaction of Iesus Christ, which by his merits and sufferings he hath once made for vs, desiring thereby wholly and onely to be iustified and saued.

§. Sect. 3.

As for our workes and inherent righteousness, they are not causes but effects and fruites of our iustification; neither is it possible that we should doe any good worke acceptable in Gods sight, till we are iustified, and reconciled vnto God

That our workes are not causes but effects of our iustification.

in Iesus Christ, for our workes cannot please him, till our persons please him, and whatsoeuer we doe, before faith hath purified the heart, it is sinne and odious in the sight of God: but as soone as we haue faith begotten in vs, presently it apprehendeth, Christ and his righteousnes, whereby we are iustified, and then being iustified, faith worketh by loue and bringeth forth in vs the fruites of sanctification; which though they bee mingled with much corruption, and manifold imperfections, yet God in Christ accepteth of them as perfect, and will crowne them with glorie, and immortalitye.

*That now the
Lord doth not
require of vs
perfect righte-
ousnesse.*

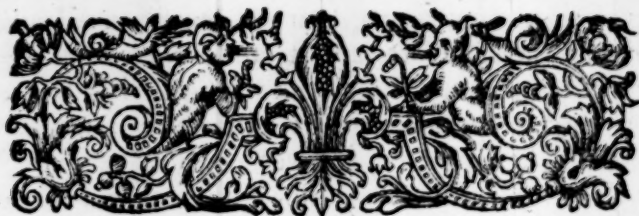
Neither doth the Lord now require of vs, that wee perfectly at once shake off all our corruptions, but that we labour as much as in vs lieth, to mortifie and subdue them according to the measure of his grace, and holy spirit, which he hath bestowed on vs; he doth not straightly commaund that we should instantly banish and expell sinne from dwelling in vs, but that we doe not suffer it to raigne in vs, nor willingly obey the flesh in the lusts thereof, submitting our selues vnto sinne, as seruants and vassals to their Lord and maister; he doth not inioyne vs that we should wholly vanquish our corruptions, and obtaine a full victorie ouer them, but that we proclaime open warres against them, and manfully fight and strue vnder the conduct of his spirit, against the flesh, and the sinfull lusts thereof; and when we are taken captiue of sinne, that we labour to attaine vnto our former freedome, in the meane time sorrowing and groning vnder the heauie waight of our corruptions, and crying out with the Apostle, *wretched man that I am, who shall deliuer me from the body of this death*; and that we confesse our miserable estate vnto our captaine and leader Iesus Christ, desiring him to assist vs with the power of his holy spirit, that thereby we may be freed out of the hands of these our spirituall enemies, whose bondage and captiuitie is so irksome and grieuous vnto vs. Neither doth the Lord now require that we performe absolute and perfect obedience to his commandements, but that *to will* be present in vs, that we consent and approue his law to be good and delighting in it concerning

Rom. 7.

concerning the inner man, that we desire and indeauour to performe that good we cannot, and forgetting that which is behinde, indeauour our selues to that which is before, and follow hard towards the marke, though we cannot attaine vnto the end of our race, till wee come to the end of our liues. Finally, the Lord doth not require of vs a whole harvest of goodnes and righteousness, but the first fruites thereof; he doth not stand so much vpon our actions, as vpon our affections, vpon the perfection of our workes, as vpon the alacritie of our willes, and integritie of our hearts; the righteousness which he requireth is an humble confession of our vnrighteousnesse, a sincere hatred of our finnes, a holy indeauour in the vse of the meanes to mortifie our corruptions, and to rise from the death of sinne, to holinesse and newnes of life; which whosoeuer can offer vnto God, they may assure themselves that they shall be accepted through Christ, as righteous in Gods sight, notwithstanding their manifold imperfections and corruptions.

Phil. 3. 13. 14

The end of the second Booke.



THE THIRD BOOKE

INTREATING OF SANCTIFICATION AND PERSEVERANCE,

as also of Sathans temptations which he suggesteth
against them both, and of such answeres where-
with the Christian may refute and
repell them.

CHAP. I.

Of Sanctification, and the causes thereof.

§. Sect. I.

*That God is
the principall
efficient of our
sanctification.*



And so much for the answering of such temptations of Sathan as concerne our iustification. Now wee are to speake of our sanctification, which is the next effect of Gods election, and inseparably ioyned with our iustification: wherein I will obserue my former order, first setting downe the doctrine of sanctification, and then answering those temptations of Sathan which doe most impugn it.

*Sanctification,
what it is.*

For the first, *Sanctification is an action of the whole Trinitie, whereby the beleener already iustified, is by little and little renewed according to Gods image in holinesse and righteousness, by the mortification of the flesh, with the corruptions thereof, and the quickening of the spirit.*

And this is our sanctification, which is expressed in the Scriptures by diuers names and phrases; for it is called regeneration, the new birth, renouation, the putting off or mortifying

fying of the old man, and the putting on or quickening of the new man and such like.

The efficient cause of our sanctification is God himselfe, who as he alone iustifieth vs and freeth vs from the guilt and punishment of sinne, so he onely sanctifieth vs and deliuereth vs from the tyrannie of sinne, so that it shall no longer raigne in our mortall bodies, freeing vs in such measure as pleaseth him from our naturall corruptions, which heretofore wholly ouerwayed vs. And this appeareth by plaine testimonies of holy Scriptures. Iohn 1.13. It is said that the faithfull are borne, *not of blood, nor of the will of the flesh, nor of the will of man, but of God.* So Ephes. 2.10. we are said to be *Gods Workmanship, created in Christ Iesus vnto good workes:* which phrase the Apostle vseth to note vnto vs, that as God onely did create vs, so he onely doth renue and regenerate vs. The Lord likewise doth appropriate this worke vnto himselfe as belonging to another. Ezech. 36.26. *A new heart will I giue you, and a new spirit will I put into you, and I will take away the stony heart out of your body, and I will giue you an heart of flesh.* And hence it is that the Apostle desiring the sanctification of the Thessalonians beggeth it at Gods hand, 1. Thes. 5.23. *The very God of peace sanctifie you throughout.* And David finding the want hereof in himselfe, hath his recourse vnto God. Psalm. 51.10. *Create in me a cleane heart O God, and renue a right spirit within me.* So that as God doth begin in vs this worke of sanctification, so likewise he doth accomplish and finish it. And therefore as we are wholly to ascribe vnto God our election, vocation and iustification, so also our sanctification, that he may be all in all in the worke of our saluation. For as he onely formed vs, so he onely can reforme vs, as he is the author of our naturall generation, for by his blessing we haue our being, so also of our spirituall regeneration, for by his spirit onely wee are renued. Neither must we imagine that it is in mans power to renew himselfe, no more than to beget himselfe: for as well may the Blackmoore change his skinne, or the Leopard his spots, as wee doe good who are accustomed to doe euill, Ierem. 13.23. Ierem. 13.23. yea, as easily may the dead man raise himselfe, as wee may raise

Leuit. 10. 8.

Iohn 1. 13.

Ephes 2. 10.

Ezech. 36. 26. and 34. 28.

1. Thes. 5. 23.

Psalm. 51. 13.

Gen. 1. 28.

Ierem. 13. 23.

Eph. 2. 1.

raise our selues from the death of sinne to newnesse of life, Eph. 2. 1. It is onely the water of Gods spirit that can wash away our Ethiopian blacknesse, and turne our spotted vncleannesse into snowie whitenesse; it is onely the God of life that can make vs rise from the death of sinne to newnesse of life.

But here it may be demaunded, that if sanctification bee wholie the worke of God, and not in our owne power, why doe the Scriptures exhort vs to sanctifie our selues, to mortifie our sinnes, and to walke in newnesse of life? I answer, that though sanctification bee wholly from God, yet these exhortations are necessarie; for hee worketh this worke in vs, not as in stocks and stones, but as in reasonable creatures; of whom he requireth consent of will, desire and endeouour in the vse of the meanes ordained of God, for the beginning and perfecting of this worke of sanctification in vs. And although this will, desire, and endeouour, be his work likewise, yet these exhortations to godlinesse are to good purpose; for with the exhortation God ioyneth the operation of his spirit, and whilest he commandeth vs, he giueth power also to performe that which he commandeth; whilest he exhorteth vs to sanctification, hee himselfe sanctifieth vs with his spirit.

§. Sect. 2.

*That the work
of sanctifica-
tion is com-
mon to the
three persons in
Trinitie.*

Tit 3. 5.

Eph. 2. 4. 5.

Heb. 9. 14.

Now further wee are to know, that as all other workes of God which he exerciseth towards his creatures, so this work of sanctification likewise is common vnto the three persons in the Trinitie: for first God the Father sanctifieth vs by giuing vs his sonne and sending his spirit, and therefore this work is ascribed vnto him, Tit. 3. 5. Eph. 2. 4. 5. God the sonne sanctifieth vs, by mortifying our sins by vertue of his blood, purging our consciences from dead workes, that wee may serue the liuing God, and by vertue of his resurrection raising vs also from the death of sinne to newnesse of life: and lastly, by his death hath merited for vs Gods spirit, and rising againe hath sent him vnto vs, whereby wee are regenerate: and therefore hee also is said to haue sanctified vs, and God is said to haue sanctified vs in him, Eph. 5. 26. 1. Cor. 2. 11. God the holy Ghost also sanctifieth vs, by applying the
vertue

Eph. 5. 26.

1. Cor. 2. 11.

vertue of Christs death and resurrection vnto vs, and so immediately beginneth, continueth, and perfecteth this worke in vs, and therefore most vsually in the Scriptures this worke is ascribed vnto him, Ioh. 3. 5, 6. Act. 11. 16. Tit. 3. 5.

Ioh. 3. 5, 6.
Act. 11. 16.
Tit. 3. 5.

And thus it appeareth that God himselfe is the principall and onely efficient cause of our sanctification; vpon which point I haue the longer insisted, to the end that wee should not in this worke rest vpon our owne strength, for then wee shall be subiect to many discouragements, and lie open to innumerable temptations, grounded vpon our small measure and slow progresse in our sanctification, as also vpon the great difficulties and manifold discouragements, which both stay vs in the birth, and hinder our full growth in true godlinesse; all which in respect of our owne power prooue this worke not onely hard, but euen impossible for vs to be perfected and accomplished. But rather that wee relie our selues vpon the Lords infinite power and gracious promises, whereby wee are assured, notwithstanding our owne exceeding weaknesse, that he will not onely begin, but also finish and perfect this good worke in vs.

And thus much concerning the principall efficient cause of our sanctification: the motiue cause which mooued the Lord to sanctifie vs, was his owne mercie and Christs merits. The first is expressed by the Apostle 1. Pet. 1. 3. whereas it is said, that *God according to his abundant mercie hath begotten vs again, &c.* The other is implied by Paul Eph. 2. 5. where hee saith, that God hath quickened vs in Christ; who by his death merited not onely the remission of sinne for vs, but also Gods spirit, whereby wee are sanctified. So that it was not any good inclination vnto holinesse in vs, or any thing els wherein we excelled others, which moued God to sanctifie vs, for wee were all alike the *children of wrath and dead in our sinnes*, but onely his owne boundlesse mercie and the al sufficient merits of Christ our Sauour, were the onely causes which moued the Lord to giue vs his spirit, whereby we are regenerate and raised from the death of sinne to holinesse and newnesse of life. And therefore let vs not arrogate the praise of our sanctification in whole or in part vnto

§. Sect. 3.
*The motiue
cause Gods
sole mercie.*
1. Pet. 1. 3.
Ephes. 2. 5.
Eph. 2. 1. 3.

our selues, but ascribe all the glorie to God who is the sole author and finisher of it.

*§. Sect. 4.
Of the instrumentall causes
of our sanctification.*

Ioh. 15. 3.
and 17. 17.
Iam. 1. 18.
1. Pet. 1. 23.

1. Cor. 4. 15.
Philem. v. 10.

Act. 22. 16.
Eph. 5. 26.

Heb. 4. 2.

Act. 8. 37.

The instrumentall causes of our sanctification, are either externall or internall; the external are first the word of God, of which our Sauour speaketh Ioh. 15. 3. *Now are you cleane through the word which I haue spoken vnto you.* And cap. 17. 17. *Sanctifie the with thy truth: thy word is truth.* So the Apostle Iames chap. 1. 18. *Of his owne will begat he vs with the word of truth, &c.* And the Apostle Peter affirmeth, that we are borne anew not of mortall seede, but of immortall by the word of God, &c. The word of God therefore is an instrumentall cause of our sanctification. In which respect also the Ministers, by whose ministerie wee are conuerted and regenerate, are said to be our spirituall fathers who haue begotten vs vnto God: as appeareth 1. Cor. 4. 15. and Philem. vers. 10. in both which places Paul chalengeth this title vnto himselfe. Another externall cause of our sanctification are the Sacraments, especially the Sacrament of Baptisme; whereof it is that Ananias saith vnto Paul Act. 22. 16. *Arise and be baptized & wash away thy sins.* So Eph. 5. 26. it is said that Christ gaue himself for his Church, *that he might sanctifie it and cleanse it by the washing of water through the word.* The which places as they are to be vnderstood principally of the washing of iustification, whereby we are purged from the guilt and punishment of sinne; so also of the washing of sanctification, whereby we are cleansed from the sinnes and corruptions themselves.

The internall instrument of our sanctification is a liuely faith, without which the other outward instruments are vneffectuall, in those who are of yeeres; neither must we think that the bare action of hearing, or the outward washing, take away our sins and corruptions, vnlesse the word and things signified in the Sacraments bee applied vnto vs by a true faith. For the word which we heare profiteth not, vnlesse it be mixed with faith in those that heare it, Heb. 4. 2. And vnlesse those that are capable of faith belecue with all their heart, it is to no purpose to be baptized, Act. 8. 37: and therefore vnto the other we must ioyne this instrument of a liuely faith, if wee would attaine vnto true sanctification. For faith purifieth

purifieth the heart, and is fruitfull in the workes of loue, as the Scripture speaketh.

Act. 15.9.
Gal. 5.6.

And thus haue I set downe the efficient causes of our sanctification; in the next place let vs consider of the manner how this worke is wrought in vs. For the vnderstanding whereof we are to know, that wee being vnited vnto Christ, principally by Gods spirit, and instrumentally by a liuely faith, and so made members of his mysticall bodie, doe participate the vertue of his death, buriall, and resurrection, whereby not onely our iustification but also our sanctification is deriued vnto vs. For first, by vertue of his death our finnes are mortified, and our corruptions crucified together with him: as appeareth Rom. 6.6. *Knowing this, that our old man is crucified with him, that the bodie of sinne might be destroyed, that hencefoorth we should not serue sinne.* Secondly, by vertue of his buriall, this death of sinne is as it were further continued, and thereby our finnes and corruptions are more and more subdued and kept vnder, that they cannot rise and rebel against the spirit. And of this the Apostle speaketh Rom. 6.3. where he saith, that *we are buried with Christ into his death.* Thirdly, by vertue of his resurrection there is a quickening power deriued into vs, whereby wee are reuiued and raised vp from the death of sinne to holinesse and newnesse of life. And of this mention is made Coloss. 2.12.13. where it is said, that *as we are buried with Christ, so likewise wee are raised vp and quickened together with him:* and Rom. 6.4. the Apostle saith, that *we are buried with him by baptisme into his death; that like as Christ was raised vp from the dead by the glorie of the father, so wee also should walke in newnesse of life.*

§. Sect. 5.

Of the manner
how our sancti-
fication is
wrought.

Rom. 6.6.

Rom. 6.3.

Col. 2.12.13.
Rom. 6.4.

And this is the manner according to which God worketh sanctification in vs; now wee are briefly to speake of the other causes, as they lie in order. The materiall and formall causes of our sanctification may best be considered in the parts thereof. The finall cause is two-fold: Gods glorie, which is the chiefe and principall cause of our sanctification; and the eternal saluation of those who are sanctified, which is subordinate to the other. For the first, that Gods

§. Sect. 6.

Of the ends of
our sanctifica-
tion.

glorie

- glorie is the end of all our good actions and holy conuerſation, it appeareth Mat. 5. 16. *Let your light ſo ſhine before men that they may ſee your good works, and glorifie your father which is in heauen.* So 1. Pet. 2. 12. *Haue your conuerſation honeſt among the Gentiles, that they which ſpeake euill of you as of euill doers, may by your good workes which they ſhall ſee glorifie God in the day of viſitation.* And the Apoſtle Paul willeth vs, that we doe all things what ſoeuer to the glorie of God, 1. Cor. 10. 31.
- For the other, we are therefore ſanctified that wee may be ſaued, and alſo be aſſured of our ſaluation: and this we may gather out of the Apoſtles words Tit. 3. 5. 7. where hee ſaith, that *God hath ſaued vs by the waſhing of the new birth, and re-nuing of the holy Ghoſt, that we ſhould be made heires of eternall life.* Neither can we euer inioy euerlaſting happineſſe, ynelleſſe we be regenerate, according to that Ioh. 3. 3. *Except a man be borne againe, he cannot ſee the kingdome of God.* So the Apoſtle ſaith, that *fleſh and blond cannot inherit the kingdome of God, neither doth corruption inherit vncorruption,* 1. Cor. 15. 50. And Apoc. 21. 27. it is ſaid, that *no vncleane thing ſhall enter into Gods kingdome:* and therefore the Apoſtle Heb. 12. 14. vſeth this as an effectuall argument to mooue vs to embrace ſanctification, becauſe *without this holineſſe no man ſhall ſee the Lord.* On the other ſide, if wee bee regenerate and ſhew the fruites thereof in a holy conuerſation, by dying to ſinne and riſing againe to newneſſe of life, then may wee bee certainly aſſured of our ſaluation: and therefore the Apoſtle willeth vs by theſe workes of holineſſe *to make our calling and election ſure,* affirming that *if wee doe theſe things wee ſhall neuer fall.* 2. Pet. 1. 10.

CHAP. II.

Of the effects, ſubiekt, obiekt, and time of our ſanctification.

§. Sect. I.
*Of the effects
of our ſancti-
fication.*

THe principall effects of our ſanctification, are a de-
teſtation of our former finnes. in which wee haue
taken our pleaſure and delight, and an hartie loue
of iuſtice and holineſſe, which before our regenera-
tion

tion were loathsome and vnpleasant vnto vs; when notwithstanding our infirmities and often falles wee can say with the Apostle *Paul*, that wee would faine doe that good we cannot, and hate that euill which we doe, and howsoever wee cannot performe perfect obedience to all Gods commandements, yet we *delight in the law of God in the inner man*, Rom. 7. 15. 19. 22. Secondly, from these affections of louing good and hating euill, there ariseth an earnest desire to embrace the one and flee the other, and from this desire proceedeth a settled purpose of heart, and a carefull endeuour to mortifie our flesh with the corruptions thereof, and for the time to come to frame our liues according to the rule of Gods word, the which purpose and endeuour is ioyned with the diligent vse of all good meanes, wherby we may attaine vnto our desire. Thirdly, when as this desire and endeuour to leade a godly life is hindred by our spiritual enemies, the flesh, the world and the diuell, there followeth in the man regenerate a spirituall combat, wherein hee strugleth and striueth to withstand their temptations, and to goe forward in his course of holy obedience. And if hee preuaile and foyle his spirituall enemies, then there followeth peace of conscience and ioy in the holy Ghost; but if hee bee ouercome and led captiue vnto sinne, through the violence of their temptations, then doth hee not lie still and suffer sinne to raigne in him, but hee seeketh to rise againe by vnfained repentance, which is accompanied with these seuen fruites: First, a care to leaue that sin into which he is fallen. Secondly, an vtter condemning of himselfe for it. Thirdly, an holy anger against himselfe for his fall. Fourthly, a feare least againe he should fall into the same sinne. Fifthly, a desire euer after to please God. Sixtly, a zeale of the same. Seuenthly, reuenge vpon himselfe for his former offence. And these are the effects of true sanctification, which whosoever can finde in himselfe, he may be assured that he is sanctified and shall be saued.

The subiect in which this worke of sanctification is *h. Sect. 2.* wrought, is all and euery one of Gods elect, and them only: *Of the subiect* neither is there any sanctified but those onely that are e- *of our sanctifi-*
lected cation.

Psal. 119. 18.

Col. 1. 9.

Psal. 119. 11.

Rom. 7. 18.

1. Cor. 3. 16.

Rom. 6. 19.

lected and shall be saued, as appeareth Ephes. 1. 4. Neither is this worke begun in any one part of them alone, but in all the parts, powers, and faculties of soule and bodie, as appeareth 1. Thes. 5. 23. *The God of peace sanctifie you throughout*: The minde is inlightned with the true knowledge of Gods will reuealed in his word, which before was blinded with ignorance. The memorie is inabled to retaine those holy things which the vnderstanding conceiueth. The will fleeth that which is euill, and imbraceth that which is good. The affections are purged from their corruptions, and made seruiceable to holy reason. The body also is sanctified, and made a fit temple for the holy Ghost: so that whereas heretofore the members thereof were the *readie seruants of vnrighteousnesse vnto sinne, they are now become the seruants of righteousness vnto holinesse*. Lastly, the actions and outward conuersation which heretofore were sinfull and scandalous, are now holy and righteous, seruing both for the aduancement of Gods glorie, and the edification of our christian brethren. In a word, whosoeuer are truely sanctified, they are also wholly sanctified, that is, as the Apostle speaketh, sanctified throughout, in euery part and facultie of bodie and soule. And therefore whosoeuer would bee assured that he hath attained true sanctification, he is to labour to compose and frame the whole man, his minde and imagination, his will and affections, his outward actions, life and conuersation, according to the exact rule of Gods law: in all of them mortifying the old man, and his inbred corruption, and imbracing the contrarie duties of holinesse and righteousness. Otherwise if our sanctification be not of the whole man, and euery part in their seuerall measure, it will in the end be vaine and fruitlesse; for as it is to no purpose for citizens being besieged, to fortifie one place of the wall, and leaue another part vnfortified, or to keepe strait watch at some of the gates and leaue others open; so it will not auaille vs to fortifie some parts against the power of sinne, and to leaue others weake and naked, nor to garde some of the outward passages of the senses, and neglecting some other, suffer them to lie as an open entrance to let in

our

Of the subiect, obiect, and time of our sanctification. 601
our spirituall enemies, for so they will easily surpris vs, and
leade vs captiue vnto sinne; but if we would be in any safe-
tie in this strait siege, we must set a strong garde, and a care-
full watch, ouer euery part and facultie of our bodies and
soules.

The obiect of our sanctification about which it is exerci-
sed, is sinne and corruption, and holinesse and righteous-
nesse, that we may flie the one and imbrace the other, mor-
tifie the flesh and the lusts thereof, and be quickned in the
spirit that we may be conformable in all holy obedience
vnto the law of God, auoyding that which he hath forbid-
den, and labouring to performe that which hee hath com-
maunded.

*§. Sect. 3.
Of the obiect
and time of
our sanctifica-
tion.*

The time when sanctification is wrought in vs, is present-
ly after we are effectually called and iustified; for as soone
as the vertue and power of Christs obedience, death, and
resurrection, is applied vnto vs by a liuely faith, it doth not
onely free vs from the guilt and punishment of sinne, but
also mortifie the flesh with the corruptions thereof, and
quickneth vs in the inner man, enabling vs to forsake our
former sinnes, and to serue the Lord in holinesse and new-
nesse of life. But howsoeuer our sanctification bee begun
presently after our conuersion, yet it is not so soone fini-
shed; but as the seede being cast into the ground, doth first
take roote, and then is scarcely discerned, afterwards shoo-
teth forth into a blade, and so springeth vp by little and
little, till it bringeth forth an eare, and lastly it ripeneth and
yeeldeth to the sower plentifull increase: so when first the
seedes of sanctification are sowne in vs, by vertue of Gods
spirit, they haue a time to take rooting, when as they make
little or no shew to our selues or others, but afterwards they
send forth as it were a blade of a holy profession, and the
ripe fruites of godlinesse. Notwithstanding these fruites in
this life are not purely cleane, and without mixture; but as
in the fairest field there is amongst the cleaneest wheate some
tares and cockell: so in those that are most sanctified, there
are many corruptions of the flesh, mixed with the good
fruites of the spirit, the which the christian is still in weeding

Apoc. 22. 11.

Heb. 5. 14.

Rom. 8. 29.

and plucking vp by the rootes so long as he liueth, but yet can neuer ouercome this great worke, till the winter of death wholly nippeth and killeth these weedes of sinne. We must not therefore presently after our conuersion, dreame of a perfection in sanctification; no nor yet at the first, estimate the trueneſſe thereof by the greatneſſe of the measure: for as it is in the naturall generation and growth of the body, so also in spirituall regeneration; all is not finished at the first, but perfected by degrees. As soone as we are conuerted, we are but babes in Christ, and, in respect of our infancie in knowledge faith and other graces, such as haue neede rather of *milke than of strong meate*: in the rest of our life we grow vp from strength to strength, till we come to mans estate, vnto which age we cannot properly be said to haue attained, till by death we wholly lay aside the old man, and the corruptions thereof: and lastly we attaine to our consummation and full perfection, when at the latter day wee shall rise againe, and both in body and soule bee indued with perfect holinesſe, whereby we shall be enabled to performe obedience to Gods will, in that degree which his iustice requireth.

CHAP. III.

Of the parts of Sanctification.

§. Sect. I.

That sanctification containeth two parts, mortification, and viuification.



He parts of sanctification are two, mortification, and viuification, the which also are said to be the parts of true repentance, but in a diuerſe ſenſe: for they are attributed vnto sanctification, as they are the worke and action of God, who by his holy ſpirit doth mortifie and quicken vs, and is the ſole author and cauſe of our sanctification; and vnto repentance as they haue reference vnto vs, who being regenerate and indued with Gods ſpirit, doe labour in the mortification of our corruptions, and indeauour to ſerue the Lord in newneſſe of life; for, *Spiritu ſancto acti agimus*, we being firſt moued and ſet a worke by Gods ſpirit, doe

doe worke together with him. This diuision hath it ground and warrant in many places of holy Scriptures, in which it is expresse in diuers phrased and formes of speech. Psal. 34. 14, *Escew euill and doe good.* Esa. 1. 16. 17, *Cease to doe euill, learne to doe well.* Rom. 6. 11, likewise, *thinke ye also that ye are dead to sinne, but are alieue to God in Iesus Christ our Lord.* And v. 18. *Being free from sin ye are made the seruants of righteousness.* Ephes. 4. 22, *That ye cast of concerning the conuersation in time past the old man which is corrupt through the deceivable lusts.* 23. *And be renewed in the spirit of your minde.* 24. *And put on the new man which after God is created in righteousness and true holiness.* So Rom. 7. 4. 8. 13. 1. Cor. 5. 7. Col. 2. 12. 3. 9. Gal. 5. 16. 1. Pet. 2. 24. 3. 11. By al which places and many others it is cleere and manifest, that our sanctification consisteth of these two parts, the mortifying of the flesh, and the quickning of the spirit.

Mortification is the first part of sanctification, wherein the spirit of God applying vnto vs the vertue and power of Christs death and buriall, doth by little and little weaken, subdue, and kill in vs our naturall corruption, the flesh and the lusts thereof, so that they are not so powerfull as in times past to stirre vp in our mindes euill motions which are contrarie to the will and word of God.

In this description is set downe first the cause of our mortification, which is the vertue and efficacie of Christs death and buriall, communicated and applied vnto vs by the spirit of God, whereby wee are ingrafted into the body of Christ, and so made partakers of the power and vertue of Christs death, which being deriued vnto vs, doth not onely take away the guilt and punishment of sinne, but also doth mortifie and kill our naturall corruptions, which heretofore wholly ruled and ouerswaied vs. Secondly, the forme manner and progresse of this worke is here expresse, namely, the weakning, subduing, and killing of our corruption by little and little; so that this worke is not perfected at once, and in an instant, but by degrees: first it is weakned and the power thereof somewhat abated, so as though it beare sway in vs, yet it doth not wholly ouerrule vs without resistance,

as.

as it was vsed to doe in the time of our ignorance: then being further enabled by vertue of Gods spirit, working in vs, we preuaile against it, so that though it often rebell, yet doe we subdue it and obtaine victorie. Lastly obtaining a greater measure of the spirit, we mortifie and kill it; that is, though we doe not vtterly depriue it of life and motion, yet we giue it such a deadly wound that it neuer recouereth his former strength, but still pineth and languisheth, till with the death of the bodie it also dieth and is wholly abolished. Now whilest it is in this consumption and neere vnto death, hauing a long time before been weake, oftentimes it seemeth to recouer strength, and to offer some violence vnto the regenerat part: but this must not discourage vs, as though now it were on the mending hand, and like to be restored to it former health and strength: for as it fareth with those that lie vpon their deathbed; so it is with our sicke flesh, and the corruptions thereof, after that nature seemeth spent, and the power thereof wholly decayed, oftentimes falling into some grieuous fit, wherein there is a fight betweene life and death, their strength seemeth redoubled and farre greater than euer it was: but bee of good comfort, it is no signe of health, but a pange of death which neere approacheth.

And thus you see the death of sinne and our naturall corruption. Now as in the death of the body there is a certaine progresse therein, namely, when the dead carcase is also buried; so also there is not only a death of sinne, but also a buriall, the which is wrought by the vertue of Christs buriall applied vnto vs by Gods spirit, whereby it commeth to passe that sinne which is already slaine and dead, doth so remaine and continue; so that this buriall of sinne is nothing else but the further progresse and continuance of our mortification. Of this the Apostle speaketh, Rom. 6.4. *We are buried then with him by baptisme into his death, &c.* So Col. 2.12.

Rom. 6.4.
Col. 2.12.
and 3.3.5.

Rom. 6.4.

§. Sect. 3.

*That the worke
of mortification
is hard and
necessarie.*

And thus haue I shewed what our mortification is, which as it is a worke most hard, so also most necessary: the difficulty appeareth by the name which is borrowed from the practise of Chirurgeons, who before they cut off any member, doe first mortifie it, that after they may take it away with lesse

lesse sense of paine. And this is implied by our Sauour Christ, whereas hee inioyneth vs, if our right hand or eye offend vs, to cut it off and plucke it out: and plainly expressed by the Apostle *Paul* Col. 3. 5. *Mortifie therefore your members which are in the earth, fornication, uncleannesse, the inordinate affection, euill concupiscence and conetonsnesse, &c.* Col. 3. 5. where calling these finnes by the name of members, he intimateth thus much, that they are as deare vnto vs as the members of our body, and also that it is as vnpleasant and painefull vnto vs to forsake our naturall corruptions, as to be depriued of the hand, eye, or foote. But though this worke be most hard, yet it is most necessary; for the best things that are in the flesh and vnregenerate part, euen the *wisedome thereof is death and enmitie against God, because it is not subject to the lawe of God, neither in deede can be,* Rom. 8. 6, 7. neither can we doe any thing pleasing vnto God so long as we are in the flesh, as it is verse 8. Lastly, if we liue after the flesh, we shall dye, euen the euerlasting death of body and soule; but if wee mortifie the deeds of the body by the spirit wee shall liue, euen the life of holinesse and righteousness vpon earth, and the life of glory and eternall happinesse in Gods kingdome. And therefore if it be necessary to be in amitie with God, whose *loving kindnesse is better than life*; or to performe obedience vnto the lawe of God, or to doe any thing pleasing in his sight, or to escape death and damnation, or to inioy life and eternall saluation, then is it also necessarie to mortifie the flesh and the lusts thereof, how hard and vnpleasant soeuer this worke seemeth vnto vs. So that the difficulty must not discourage vs, but rather double our diligence; and because it is a paine intollerable to part with our finnes, so long as they remaine like liuely members of the body of our flesh, therefore as Chirurgians (to make the paine tollerable to the patient) doe first vse meanes to mortifie themember which they purpose to cut off; so let vs vse all good meanes to weaken the strength of sinne, and to mortifie our carnall affections, and then we shall suffer them to be quite cut off and taken from vs without any extraordinarie passion or sense of paine.

And

§. Sect. 4.
Of Viuificati-
on, what it is,
and the causes
thereof.

And so much concerning our mortification, viiufication is the second part of our sanctification, wherein the spirit of God communicating and applying vnto vs the vertue and efficacie of Christs resurrection, doth raise vs vp from the death of sinne to holinesse and newnesse of life.

Phili 3.10.11.

The cause of our viiufication is the vertue and efficacie of Christs resurrection applied vnto vs by Gods spirit; the which vertue flowing from his deitie, was first powerfull in his owne flesh, raising it out of graue, and giuing it victorie ouer sinne and death, and being deriued from our head, and communicated vnto vs who are members of his body, it doth also reuiue vs who were dead in our sinnes, and inableth vs to leade a new life in holinesse and righteousness, according to the rule of Gods word. This appeareth, Rom.

Gal. 2.20.

6.4. where he saith that we are buried with him by baptisme into his death, that like as Christ was raised vp from the dead by the glory of the father, so we also should walke in newnesse of life. So Philip. 3.10, 11. where *Paul* desireth not onely to bee clothed with the righteousness of Christ applied by faith for his iustification, but also to know *and feele the vertue of Christs resurrection, that by this meanes he might attaine vnto the resurrection of the dead.* And as *Paul* earnestly desired this, so also he attained vnto it, as himselfe professeth. Galath. 2.20. *Thus (saith hee) I liue, yet not I now but Christ liueth in me, and in that I now liue in the flesh, I liue by faith in the sonne of God, who hath loued me and giuen himselfe for me.* Now this efficacie and vertue of Christs resurrection is applied vnto vs by Gods spirit, which vniteth vs vnto Christ our head, and therefore vsually in the Scriptures this worke is ascribed vnto him. So Rom. 8.11. *But if the spirit of him that raised vp Iesus from the dead dwell in you, he that raised vp Christ from the dead shall also quicken your mortall bodies, because his spirit dwelleth in you.*

Rom. 8.11.

§. Sect. 5.
Of the manner
how our viui-
fication is
wrought.

And thus haue I shewed the author of our viiufication: the manner how it is wrought followeth to bee spoken of. First, the spirit of God dispelleth the cloudes of ignorance, and illuminateth the eyes of our vnderstanding with the beames of true sauing knowledge, wherewith being inlighthened,

rened, we rightly iudge that folly and madnesse, in which we thought formerly our chiefe wisdome consisted, and approue that as onely wise, which before wee condemned as extreame foolishnesse. Of this the Apostle speaketh, Ephes. 1. 17. where he prayeth that God would bestow vpon them *the spirit of wisdome and reuelation through the knowledge of him, that the eyes of their vnderstanding might bee inlightened, &c.* After the vnderstanding is thus inlightened, then also the will is changed; and whereas before regeneration it was corrupt, peruerse, and rebellious, now being sanctified, it beginneth to hate and auoide that euill which in former times it loued and imbraced, and to like and delight in that good which formerly it loathed and abhorred: so that the regenerate man saith with the Apostle, that to will is present with him, though hee finde no meanes to performe that which is good; and that he is *delighted in the lawe of God concerning the inner man, though the law of his members rebelling against the law of his mind, leade him captiue to the law of sinne.* Finally, the vnderstanding being inlightened, and the will reformed, there followeth the renewing of all the affections, the thoughts, imaginations, powers and faculties of the soule: and lastly, the internal parts being quickened, there insueth the renewing of the body, the outward actions, life and conuersation.

And thus haue I set downe the manner and forme of our spirituall renewing: now as the worke of mortification, so this of viiification, is not perfected and finished in an instant, but in continuance of time and by degrees; neither doe we so long as we continue in this life, receiue any great measure thereof, but onely *the first fruite*, which is but as it were a little handfull in respect of that large haruest of godlinesse which we shall attaine vnto in Gods kingdome, as the Apostle speaketh, Rom. 8. 23. Whereas therefore the Church is saide to bee perfectly purged from all spottes of sinne, Ephes. 5. 26, 27. it is to be vnderstood of our iustification, whereby the faithfull are deliuered from the guilt and punishment of sinne, and adorned with Christs perfect righteousness; and not of our sanctification, which is onely begun.

Ephes. 1. 17.

Rom. 7. 18. 22.

§. Sect. 6.

That the worke of sanctification is not finished in an instant.

Rom. 8. 23.

Ephes. 5. 26, 27.

begun in this life, but not perfected till the life to come, as it is notably set downe 2. Cor. 5. 1, 2, 3, 4.

2. Cor. 5. 1, 2.
&c.

CHAP. IIII.

Sathans temptations, whereby he laboureth to intice vs to commit sinne, answered.

§. Sect. 1.

*Of the kinds of
Sathans temptations whereby
he indeauoreth
to hinder our
sanctification.*



And so much for the doctrine of sanctification, the right vnderstanding wherof serueth much for the answering of all contrarie cauils and obiections, which are suggested into our mindes by our spirituall enemies. Now, hauing shewed the trueth of this doctrine, let vs in the next place propound Sathans temptations; which he commonly vseth to hinder this worke of sanctification: to the end that the weake christian may bee the better inabled to answere them in the day of triall.

The temptations which Sathan suggesteth to hinder our progresse in godlinesse are of two sorts: either allurements to intice vs to goe aside out of the narrow path of holinesse, into the broad way of sinne and wickednesse; or discouragements to disharten and wearie vs, in trauailing this spirituall iourney. By the first, he sweeteneth the bitter pill of sinne that it may seeme pleasant to our carnall appetites, to the end that we may greedely swallow it to our cuerlasting bane; by the other hee laboureth to make hollesome godlinesse loathsome and altogether vnpleasant to our sensuall taste. Those hee commonly vseth before we haue sinned, to cause vs presumptuously to fall into it: and these after wee haue sinned and wounded our consciences, to the end hee may moue vs desperately to surcease our labour in the workes of sanctification, as being not only difficult, but altogether impossible.

§. Sect. 2.

*Of Sathans
temptation,
whereby he al-
lureth vs to
fall into sinne.*

The first sort of his temptations whereby he laboureth to draw vs into sinne, he inforceth by extenuating the sinne vnto which he allureth vs, by putting vs in minde of the mercies of God, and merits of Christ, and by hiding from vs the

the curse of the law, and the punishments threatned against sinne both in this life and the life to come. Why (will hee say) makest thou such scruple of committing this sinne which is so pleasant or profitable vnto thee; seeing it is in it owne nature but very small, and almost no offence at all, being compared with the great transgressions which others haue committed, who notwithstanding are said euen in the Scriptures to haue been most godly and righteous, yea, and highly in Gods loue and fauour; why therefore shouldest thou who art farre inferiour vnto them, stumble at this small strawe, seeing these great blockes could not hinder euen the most religious from inioying the pleasures of sinne? Consider also the common frailtie of mankind, and the naturall corruptions of the best, whereby they are ready to fall when the least occasions are offered, into sinnes farre greater then this which so much pleaseth thee. Remember that thou canst not be a saint in this life, nor freed from that corruption which so fast cleaueth vnto thee; and therefore seeing thou must needs sinne; now sinne, when thereby thou maist haue pleasure or profit, for doe what thou canst, yet thou shalt often fall. And why wilt thou not rather be lead with delight, then be drawne with necessitie? Consider likewise that thy God is most mercifull, and therefore still ready to pardon thy sinnes; and the rather, because he knoweth thy fraile weakenesse in resisting sinne, and inability to performe obedience to his lawe: and also that Christ died, not for the iust but the vniust, not for the righteous, but for the sinner: and therefore be thy sinnes neuer so many, yet applying the merits of Christ by faith, neither their guilt nor punishment shall be imputed vnto thee. Call to minde also the gracious promises of pardon and forgiuenesse, which are made vnto thee in the Gospell; for the obtaining whereof, nothing is required of thee but faith and repentance: now this faith thou hast already, and this repentance thou maist haue hereafter when thou hast inioyed the pleasure or profit of this sinne. Neither doth repentance goe before, but followeth the committing of sinne; so that vnlesse thou first sinne, thou hast no cause of repentance nor neede to repent.

And

§. Sect. 3.

*That the world
and the flesh
further the
former tempta-
tion.*

And these and such like are Sathans baits, wherewith he allureth vs to intangle our selues in the snares of sinne : into which wee are more readie to fall through the corruption of the flesh, which naturally louing sinne, doth, with the euill motions and desires thereof, further Sathans temptations; and the instigation of the world which pricketh vs forward and draweth vs on into the steepe descending way of wickednesse, into which we are readie to runne headlong of our owne accord; partly alluring vs with pleasures, riches and worldly glorie, the desired objects of our carnall desires; and partly drawing vs with euill examples, first to a liking, and then to the practizing of those sinnes, which we see committed by others.

Against all which temptations that we may be the better armed, let vs in the next place propound some arguments whereby wee may bee withheld from falling into Sathans snares of sinne, into which his suggestions, the worlds allurements, and our owne corruptions leade and draw vs: and then being hereby moued to a true detestation of our sinnes, and an earnest desire of hauing a diuorce sued betwixt vs and them, I will afterwards set downe some meanes, by the carefull vse whereof we may be inabled to stand in the day of temptation, and preserued from falling into those sinnes which we alreadie condemne in our iudgements and dislike in our affections.

§. Sect. 4.

*The preserua-
tiues to keepe
vs from sinne,
of two sorts.*

The reasons whereby wee may bee perswaded to resist sinne are of two sorts: the first, tying vs to holy obedience in the bands of loue : the other, binding vs from falling into sinne with the cords of feare. Of the former ranke are these and such like holy considerations.

*The first reason
taken from
Gods loue to-
wards vs.*

First, wee are to set before vs the infinite loue of God towards vs base and vile creatures, altogether vnworthie of his least fauour by reason of our sinnes; the which his loue as it plainly appeareth in all other his mercies and manifolde benefites bestowed on vs, so especially in sending his onely begotten and dearly beloued sonne, not onely to suffer some small miserie, but euen death it selfe, yea that cursed ignominious and cruell death of the crosse for vs, who were

not

Preseruatiues to keepe vs from the infection of sinne. 611

not his louing friends or faithfull seruants, but opposed enemies and rebellious traytors, who had renounced his seruice and yeelded our selues as slaues to Sathan readie to doe his will. Seeing therefore our good God hath so dearly loued vs, who were altogether vnworthie his loue, and most worthie of his anger and heauie iudgements, O why should not this flame of his loue towards vs, kindle some sparkles of loue towards him againe, who is in himselfe the chief goodnesse, and to vs most kinde and gracious? If for our sakes who were his abiect enemies, hee hath not spared his owne sonne but gaue him to die for vs; should wee not for his sake, who is our chiefeft friend, bee as willing to part with our sinnes, and to kill and crucifie all our carnall corruptions? Neither can wee by any other meanes so cleerely shew our loue to God as by hating sinne, which aboue al things in the world is most hatefull and odious vnto him, and the onely cause which maketh him abhorre euen his excellent creatures, so that though hee loued them as being his owne workes, yet he detested them being defiled with the filthie spots of sin; yea so odious is sinne vnto our righteous God, that he could not chuse but punish it in his dearly beloued sonne, who bare our transgressions and sustained our persons, and when there was no other way to subdue the power of sinne, hee gaue it a mortall wound euen through the bodie of our blessed Sauour, and deliuered him to be crucified, that by this meanes he might also kill and crucifie our corruptions. Seeing therefore sinne is most odious and detestable in the eyes of God, wee cannot better shew our loue towards him, which his loue towards vs hath so well deserued, than by hating and flying that which he so much abhorreth.

Secondly, let vs call to our remembrance his innumerable benefits, which are the vndoubted signes of his loue towards vs. First hee hath elected vs vnto eternall life that wee should be holy. Seeing therefore he hath made special choise of vs amongst many who are reiecte, therefore let vs exceed others in a holy care of seruing him, and auoiding those things which are displeasing in his sight; hee also hath created vs to the end we should worship and serue him our Lord

Rr

and

§. Sect. 5.

*The second
reason, taken
from Gods be-
nefits.*

Ephes. 1. 4.

612 *Preseruatiues to keepe vs from the infection of sinne.*

A&. 17. 28.

and Creator : and therefore seeing we haue our being from him, let vs in al our actions seeke his glorie and auoid sinne, whereby he is dishonoured. Yea hee hath not made vs the vilest of his creatures, but reasonable men according to his owne image and likenes, and therefore let vs not deface this glorious workmanship with the filthie spots of sinne. He hath redeemed vs out of the cruell bondage of our spirituall enemies, by giuing his sonne to be the price of our redemption, and therefore seeing we are bought with a price so inestimable, let vs not wilfully again make our selues the bond-

1. Cor. 6. 20.

Luk. 1. 74. 75.

2. Cor. 5. 15.

Rom. 6. 6. 8. 18

flaues of sinne and Sathan, but *glorifie our redeemer in our bo-*

1. Theff 4. 17.

dies and in our soules, seruing him in holinesse and righteousness all the daies of our liues. He hath effectually called vs and selected vs out of the corrupt masse of mankinde, and there-

fore let vs walke worthie our vocation, for God hath not called vs vnto uncleannesse but vnto holinesse. He hath freely iustified vs, imputing vnto vs Christs righteousness, and pardoning all our sinnes, both in respect of the guilt and punishment; and therefore being made free from sinne, let vs no longer liue therein, but now become the seruants of righteousness;

Luk. 7 47.

and seeing he hath forgien much, let vs also loue much, labouring to manifest our loue by the fruites of holy obedience. He hath reconciled vs vnto himselfe in his sonne, and therefore let vs not by our sinnes make him our enemy, nor againe build vp this wall of separation which Christ our Sauiour hath broken downe. He hath adopted vs in Christ to

Col. 1. 31. 22.

Eph. 2. 14.

be his sonnes and heires of euerlasting life, and therefore seeing we are the sonnes of God, let vs yeeld obedience to our heauenly father, and not liue in our sinnes like the slaues of Sathan, least prouoking his iust displeasure against vs by our rebellious wickednesse, wee should bee disinherited of our heauenly patrimonie. He hath granted vnto vs the peace of conscience and ioyes in the holy Ghost, and therefore let vs not by our sinnes disturbe our peace and wound our consciences, turning our sweet ioy and comfort into griefe and bitter heauinesse. Finally, he hath added vnto these spirituall gifts, innumerable temporarie benefits, health, wealth, libertie, foode, apparell, and therefore let vs not abuse his gifts by prophaning

prophaning them with our sinnes, but rather vse them as encouragements whereby we may be moued with all cheerefulness to serue so bountifull a master. In a word, as the gifts of God are infinite which concerne this life and the life to come; so are the reasons drawne from them infinite, which may serue to restraine vs from sinne, and containe vs in the course of holic obedience: the which if wee continually retaine in memorie (euen those benefits which are common to all true Christians, and those which euery one receiueth in his particular place and calling) wee will not (vnlesse our vngratefulnes bee intollerable) easily hearken to Sathans temptations, nor for the vaine pleasures, vncertaine riches and momentanie honours of this wicked world be hired to commit sinne, which we know to be displeasing and odious in the sight of God, who in his endlesse loue hath bestowed vpon vs such innumerable benefits.

Thirdly, when wee are tempted vnto sinne, let vs call to minde the death and suffring of our Sauour Christ, and say vnto our owne soules, Hath Christ my redeemer paid for my redemption euen his dearest blood, and shall I sell my soule to sinne againe for this vaine pleasure or base commoditie? Hath he not spared to powre out the full streames of his most precious blood, that in this pure lauer I might be purged and cleansed from the filthie spots of sinne; and shall the world cause me with her Syrens songs to leape againe into this filthie puddle? Should he suffer himselfe to be crucified that by his death he might kil sin, and shall I now put life into it againe, reuiuing that which hee hath mortified? Did he in his infinite loue giue himselfe for me, and shall I trample this precious gift vnder foote, preferring before it the trifling vanities of this wicked world? Should honour allure me to commit sinne, seeing the glorious sonne of God hath abased himselfe and vndergone ignominious shame to free me from it? Should pleasures intice me to breake Gods cōmandements, seeing my Sauour Christ left the bosome of his father, at whose right hand there is fulnes of pleasures & ioyes for euermore, and endured the griefe and miseries of a wretched life and cursed death, that thereby hee might satisfie

§. Sect. 6.

The third reason, taken from the death and suffrings of our Sauour Christ.

fic Gods iustice for my transgressions? Should I be perswaded to commit sinne, with the base hire of vncertaine riches, seeing *Christ hath redeemed me, not with siluer or gold, or any other corruptible thing, but with the inestimable price of his most precious blood?* Should my sensuall taste and curious pallate, moue me to sinne in drunkennesse and gluttonie, seeing Christ to redeem me hath hungred and thirsted, and in steed of drink had offered vnto him gall & vineger? Shall I be moued to sinne by anger, and to seeke vniust reuenge, seeing Christ being iniured *opened not his mouth, but like an innocent lambe suffered himselfe to be led to the slaughter?* Farre be from me such a desire; nay rather because my Sauour Christ hath suffered all this for me, to redeem me out of my spirituall bondage, I will resolute rather to be deprived of all worldly benefits, and endure patiently the greatest miseries and afflictions, than by wilfull falling into sinne make my selfe again the slaue of Sathan. And thus haue I shewed how the remembrance of Christs death and passion is a notable corra-
sive to kill our corruptions: and as men are accustomed to shew vnto Elephants the iuyce of the Grape or Mulberie, to make them more fierce and encourage them to a more courageous fight; so haue I by offering to our view the precious blood of this immaculate Lambe, endeououred to redouble our valour in fighting this battell of temptations against our spirituall enemies.

*§. Sect. 7.
The fourth
reason, taken
from the union
which is be-
twixt Christ
and vs.*

1. Cor. 6. 15.

Fourthly, let vs remember the vnion that is between Christ and vs, whereby he is become our husband, we his spouse, he our head, and wee his members. The consideration whereof may serue as a forcible argument to restraints vs from falling willingly into any sinne; for if wee bee the spouse of Christ, farre be it from vs to behaue our selues like Sathans strumpets, prostituting our soules to sinne that we may receiue the gaine of some worldly vanities, and to incurre the grieuous displeasure of our most louing husband, for the pleasing of our carnall lusts & sensuall appetites; if we be the members of Christs bodie, farre be it from vs to make his members the instruments of sinne and seruants of vnrighteousnesse; for what were this but as much as in vs doth lie, to draw our
holy.

holy head into the communion of our sinnes and wickednesse, and to make our Sauour who in himselfe hath wholly vanquished and gloriously tryumphed ouer sinne and Satan, in his members to receiue a foyle? Nay rather seeing we are the spouse of Christ, let vs labour to adorne our selues with the glorious goulden garment of holinesse and righteousness; and though we haue some spots of our naturall infirmities in our outward parts, yet let vs in a glorious manner decke our selues within with integritie and vprightnesse of heart; and so the King our heavenly husband shall take pleasure in our beautie, and place vs at his right hand in his kingdome of eternall glorie. Seeing also we are the members of Christs body, therefore let vs endeauour to conforme our selues to the holinesse of our head, and by our righteous liues and conuersations make it manifest, that we are quickned and led by the same spirit.

Psal. 45.

Lastly, let vs cal to minde that our bodies are the temples of the holy Ghost, which once were polluted and vncleane, but now sanctified and purged by this our holy guest, that they may be fit habitations for himselfe to dwell in. And then let vs consider that it is a most horrible indignitie against the maiestie of God, to prophane with our filthie sinnes the holy temples of his most holy spirit, and to make them more fit to be sties for filthie swine and vncleane spirits, than mansion houses for God to dwell in; that by our sinnes we vex and grieue the good spirit of God, and make his lodging lothsome vnto him, and so as much as in vs lyeth, we driue him away, and as it were thrust him out of doores, if not by violence, yet at least by our hard and vnciuill entertainment: yea that by our sinnes we doe not onely defile, but euen destroy the temple of God, and thereby also cast our selues headlong into eternall destruction. *For if any man destroy the temple of God, him shall God destroy,* as it is 1. Cor. 3. 16. If therefore wee would not prophane Gods temple, abuse his glorious presence, vex our holy guest, destroy his mansion and our selues also, let vs most carefully auoyde sinne, and nourish all the good motions of Gods spirit, wholly submitting our selues with cheerefull alacritie

§. Sect. 8.
The first reason
taken from the
spirit of God
dwelling in vs.
1. Cor. 3. 16.
Eph. 2. 21, 22.

Eph. 4. 30.

1. Cor. 6. 17.

616 *Preseruatiues to keepe vs from the infection of sinne.*

1. Pet. 2. 5.

to be guided and gouerned by his directions, and so we shal perfume these holy temples with the odours and incense of holy obedience, which smelling sweetely in Gods nostrils will moue him to dwell in vs with pleasure and delight, all the daies of this our pilgrimage, and afterwards to transport vs into those eternall mansions of his kingdome of glorie; where we shall continue in all ioy and happinesse for euermore.

CHAP. V.

*Of the second sort of preseruatiues to keepe
vs from sinne.*

§. Sect. 1.

*The first reason
taken from
Gods all-seeing
wisdomme and
all-filling pre-
sence.*



And so much concerning the first sort of arguments grounded vpon loue; the second sorte whereby we may be withdrawne from committing sinne, may be taken from that feare and reuerence of God, which ought to be in euery one of vs: vnto which we may be moued by diuers effectuall reasons. As first by the consideration of Gods all-seeing wisdomme, and all-filling presence, whereby he seeth euen our most secret thoughts, and is a present witnesse of all our hidden actions. For this being remembred, who dare in such a glorious presence commit that wickednesse, which he knoweth hatefull vnto him, before whom he committeth it? He is counted an vngracious childe, who will wittingly breake his fathers commaundement euen before his face; and he is esteemed a desperat malefactor who dare presumptuously offend against the law in presence of his iudge; how then can our vngracious impudencie and desperate presumption be excused, who dare offend and sinne in the sight and presence of a father so gracious, and of a iudge so iust?

§. Sect. 2.

*The second rea-
son taken from
Gods exact in-
dignation.*

Secondly, let vs call to minde Gods iustice, which is so exact, that rather then he would let sinne goe unpunished, he punished it in his deerey beloued sonne. If therefore thou sin, thou canst not corrupt him with bribes, nor pacifie him with

with faire words, nor ouercome him by intreatie, nor stop the course of iustice, with the intercessiō of friends. For, hath he not spared his sonne, and will he spare his seruants? hath he punished sin in his owne childe, and will he winke at it in a common subiect? could neither the intreatie, nor teares, nor grones, nor strong cryes, nor bloodie sweate of his best beloued sonne, appease his wrath and satisfie his iustice, but that standing in our place hee must needs beare our punishment, and being suretie for sinners he must die for sinne? and shall they who are the principalls escape, who in stead of pleading his paiment, doe contemptuously refuse it, and as it were tread it vnder foote? It is true indeede that Christ suffered for vs that we might escape, and paid our debt that it might not be required at our hand; but seeing all sinners haue not their part of Christ and his merits, but onely those that are in Christ; and those onely are in Christ, who walke not after the flesh, but after the spirit; seeing also those onely are partakers of all the gracious promises made in him, who approue their faith by the liuely fruite thereof vnfeined repentance; and those onely doe truly repent, who sorrow for their sins past, hate their present corruptions, and desire and indeauour to serue God in newnesse of life; how can we haue any assurance that Gods iustice is satisfied for vs, and that we haue escaped condemnation, if we quench the good motions of Gods spirit, and obey the flesh in the lusts thereof, and if still being in loue with our sinnes, we resolute to goe forward in our course of wickednesse?

Thirdly, let vs call to our remembrance Gods searce wrath conceiued against sinne, and his fearefull iudgements which he hath executed vpon sinners, and that not onely particular men, but also whole states and common-wealthes. Let vs call to minde the generall deluge in which all mankind sauuing eight persons were drowned; the destruction of Sodom and Gomorrah by fier and brimstone; the rooting out of the whole nation of the Cananites; the reiection of the Iewes; the ouerthrow and vtter defacing of those famous Churches of the Corinthians, Galathians, Ephesians, Philip-

6. Sect. 3.

The third reason taken from Gods fierce anger against sin, shewed in his fearefull iudgements executed vpon sinners.

prians, Collossians, Thessalonians, and the rest mentioned in the Reuelation. And to the examples of former times adde those which euery man obserueth in his owne experience; and then consider withall that the cause which moued the Lord to execute in his iust displeasure these heauie iudgements vpon mankind, was nothing else but sinne, and it will be a forcible reason to withdraw vs from it. For the Lord is immutable and vchangeable in his course of iustice, and he hateth sinne now as deadly as in former ages; neither will he spare vs more than others, if we liue in our sinnes without repentance: nay certainly as our sinnes being aggravated by many circumstances are more odious vnto him, so will the Lord proportionably inflict more heauie iudgements vpon vs then he hath vpon others, whose sinnes haue not been so great and presumptuous. For if the Lord giue vs now extraordinarie knowledge, or at least the meanes thereof, and we sinne against this knowledge and against our owne consciences; if he hath in most abundant measure, multiplied his mercies vpon vs, and we hereby be made more vnkind and vngratefull; if he hath giuen vs warning by innumerable examples of his heauie iudgements executed vpon others in former times, and in our own daies, yea euen in our owne sight, layeth heauie punishments vpon such as haue committed no other sinnes then wee our selues are guiltie of, and yet wee continue in our sinnes without repentance, how is it possible but that wee should prouoke Gods fierce wrath against vs, and draw downe violently vpon our selues with these cartropes of iniquitie, Gods fearefull plagues and heauie iudgements. It is true indeede that God is long suffering and slow to anger, but if hereby wee take occasion to continue in our sinnes, and doe delay our repentance, what doe we else but *treasure vp against our selues wrath against the day of wrath, and the declaration of the iust iudgement of God?* It is most certaine that God is not easily prouoked to wrath and anger, but let not this incourage vs to continue in our sinnes; for if it be once inflamed, it is so fierce and terrible, that with the heate thereof it drieth vp the seas; and so powerfull that

Rom. 2. 5.

that he maketh therewith the earth to tremble and the mountaines to melt like waxe in his presence, and the voyce of his furie doth breake and rent in sunder the ceaders, yea the mightie strong ceaders of Libanus, as the scripture speaketh. As therefore fire doth burne more hotly in such solid matter as is long in kindling, then in flaxe or straw which is soone inflamed, and soone extinguished; so the anger of God is not easily inflamed; but if it be once kindled, it burneth so furiously that nothing will quench it, but the blood of Christ applied by faith, and the streaming teares of vnfeined repentance. Seeing then Gods iudgements are so fearefull, and his anger so terrible, let vs carefully take heede of prouoking his wrath against vs by our sinnes, *for it is a fearfull thing to fall into the hands of the liuing God.* Hez. 10. 31.

Fourthly, let vs meditate vpon the day of iudgement, when as we must giue an account not onely of our words and workes, but also of our secret thoughts, before a most iust iudge, who with the all-seeing eye of his diuine knowledge searcheth and beholdeth the very heart and reynes, in the presence also of men and Angels. And this will restraine vs from falling into sinne, though it may be so secretly acted that we neede not to feare in this life, either shame or punishment. For let it be supposed that we can hide our sinnes from the sight of all men, yet what wil this benefit vs if God against whom we sinne, and before whom as our supreme iudge, we must giue an account doe looke vpon vs? what will it profit vs though time weare our offences out of mans remembrance, if God keepe a faithfull register of them, and ingraue our reckoning with a penne of yron? what will it helpe vs if by our cunning conueyances, we can hide our sinnes and auoyde shame, or with an impudent forehead can face them out without blushing, if our nakednesse be discouered, and our shame proclaimed in the presence of God and all his Saints and Angels? What will it auaille vs to be exempted from punishment in this life, through our great power and vncouenable authoritie, or to escape the penaltie of humane lawes by the intercession of friends, or
by

§. Sect. 4.

The fourth reason taken from the day of iudgement.

by corrupting the iudge, or by procuring the princes pardon; if againe we must be arraigned before such an vpright iudge, as respecteth no persons, receiueth no rewards, and being found guiltie, be condemned vnto the eternall torments of hell fire? When therefore we heare the voyce of Sathans temptations alluring vs to commit sinne, let vs also haue the voyce of the Archangell sounding in our eares, *Arise ye dead and come vnto iudgement*: when the world tempteth vs vnto sinne on the one side by intising promises of honors, pleasures, and riches, and on the other side, by terrifying threatnings of losse, daunger, or punishment, let vs call to minde the day of iudgement, when either we must heare the sentence of saluation, *Come ye blessed of my father and inherit the kingdome prepared for you &c.*, or the sentence of condemnation, *Depart ye cursed into hell fire which is prepared for the diuell and his angels*: and then shall not the momentanie vanities of the world so forcibly draw vs into the snares of sinne, as the remembrance of the heauenly ioyes prepared for vs in Gods kingdome will retaine vs in holy obedience; then will not the worlds threats of temporarie miseries so strongly vrge vs to wound our consciences with the sting of sinne, as the feare to heare the definitiue sentence of eternall condemnation will restraine vs from it.

Matth. 25.

2. Pet. 3. 11.

Iude. 14. 15.

6. Sect. 5.

The fifth reason taken from the manifold euils of sinne.

Lastly, let vs call to minde the manifold euils, wich sinne causeth both to body and soule, in this life and the life to come; and so though the vgliness of it selfe will not make vs to flee from it, yet the miserable effects which it produceth may moue vs to abhorre it. Consider therefore that there is no euill vnder the sunne, in this life or afterwards, which is not a fruit of this cursed roote: it subiecteth the bodie to sicknesse and diseases, hunger and thirst, cold and wearinesse; the minde to ignorance and blindnesse, the will to perversnesse, the affections to all preposterous disorder; it ruinateth the estate, and bringeth a man to pouertie and extreame miserie; it maketh the whole man obnoxious to the curse of the law, the anger of God, and all those innumerable euils, which euer accompanie them. In this world

Speciall meanes to keepe vs from falling into sinne. 621
it bringeth the body to death and corruption, and in the world to come both body and soule to condemnation, and endlesse destruction; it depriueth vs of our heavenly inheritance, and the euerlasting ioyes of Gods kingdome, and plungeth vs into the lake which burneth with fire and brimstone. In a word there is no euill which can be imagined which doth not proceede from this euill of sinne, and therefore though it seeme neuer so sweete to our carnall appetites, yet being mixed with this gall and wormewood of innumerable euils, let vs loath and abhorre it; when the vaine and vncertaine benefits which it promiseth moue vs to embrace it, let the miserable euils which accompanie it, and the most assured and surpassing ioyes which it depriueth vs of, make vs to auoyde it as a deadly stinging serpent.

CHAP. VI.

Of some speciall meanes whereby we may be preserved from falling into sinne.



And these are the reasons whereby euery one may be armed against Sathans suggestions, tempting him vnto sinne; and be moued vnto a christian resolution, of possessing body and soule in holinesse and puritie: now we are to speake of some speciall meanes, whereby the christian thus resolved may be preserved from falling into such grievous finnes, as wound the conscience, and hinder him in the course of sanctification. First, he that would auoyde sinne, must carefully also auoyde the occasions thereof, which are strong inducements to draw him vnto sinne; for as it is great folly for a man who dreadeth burning to be alwaies medling with fire and gunpowder; so is it no lesse madnesse to thinke that we can preserve our selues from sinne, and yet intertaine all occasions thereof, continually suffering the sparkes of Sathans temptations to fall as it were into the tindar of our corrupt affections. It is not possible that he who is inclined to gluttonie and drunkennesse should containe himselfe from these finnes,

§. Sect. I.

The first meanes is to auoyde the occasion of sinne.

1. Thes. 5. 22.

finnes, if he giue himselfe to companie keeping, and take his chiefe delight in pleasing his tast with the daintiest meates and drinckes: or that he who is cholericke, should refraine from anger, and yet thrust himselfe into needlesse controversies and hot contentions: or for him that is lasciuious to abstaine from vncleanesse, and yet frequent vnchast companie, reade wanton bookes, view obscure spectacles, vse filthie communication, and pamper himselfe in gluttonie, and drunkenesse. In a word we cannot auoyde any sinne; vnlesse wee also flee and shunne the occasions and meanes thereof; and therefore let vs be as carefull and watchfull in the one as the other, or els we shall most certainly loose our labours.

*§. Sect. 2.
The second
meanes, to
make consci-
ence of the least
finnes.*

Secondly, if wee would not fall into greater finnes, we must also make conscience of those which are lesse; and thinke with our selues that no sinne is small, seeing the least deserueth the anger of God and euerlasting death: otherwise if we willingly intertaine euen small corruptions, we shall at length make no conscience of heynous transgressions; and these little theeuces being let in, wil in time set wide open the doore of our hearts, that the greatest and grossest may easily enter, and so robbe and spoyle vs of all grace and goodnesse.

*§. Sect. 3.
The third
meanes is con-
tinually to
stand vpon our
guard.*

Thirdly, let vs continually stand vpon our guard, carefully watching ouer our owne hearts, that we be not surpris'd at vnawares; for thousands are the baits which are laid to intrap vs, and tenne thousand snares doth Sathan lay to intangle vs; and therefore it behooueth vs to looke narrowly to our waies, and to be alwaies as readie to giue Sathan the repulse, as he to make the encounter. And considering that if we doe not assault sinne, it will most surely set vpon vs, and at one time or other will giue vs the foyle if we onely lie at warde and neuer offer blow against this our enemy; therefore it behooueth euery christian souldier, not onely to giue sinne a repulse, but also to wound it in the head, and beate it downe, that it may not againe assault him, or at least not with wonted power and violence: and for as much as he hath many enemies which cannot at once be ouercome,

come, therefore he is to labour to get euery day the masterye of some sinne, and to bring it in subiection, that so in continuance of time he may vanquish all, and obtaine a full and finall victorie ouer all his corruptions.

Fourthly, if we would not fall into grieuous finnes, wee must not stand in our owne power, nor trust in our owne strength, but wholly rest and relie vpon Gods promised assistance. For if once we robbe God of his glorie, and arrogate the praise of our victorie ouer sinne and Sathan vnto our selues, the Lord will withdraw his helping hand, and leaue vs vnto our selues, till by our grieuous falles we haue learned to acknowledge our owne weaknesse, and to rest wholly in the power of his might. For as all other finnes are odious vnto God, so especially the sinne of pride, because it maketh vile man corruall with God in his praise and glorie, of which he is most iealous; and therefore the Lord suffereth, euen his owne children, to fall into grieuous finnes, that hereby they may be humbled; and so vseth other finnes as a counterpoyson to cure pride.

Lastly, seeing we stand not by our owne strength but by the power of Gods might, let vs as often as we see our owne weaknesse and aptnesse to fall, haue our recourse vnto God, by feruent and effectuell prayer; crauing his ayde and assistance that thereby we may be enabled to stand in the day of temptation. And when by vertue thereof we haue giuen sinne the foyle, and repelled Sathans suggestions; let vs remember to returne praise and thanksgiuing to the Lord by whose helpe wee haue beaten backe our spirituall enemies: and then wee may bee assured that the Lord will uphold vs by the power of his spirit from falling into sinne; or if we doe fall, he will speedily raise vs vp by vnfeined repentance.

§. Sect. 4.

The fourth meanes, to rest on Gods assistance and not on our owne power.

§. Sect. 5.

This fifth meanes is feruent prayer.

CHAP. VII.

That in the most sanctified, remaine some reliques of sinne, and the causes thereof.

§. Sect. I.

Sathans temptation, whereby he discourageth the Christian in the worke of sanctification.



And so much for the answering of Sathans first sort of temptations, wherewith hee laboureth to hinder our sanctification by alluring vs to commit sinne: now we are to speake of the other sort, whereby he seeketh to discourage vs in this worke, as being not only hard and difficult, but euen impossible. And these also are of two kindes; the first taken from the great masse of our naturall corruptions and small measure of our sanctification; the other from some actual sinnes which we haue committed. Concerning the first, hee thus frameth his temptations: Thou labourest much (will hee say) and tirest thy selfe in attaining vnto sanctification, but all in vaine; for doest thou not see on the one side the vnresistable violence of thy natural corruptions, which continually choake in thee all the good motions of Gods spirit, and forcibly draw thee into all sinne and wickednesse; and on the other side, thy small measure of grace and sanctification, which is exceedingly stained with thy manifold imperfections? How therefore can such weaknesse withstand such power? And how is it possible that thy feeble spirit should ouercome thy strong flesh, especially seeing it is assisted with the strong aides of the puissant world, and the mightie power of innumerable diuels? Neither art thou vainly to imagine that God will enable thee to overcome all these difficulties, for he hath giuen thee ouer to thine own weaknesse, otherwise if it were his will to make thee one of his holy ones, he could with the powerfull operation of his spirit, long ago haue perfectly purged thee from al thy corruptions, and giuen vnto thee a great measure of sanctification. Seeing then it is impossible, in respect of thy weaknesse and thine enemies power, to accomplish this worke which thou hast taken in hand, and seeing thou hast no assurance that

Sathans temptations taken from the difficultie &c. 625
that God wil strengthen thee with his spirit, which thou hast
a long time resisted and vexed, by quenching the good mo-
tions thereof; thou hast now no shew of hope to effect that
which thou desirest; and therefore it were much better for
thee to cease struiuing against the streame of thy corruptions,
and to follow the naturall current of thy desires: for when
thou takest all the paines thou canst, thou art in one day car-
ried further backward toward thine old conuersation, than
thou canst in many moneths get forward in the course of
sanctification.

And thus doth Sathan discourage the weake Christian
with his false suggestions, to the end hee may hinder him
from trauiailing this way of holinesse which leadeth to Gods
kingdome; for the answering whereof we are to know, that
the sanctification of the most holie is imperfect, both in re-
spect of the reliques of sinne, and corruptions which conti-
nually cleaue to them, and in respect of the manifold wants
and defects of their best actions. Neither are wee so washed
in the lauer of regeneration, but that there remain in vs some
staines of that scarlet-ingrained dye of our corruptions; we
haue not so clerely escaped out of our old captiuitie of sinne,
but that we retaine still some gaules and bruses, which make
vs to goe haltingly in the waies of righteousnesse; we haue
not so vanquished this spirituall enemy, but that still it will
assault vs, yea and often foyle vs, though it cannot subdue vs;
we haue indeede ouercome these cursed Canaanites, so that
they cannot rule and raigne in vs as in former times, but wee
haue not vtterly expelled them from dwelling amongst vs;
so that doe we what wee can, yet still they will be as thornes
in our sides to vexe and grieue vs. Heretofore the lusts of our
flesh like tyrannicall Lords did against all law and iustice
ouerrule vs; but now by vertue of Gods spirit assisting vs, we
haue weakened their force and brought them vnder, yet not
so but that still they will rebell against the spirit, and conti-
nually exercise vs in the spirituall warfare. So that the rege-
nerate man is not wholly spirit, as the carnall man is wholly
flesh, but is diuided into two factions or parts, and alwaies is
at ciuill warres within himselfe: for so farre forth as hee is
regenerate

§. Sect. 2.

*That our san-
ctification is
imperfect and
mingled with
our corruptions*

regenerate he is holie, pure, and vndefiled, but so farre foorth as he is carnall, he is sinfull, corrupt and full of al pollution: as hee is regenerate hee wholly loueth and embraceth true holinesse and righteousnesse, and abhorreth and fleeth sinne and wickednesse; but as hee is vnregenerate he loueth sinne and the vaine pleasures thereof, and loatheth righteousnesse as irksome and vnpleasant. In the spirituall part he contemneth the world, and hauing his conuersation aboue he mindeth heavenly things; but in the carnall part hee loueth the world, and is pressed downe with the cares and pleasures thereof, so that his minde cannot as it would mount aloft in diuine meditations; in the spirit he serueth the law of God, in the flesh the law of sinne.

§. Sect. 3.

*That we must
not dreame of
perfection in
our sanctifica-
tion.*

We must not therefore imagine, that to be sanctified is to be wholly purged from al corruption, to be endued with perfect righteousnesse, and to haue the spirit in full measure; but to haue the corruptions of sinne lessened and their power abated, so that they cannot wholly ouersway vs as in former times; to haue some holy desires and good endeouours of seruing God in holinesse and righteousnesse, which also wee expresse in our actions, although in great weaknesse and imperfection; to haue the first fruites of the spirit in this life, expecting the whole haruest in the life to come: neither let vs yeeld to Sathan, suggesting vnto vs, that we are not at al sanctified, because wee haue some reliques of our old corruptions and manifold imperfections in our best actions; or that therefore our holinesse which we haue, is so smal that it is to no purpose, and that which we want so great and hardly come by, that it is not possible we should euer attaine vnto it; seeing these suggestions are sufficiently confuted both by the Scriptures and examples of all Gods children. For the Scriptures teach vs, that *in many things we sinne all*; that *if wee say we haue no sinne, we deceiue our selues, and there is no truth in vs*: and therefore because wee continually offend, our Sauiour requireth that as wee aske our daily bread, so also wee should pray daily for the forgiuenesse of our sinnes. The Apostle also telleth vs, that there is a continuall fight in euerie Christian, *the flesh lusting against the spirit, & the spirit against the*

Iam. 3. 2.

1. Ioh. 1. 8.

Gal. 5. 17.

Consolations to raise up those who are humbled &c. 627
the flesh, the one tempting vs vnto sinne, the other stirring vs
 vp to holy obedience. Moreouer, the examples of Gods
 saints are pregnant for this purpose, neither was there euer
 any so perfectly sanctified, but there remained in them some
 reliques of their naturall corruptions, which also shewed
 themselues in actuall finnes and grievous transgressions; as
 appeareth plainly in the examples of the Patriarches, *David*,
Peter, and all others. But most cleerely doth the Apostle
Paul shew this in his owne person, propounding himselfe as Rom. 7.
 a true patterne of a man regenerate; for though he had at-
 tained vnto a great measure of sanctification, yet he com-
 plaineth of the great force and violence of his inbred cor-
 ruptions, Rom. 7: for so great strength thereof remained in
 him, that it forced him to abuse the law of God, taking oc-
 casion thereby to work in him all manner of concupiscence,
 and so in steed of killing sinne did reuiue it in him, vers. 3, 9;
 that it made him to omit the good he would, and to do the
 euill that he hated, vers. 15, 19; that it rebelled against the law
 of his minde, and led him captiue to the law of sinne, ver. 23;
 that he saw no possible meanes in himselfe to subdue vtterly
 these corruptions, and therefore seeketh for helpe elsewhere,
 crying out, *Wretched man that I am, who shall deliuer me from
 the body of this death?* v. 24.

Seeing therefore this is the state of all Gods children, let §. Sect. 4.
 not Sathan perswade vs that wee are not yet sanctified, or That our wants
 that it is lost labour to goe forward in this worke, because of and corrupti-
 the great power of our corruptions and small measure of ons should not
 sanctification, which is stained also with manifold imperfe- discourage vs,
 ctions; but rather let the strength of our corruptions re- but redouble
 double our care and diligence that wee may subdue them: our care and
 and considering that there are diuers degrees of holinesse, diligence.
 let vs as soone as wee haue ascended one step, neuer rest stri-
 uing till we haue ascended a higher, vntill at length we come
 to the top of perfection and the highest step of true holi-
 nesse; according to the exhortation of the Apostle Apoc. 22.
 11. *He that is righteous let him be righteous still, he that is holy* Apoc. 22. 11.
let him be holy still, that is, let him continue and daily increase
 in righteousness and holinesse.

§ Sect. 5.

That our reliques of sinne shall not be imputed vnto vs.

1. Ioh. 2. 1. 2.

And to the end that wee may not be discouraged in these our holy endeouours, with Sathans temptations drawne from the reliques of our sinnes, the strength of our corruptions, and the imperfections and small measure of our sanctification; let vs further consider, first, that these reliques of sinne shall not bee imputed vnto vs, nor come in iudgement before God to our condemnation, because by faith we are vnited vnto Christ, and so made partakers of the vertue and merits of his death and passion, whereby he hath satisfied Gods iustice for our sinnes, so that they cannot now condemne vs, nor draw vpon vs any punishment; and likewise wee are made partakers of his perfect righteousness and obedience to the law, which as a rich robe doth couer and hide our patched ragges of imperfection. So then though we see the reliques of sinne and our manifold imperfections, let vs not be discouraged hereby from labouring in the worke of sanctification, but rather strue and endeouour to mortifie our sinnes, and aspire to more and more perfection. And if besides our purpose wee be led captiue of sin, let vs remember that we haue *an advocate with the father Iesus Christ the iust, and that he is the reconciliation for our sinnes*; so that though they make vs condemne our selues in our own consciences, yet they shall neuer condemne vs before God. And this the Apostle *Paul* sheweth vnto vs: for hauing in the seuenth chapter of his epistle to the Romanes declared, that the faithfull haue remaining in them the flesh and reliques of their old corruptions, which powerfully hinder them from doing the good they would, and moue them to commit the euill which they would not, least any hereby should be discouraged in the sight and sense of his corruptions, hee presently addeth in the beginning of the eighth chapter, that notwithstanding the flesh and the corruptions therof, which before he had spoken of, remained in vs, yet *there was no condemnation to those who were in Christ Iesus*: and hee yeeldeth this reason, *because the law of the spirit of life which is in Christ Iesus, had freed them from the law of sinne and of death*, that is, because the power and vertue of the spirit of God (which is the author of life, by vniting vs as members vnto the bodie of

of Christ in whom we liue, and by sprinkling our consciences with his precious blood) had deliuered them from the force and power of sinne and death, so that now it could not condemne them, nor oblige and binde them to guilt and punishment as in former times. Seeing therefore the sting of sinne is taken away that it cannot condemne vs, let vs not so feare it as that it should moue vs desperately to cast away our weapons not daring to encounter it; for though this our enemy may assault vs, yet it cannot ouercome vs; though it may wound vs, yet it cannot kill vs; though it may giue vs a foyle, yet in the end wee are sure of victorie, if we manfully resist and labour to subdue it.

Secondly, let vs consider that the Lord doth not require of vs vnder the Gospel such exact and perfect righteousness, *§ Sect. 6. That the Lord in the Gospell requireth not perfect obedience to the law.* as was required vnder the Law, which is altogether impossible to our corrupt nature, and was neuer to be found in any man (our Sauour Christ excepted) but onely that wee striue and labour to attaine vnto it; he doth not require of vs that we should at once free our selues from the flesh and the corruptions thereof, but that we endeouour to mortifie it, according to the measure of grace and strength which wee haue receiued from him; he doth not require of vs that wee be without sinne, but that sinne doe not rule in our mortall bodies, that wee should like slaues obey it willingly in the lusts thereof, and that also wee hating and abhorring it doe continually make warre against it, and subdue it by little and little, seeing we cannot at once wholly vanquish it. He doth not now require of vs y^e we should performe perfect obedience to the law, which Christ hath performed for vs, but that we doe our best endeouour, and though we cannot attaine to our desire, yet at least that wee be delighted *in the law of God* Rom. 7. 12. 22. *concerning the inner man, and consent vnto it that it is good, holy and iust.* In a word, this is the Christian mans righteousness which God requireth, that he hate sinne, and loue godlines, that hee desire and endeouour to mortifie the flesh and corruptions thereof, and labour to leade a new life in holy obedience; and if contrarie to his desire and purpose he doe the euill which hee hateth, or leaue vndone the good which hee loueth;

loueth ; that he sorrow and grieue for his sinnes and imperfections, and making confession hereof before the throne of grace, doe implore mercie and forgiuenesse in Christ Iesus. And if wee offer vnto God this righteousness, it will be acceptable vnto him, notwithstanding our manifold imperfections ; for hee measureth our deede by our will, and esteemeth more of our affections than of our actions ; *Nec intuetur Deus quantum quilibet valeat, sed quantum velit, & quicquid vis & non potes Deus factum computat* : He respecteth not what we can doe, but what we would do, and that which we would performe and cannot, he esteemeth it as though it were performed. So that hee reputeth him righteous who earnestly desireth and laboureth to be righteous, and him perfect who acknowledging and bewailing his imperfections striueth to attaine to more perfection. Wherein he fitly may be compared vnto a tender louing father, who esteemeth of the least endeouours of his beloued sonne, more than of the best actions of a seruant, because hee regardeth not so much the excellencie of the action, as the person and cheerefull will of the agent.

August.

§. Sect. 7.
Why the Lord
accepteth of
our imperfect
righteousnesse.

Now the reasons why the Lord being perfectly iust, will notwithstanding accept of our imperfect righteousness, is first because (we being made members of Christs bodie) our persons are acceptable vnto him, and therefore our workes also (not in their own worthines, or for their own merit, but in and for Christ) are accepted; the corruptions and staines of them being washed away in his blood, and the imperfections of them being couered with Christs perfect righteousness. And thus being adorned in the garment of our elder brother Christ Iesus, we obtaine the blessing of our heavenly father. Secondly, our righteousness and holinesse doth proceede from the spirit of God dwelling in vs; and from hence our workes being imperfect in themselves, doe receiue their dignitie, excellencie, and estimation in Gods sight, as being the fruites of his own spirit, howsoeuer mingled with our corruptions.

§. Sect. 8.

Thirdly, let vs remember that our sinnes and corruptions which we hate and labour to mortifie, will neuer mooue the
Lord

Lord to reiect and cast vs out of his loue and fauour; for we are the Lords children, and he our gracious father: now we know that a louing father will not reiect his childe, because he is sicke, lame, or in miserable estate, but rather he is more tender ouer him, till hee be recouered of his infirmities: but what are our sinnes but the sicknesse, wounds and miserie of the soule, with which wee are vexed and turmoyled whilest we continue in this life? and wil our heauenly father, whose loue infinitely surpasseth the loue of the most tender mother, cast vs out of his fauour, because our soules are sicke in sinne, and molested with many miseries which doe accompanie it? It is impossible; especially considering that we desire nothing more than to bee cured of these diseases, and to be restored to perfect health. The Lord is our heauenly husbandman, and wee his husbandrie; now wee know that the good husbandman doth not forsake his land, because it bringeth forth thornes and thistles, but rather is so much the more diligent and painful in weeding and tilling it, that it may be fitted for good seed and bring vnto him plentiful increase; and so the Lord wil not cast vs off, because we naturally bring forth the weedes and thistles of sinne and corruption, but in his infinite loue he will with the operation of his holy spirit, plow vp the fallow grounds of our hearts, and weed out our corruptions, that so we may like good ground well husbanded, bring forth the ripe fruites of holinesse and righteousness.

*That our sins
will not moue
the Lord to re-
iect vs.*

Fourthly, let vs consider that the Lord our God, who could easily if it had pleased him, haue thoroughly purged vs from all sinne and corruption, and indued vs with perfect righteousness and holinesse, hath notwithstanding left remaining in vs some reliques of sin, and many imperfections in our sanctification, both for the manifestation of his owne glorie, and for the furthering of our owne eternall saluation. For first hereby it commeth to passe, that the Lord hath the whole praise of our saluation, seeing hee saueth vs of his meere mercie, and not for our workes and worthinesse. Whereas if our righteousness and sanctification were perfect, we would be readie to share with God, ascribing part in

§. Sect. 9.

*The first cause,
the manifesta-
tion of Gods
mercie.*

the worke of our saluation vnto our selues, and not wholly attribute it to Gods mercie and Christs onely and all-sufficient merits: and therefore the Lord hath left in vs the reliques of sinne and manifold imperfections, that hereby it may appeare that we are not saued for our owne worthinesse and deserts, but of his free grace and vnderfrewed loue.

§. Sect. 10.

That there might be a fit object of his mercie and patience.

Secondly, he hath left in vs these reliques of sin and manifold imperfections, to the end that there might be continuall matter and a fit object, wherein he might exercise, and by exercising manifest, to the praise of his grace, his patience, long suffering, loue, goodnesse, and infinite mercie, in the pardoning and forgiuing of them, which would not so plainly appeare if at once hee had indued vs with perfect righteousnesse.

§. Sect. 11.

That he might shew his power in our weaknes.

Thirdly, that hereby he might make way for the manifestation of his power in our weaknesse and imperfections. If wee were perfectly righteous and indued with all grace, it were no wonder if wee should withstand Sathans temptations and get the vpper hand in the spirituall combat; but seeing we are of our selues sinfull, exceeding weake and full of all imperfections, hereby is the infinite power of God manifested, in that we are notwithstanding enabled, to withstand Sathan and all the power of hell which oppose themselves against vs, seeing nothing els could vpholde such feeble weaknesse against such puissant might. Of this the Apostle speaketh 2. Cor. 12. 8, 9: for hauing oftentimes besought the Lord to bee freed from the corruptions of his flesh, he receiueth this answer, that *Gods grace was sufficient for him, and that his power was made perfect through weaknesse.*

2. Cor. 12. 8. 9.

§. Sect. 12.

That he might stirre vs up to continuall thankfulness.

Fourthly, hereby the Lord continually putteth vs in mind of his mercie and manifold benefits, to the end that we daily tasting of them, may also daily returne vnto him thanks and praise. If he should at once free vs from sinne, and indue vs with a full measure of grace and perfect righteousnesse, wee would soone be forgetfull of his abundant mercies, and this forgetfulness would worke in vs vnthankfulness, and this vnthankfulness would make vs neglect his worship and seruice. And therefore he doth not at once enrich vs, but lets vs continue

continue in our pouerty, that so we may continually depend vpon him: and like a wise housholder hee doth not suddenly aduance vs to our highest preferments, for then wee would leaue his seruice and betake vs to our ease and pleasure; but he bestoweth his benefits by little and little, and so keeping vs still in expectation of receiuing more, he retaineth vs still in his seruice, and euery day increasing his bountie, hee putteth also into our mouthes new songs of thanksgiuing, and giueth vs daily new occasion of praising his magnificence.

Secondly, as the Lord hereby aduanceth his owne glorie, *§. Sect. 13.* so also he worketh our good, and furthereth our eternall saluation. For first by leauing in vs these reliques of sinne and manifolde imperfections, hee worketh in vs true humilitie, *That he may hereby worke in vs true humilitie.* which of all other graces is most acceptable vnto him, and mortifieth our pride, which of all other vices is most odious and abominable in his sight. For when we see our manifold infirmities and corruptions of sinne, all cause of pride and selfe-conceit is taken away, and we in all humilitie are moued to confesse, that *it is Gods mercie that wee are not consumed;* *Lam. 3. 22.* how much more that notwithstanding our vilenesse and vnworthinesse, he hath made vs his sonnes and heires of euerlasting glorie. And thus, of the flesh of this Viper sinne, doth the Lord make a soueraigne antidote against the deadly poyson of pride. And as good Chirurgeons doe not suddenly heale vp the wound, but keepe it open till they haue drawne out the core and healed it to the bottome, for otherwise it would putrifie and become more dangerous; so the Lord will not at once heale the wounds of our sinnes, but leaueth them as it were open and vncured till hee haue drawne out the core of pride, which being left in vs (though we were healed of all our other sinnes) would more indanger vs than all the rest. Wherein the Lord confirmeth and furthereth vs in the way of saluation; for nothing more weakneth and disableth vs than pride, nothing more strengtheneth and vpholdeth vs than humilitie, because the strength whereby we stand and repell our spirituall enemies is not our owne abilitie, but the power of Gods might, and the Lord withdraweth his assisting hand from the proud, to

the end that hee may learne to be more humble by his grievous falles; yea he resisteth him, and therefore how is it possible that he should stand? but contrariwise he giueth grace to the humble, and filleth him who acknowledgeth his own emptinesse with good things, but the proud who is full in his owne conceit he sendeth emptie away.

1. Pet. 5. 5.

Luk. 1. 53.

§. Sect. 14.

*That we may
be mowed to
rest on Christ
alone.*

Secondly, he leaueth in vs corruptions and imperfections, to the end that wee should not rest in our owne righteousness for our iustification and saluation (which though it were as great as *Adams* in the state of innocencie, yet it were no sure ground to rest vpon) but in the alone righteousness of Christ Iesus, which is all-sufficient and a foundation so vnremouable, that all the power of hell cannot ouerturne it, nor any that are built vpon it. Vpon which sure pillar wee would hardly relie, so long as we haue in our hand the reede of our owne righteousness, wee being naturallie inclined rather to seeke for saluation in our selues than elsewhere.

§. Sect. 15.

*That we may
be exercised in
the Christian
warfare.*

Thirdly, he leaueth in vs these spirituall enemies, that wee may exercise our selues in fighting against them, and so be kept from idlenesse the mother and nurse of all euill; and as he would not at once cast out the Canaanites before the Israelites, but by little and little; least the land should grow vnto a wilderness, and the wilde beasts should multiply against them: so he would not suddenly cast out our spirituall enemies, but suffreth vs to preuaile against them by little and little, least giuing our selues vnto idlenesse when there is no opposition made against vs, there grow in vs as in a wilderness the noysome weeds and thornes of sin, and the wild beasts of all outrageous wickednesse, which would deuoure and vtterly destroy vs. Whereas contrariwise when wee are assaulted outwardly with the forces of sathan and the world, and inwardly with the flesh and our natural corruptions, we haue enemies against whom wee may exercise our faith, affiance, hope, patience, courage, and all other graces which we haue receiued, and by exercise increase them: wee fight the Lords battailes like his valiant souldiers, and being assisted by his holie spirit wee obtaine victorie, and with our conquest

quest a more excellent crowne of eternall glorie: as appeareth Reuel. 2. 26, 27. and 3. 21.

Lastly, he suffereth vs to be molested and vexed with the reliques of our sinnes, that hereby he may make vs to loath this world and vale of miserie, wherein we can doe nothing but breake the commaundements of our deare louing father; and may be moued to desire that heauenly life in Gods kingdom, when hauing laid aside all corruption, we shall be indued with all perfection, and be fully enabled to performe such obedience vnto God as he requireth. For seeing sinne is not fully vanquished till it be subdued by our death, nor we euer at rest and free from the assaults thereof, till we rest in the graue; therefore the children of God are content to forsake the world, because they can no otherwise forsake their sinnes; and desire rather to indure death, than they would haue sinne to liue with them, as appeareth in the example of the Apostle *Paul* Phil. 1. 22. 23.

§. Sect. 16.

That we may be moued to loath the world and to long for eternall life.

And thus haue I shewed the wisdome and power of God, who turneth euen the sinnes of his children to their good, which are in their owne nature euill; and therefore though we are continually to bewaile them, & to desire by al meanes to be freed from them, yet we are not desperately to sinke vnder them, not daring to encounter them, seeing now they cannot condemne vs, nay not so much as hurt vs, but rather are so ordered by Gods all-wise prouidence, that they serue for the manifestation of his glorie, and furthering of our saluation, so that we doe not with willing delight nor flauish feare yeeld vnto them, but to the vttermost of our power make resistance, and desire and indeauour to ouercome them.

Phil. 1. 22. 23.

§. Sect. 17.

The conclusion of the former point.

Now in the first and last place let vs consider, that though our flesh be neuer so strong, and the innumerable corruptions thereof seeme vnresistable, and though on the other side our spirituall man seeme neuer so weake and feeble, yet we are not hereby to be discouraged, seeing the regenerate part shall most certainly obtaine the victorie in the end, though in the conflict it receiueth many foyles. And though this little *Dauid* seeme in the eyes of a carnall *Saul*, to be farre

§. Sect. 18.

The last consolation taken from our assured victorie against sinne.

farre to weakke, and altogether vnable to encounter that great *Goliath*, the flesh with the powerfull lusts thereof, yet in the end it will most certainly preuaile and get the conquest; because the spirit is the Lords champion which goeth out in the name of the Lord to fight against his enemies; the flesh the diuels souldier who is Gods euemie: That, is strengthened and supported with the power of God which being infinit is vnresistable; this by the power of Sathan, and the world, whose power is finite, and so restrained and ouer-ruled by Gods might, that they cannot stirre without his leaue and permission. Vnlesse therefore we would blasphemously imagine, that the flesh and his assistants are of greater power than God himselfe, or that God will suffer this disgrace that his champion should be ouerthrowne by his professed enemies; we may most certainly assure our selues that we shall get the day and obtaine a famous victorie. And therefore let not Sathan discourage vs, by setting before our eyes our owne weaknesse, and the mightie oppositions which are made against vs; but arming our selues with the christian armour, and trusting wholly in the power of Gods might, let vs valiantly incounter our spirituall enemies, and neuer giue ouer fighting till by death we haue giuen vnto them a finall ouerthrow, and so shall we be crowned with an vnualuable crowne of immortall glorie.

CHAP. VIII.

Sathans temptations drawne from our slow progresse in sanctification, answered.

§. Sect. I.

Sathans temptation grounded vpon our little profiting in christianitie.



And so much for answering Sathans temptations, drawne from the reliques of sinne which remaine in vs, and the small measure of our sanctification: the second temptation whereby he laboreth to discourage the weakke christian, from going forward in his course of true godlinesse, he taketh from his slow progresse and slacke proceedings in sanctification, vpon which occasion he thus assaulteth him.

Thou

Thou laborest much (will he say) and toylest thy selfe with intollerable paines that thou maiest become a sanctified man, but all in vaine; for though thou hearest the word often, and readeest much, and prayest continually, and beatest thy braines with daily care, to the end that thou mayest attaine vnto some perfection in christianitie; yet, dost thou not see how little thou profiteest by all thy labours, seeing thy knowledge is still finall, thy faith weake, thy charitie cold, thy heart dull and hard, thy good workes few and imperfect, and all thy zealous resolutions easily hindred and quite ouerthrowne with euery small temptation? Why then dost thou strue against the streame, and vndertake a taske which is to thee not onely hard but euen impossible? for doe what thou canst, yet all will bee to little purpose, seeing this worke is full of great difficulties, thy selfe disabled with manifold corruptions, and thy enemies which oppose against thee exceeding strong and mightie, as thy selfe findest by lamentable experience, and thy much laboring and little profiting doe clearly proue. Cease therefore thy bootlesse trauaile, and rather imbrace thy pleasing delights, than turmoyle thy selfe with vaine labour.

For the answering of which temptation we are to know, *§. Sect. 2.* that if we dislike our own dulnesse and backwardnes in profiting and growing forward in sanctification, if we be truly sorrowfull and bewaile our great wants and imperfections, and labour earnestly in the vse of the meanes whereby we may attaine vnto knowledge, faith, and all other sanctifying graces, and also be enabled to bring forth the fruites of holy obedience; then are we accepted of God and shall in the end most certainly obtaine our desire, though yet we can see but small profit of all our labours; neither shall all the power of our spirituall enemies so farre preuaile against vs, as vtterly to hinder vs in this worke, but that we shall vndoubtedly goe forward although not so speedely as we desire. For this holy desire of profiting in godlinesse, this indeauour and carefull vse of those meanes which are ordained by God for this purpose, are not naturall, but the worke of Gods spirit begun in vs; and we are with the Apostle to be *perswaded.*

That the dislike of our dulnesse and backwardnesse is accepted of God.

638 *Consolations for those who are discouraged with &c.*

Phil. 1. 6.

perswaded of this same thing; that he that hath begun this good worke in vs will performe it untill the day of Iesus Christ, Phil.

Psal. 145. 19.

1. 6. We are to assure our selues with the Prophet David, that *the Lord will fulfill these holy desires of those that feare him,* Psal. 145. 19. We are vndoubtedly to belecue that the

1. Cor. 10. 13.

Lord will not suffer vs to be tempted aboue our power, but will giue a good issue with the temptation, 1. Cor. 10. 13. We are not to imagine that he will *breake this brused reede, nor quench*

Matth. 12. 20.

this smoking flaxe seeing he hath promised the contrarie, Matth 12. 20. And though this little graine of mustard seede for a time lie hidden in the earth, and when it sprouteth vp springeth so slowly that wee cannot sensibly discern the growing thereof; yet in Gods good time being watred with the dew of his holy spirit, it will become one of the greatest trees in the Lords garden. For seeing the Lord hath giuen vs this grace, not to be wanting in the vse of all good meanes, we may most certainly assure our selues that the Lord for his part will not be wanting, in giuing his blessing and graunting the assistance of his holy spirit, which he hath promised to those that desire it.

Luk. 11. 13.

§. Sect. 3.

That Gods spirit dwelling in vs, will in the end perfect this worke.

Secondly, let vs consider that these small beginnings of grace and first fruites of the spirit, are most vndoubted signes that he dwelleth in vs: now wherefoeuer he dwelleth, he sanctifieth his own lodging, and is not idle till he haue effected this worke which he hath vndertaken and begun. Though therefore this worke in regarde of thy slowe proceedings seeme hard, yea, euen impossible, yet consider that that which is possible to man, is impossible to God; though thou seeest many difficulties and mighty oppositions by thy powrefull enemies, yet let not this discourage thee, seeing the Lord who is with thee is almightie, and therefore able to repell the violence of all opposers, and to make the most heauie and pinching yoke light and easie. Though in thy selfe thou art most weake and feeble, yet thou art strong in the power of Gods might, and enabled to doe all things through the helpe of Christ which strengtheneth thee.

Matth. 11. 30.

Eph. 6. 10.

Phil. 4. 13.

§. Sect. 4.

Thirdly, let vs consider, that as the Lord hath decreed our saluation, and promised vnto vs eternall life: so he hath also

as certainly decreed and promised the meanes tending thereunto, which are the effects of his election and the forerunners of our saluation; but one especiall effect of his election is our sanctification, and the way to saluation is the path of righteousness and holinesse; and therefore this is no lesse certainly assured vnto vs, that we shall be sanctified, and enabled to walke in this way of righteousness and holinesse, then that we are elected and shall be saued. Though then we are weake and vnstable, yet *the foundation of God remaineth euer sure*; though in regarde of our owne feeblenesse, and manyfould imperfections, the worke of sanctification seeme altogether impossible, yet this should not moue vs to doubting nor discourage vs in our course, seeing it hath not any ground vpon our owne strength, but vpon Gods immutable decree, and neuer failing promises. When then our small progresse in true godlinesse, caused through the violence of our corruptions and oppositions of our spirituall enemies, discourageth vs making this worke of sanctification seeme impossible, let vs cal to minde that the Lord hath as certainly decreed, that we should be his saints here vpon earth as his saints in heauen, that he hath most faithfully promised, that he will direct vs with his holy spirit, take away from vs our stonie hearts and giue vs fleshy hearts, illuminate our blinde vnderstandings with true sauing knowledge, indue vs with a liuely faith, and with all other sanctifying graces, enable vs to performe in some measure holy obedience to his heauenly will, mortifying our corruptions and enabling vs to serue him in newnes of life; all which gracious promises we are as vndoubtedly to beleue, as those which concerne either the remission of our finnes, or euerlasting happines. And therefore though our owne dulnesse, backwardnesse, and little profiting in sanctification, should worke in vs true sorrow, yet this should not discourage vs doubting of the issue of all our labours, but knowing that God is alike true in all his promises, let vs, setting aside all difficulties, beleue against heliefe, and vndoubtedly perswade our selues that the Lord will finish that good worke which hee hath begun in vs, though as yet it hath

That the Lord bath as certainly decreed and promised our sanctification as our saluation.

2. Tim. 2. 19.

Eph. 1. 4.

Ioh. 14. 16. 17.

Ezech. 11. 19.

and 36. 26.

Ier. 31. 33. 34.

Ioc. 2. 28. 29.

640 *The meanes whereby we may withſtand Satban &c.*
hath but ſmall proceedings, if we hungar after more perfec-
tion, and carefully uſe the meanes whereby we may attaine
to true holines.

CHAP. IX.

*Sathans temptations whereby he aggrauateth our
ſinnes in generall, answered.*

§ Sect. I.

*How Satban
terrifieth the
Chriſtians con-
ſcience by ag-
grauating his
ſinne.*



And ſo much concerning thoſe temptations of
Satban, which he groundeth vpon our naturall
corruptions and our ſmall meaſure of ſanctifi-
cation. Now wee are to ſpeake of ſuch as hee
ſuggeſteth after we haue committed ſome ac-
tuall ſinnes; and theſe are either in reſpect of our ſinnes in
generall, or els ſome ſpeciall ſinne into which wee haue fal-
len. Concerning the firſt, when the weake Chriſtian (who
hath a tender conſcience, and therefore cannot bee perſwa-
ded to lie ſecurely in his ſinne) hath through the ſtrength of
his own corruptions, and violence of his temptations, com-
mitted any ſinne againſt his knowledge and conſcience,
then doth the tempter (who before his fall exceedingly ex-
tenuated & minced his ſin, now after that he is fallen into it)
out of meaſure aggrauate the grieuouſneſſe and hainouſnes
of his offence, partly in reſpect of the nature and qualitie of
the ſinne it ſelfe, and partly in reſpect of the circumſtances,
as being committed after his calling, againſt his knowledge,
in ſuch a time or place, & by ſuch a perſon, as God is therby
moſt diſhonoured, and his brethren offended by his bad ex-
ample. And thus hauing as it were ſtretched out his ſinne
vpon the tentars of his temptations, and with the blaſts of
his falſe ſuggeſtions made of euery ſmall drop a great
bubble, then doth hee alſo ſet before him the curſe of the
law, Gods fearefull iudgements, the plagues and puniſh-
ments of this life, and euerlaſting death and condemnation
in the life to come, continually accuſing and terrifying him
as being guiltie of all theſe fearefull euils, by reaſon of his
ſinnes, to the end that hereby being vtterly diſcouraged, hee
may

The meanes whereby we may withstand Satan &c. 641
may desperately cast off all care of continuing in his former
course of godlinesse, as if now it were altogether in vaine
and to no purpose.

The which temptation if wee would withstand in the day *§ Sect. 2.*
of triall, it behooueth vs not to rest in the remembrance of *The meanes to*
our former faith and repentance, but as wee haue renewed *withstand the*
our sinne, so also must we renew our sorrow for it, bewailing *former tempta-*
our corruptions, which haue so preuailed against vs as to *tion, are re-*
moue vs to transgresse Gods commandements, hating and *newed faith and*
detesting our sinne into which wee haue fallen, and purpo- *repentance.*
sing for the time to come to leaue and forsake it, and to serue
the Lord in holinesse and newnesse of life. And this our re-
pentance wee must approue to be vnfained by those fruites
thereof which the Apostle mentioneth, 2. Cor. 7. 9, 10, 11. that
is, wee must studie and endeouour to amend, confesse our sin
vnto God in all humilitie, and most earnestly craue remis-
sion both of the fault and punishment, haue a godly in-
dignation against our selues because wee haue sinned, and
a sonnelike feare not so much in respect of the punishment,
as of offending and displeasing God our most gracious lo-
uing father; and an earnest desire that we may be so renewed,
that we be not againe so ouertaken; a more seruent zeale in
louing God and keeping his commandements than before
our fall; and lastly, wee must take a holy reuenge of our
selues, that thereby wee may so tame our flesh, that it may
not hereafter be so powerfull in vs, as to ouercome and leade
vs captiue vnto sinne.

And thus hauing renewed our repentance, wee must also
renew our faith, by applying vnto our selues all the gracious
promises of the Gospel, concerning life and saluation in
Christ Iesus, made vnto all repentant sinners; and by calling
to our remembrance that Christ the iust hath borne the pu-
nishment due vnto vs who were vniust; that with his death
and merits he hath fully satisfied Gods iustice, appeased his
wrath, and washed away our sinnes with his blood; that hee
hath fulfilled the law for vs, and taken vpon him our curse,
that we in him might be blessed; that by suffering for vs, hee
hath freed vs from all punishments of this life and the life

to

642 *The meanes whereby we may withstand Satan &c.*

to come, that hee euer liueth to make intercession for vs; so that though we sinne, yet there is no feare of condemnation, seeing wee haue an aduocate with the father, Iesus Christ the iust, who is the reconciliation for our sinnes, 1. Ioh. 2. 1, 2.

1. Ioh. 2. 1, 2.

§. Sect. 3.

Satbans temptation perswading vs that we are still in the flesh.

Rom. 8. 1.

But here the tempter will obiekt vnto the weake Christian, that these promises of the Gospell can yeeld vnto him no sound comfort, seeing they are restrained to those onely who are members of Christ Iesus, in which number are none but those who are regenerate, renewed, and gouerned by Gods spirit, according to that Rom. 8. 1. *There is no condemnation to those which are in Christ Iesus, which walke not after the flesh but after the spirit.* But thou (will hee say) art not in Christ, for being ingrafted in this vine thou wouldest bring forth the grapes of godlinesse, whereas there springeth nothing from thee but the briars and brambles of iniquitie; neither walkest thou after the spirit, for then in thy life thou wouldest shew the fruites thereof, but after the flesh, which wholly ouerruleth thee and casteth thee headlong into all sin and wickednesse.

§. Sect. 4.

What it is to walke after the flesh and after the spirit.

Rom. 7.

For the answering of which temptation we are to know, that it is not the committing of a sinne or of many sinnes, which prooueth that wee walke not after the spirit but after the flesh, (for so should all the children of God bee carnall and not spirituall, yea euen the Apostle *Paul* himselfe who complained that he did the euill which he hated, and found no meanes to doe that which was good, but when he would doe good, euill was present with him: and that there was a law in his members rebelling against the law of his minde, which led him captiue vnto the law of sinne) but to walke after the flesh is willingly to obey it in the lusts thereof; to commit sinne with pleasure and delight; to embrace that which is euill with full consent of will cheerefully and with all readinesse; to runne headlong into wickednesse stubbornly, presumptuously and securely; to haue sinne not onely dwelling but also raigning in our mortall bodies; to liue therein without repentance, neuer grieuing for it, nor endeavouring to forsake it, nay rather greatly louing and making such high account of it, that wee had rather part with our liues

liues than bee diuorced from our finnes. Whosoever therefore through his weaknesse and infirmitie is led captiue vnto sinne, and being enthralled by this tyrant earnestly desireth libertie, and doth not willingly run, but is violently drawne by Sathans temptations and his owne corruptions, and hauing sinned is not therewith delighted, but exceedingly grieved that by his sinne hee hath displeased God; and seeing his owne weaknesse and infirmities doth bewaile them, and fleeth vnto God by seruent prayer, desiring the assistance of his holy spirit, whereby hee may be enabled to mortifie his flesh and the corruptions thereof which hee deadly hateth, and to serue God in holinesse and newnesse of life; such a one may assure himselfe that hee walketh not after the flesh but after the spirit, and that hee is in Christ Iesus, and hath escaped condemnation, though through his infirmitie and strength of his inbred corruptions hee falleth often into sinne.

Though therefore the sanctified man sinneth, yet this doth not prooue that he is still in the flesh and vnregenerate; seeing there is great difference betweene his finnes into which he now falleth, and those which hee committed before hee was sanctified, or those which they commit which still liue in the flesh. For first the vnregenerate man doth continuallie sinne, heaping vp one wickednesse vpon another, the man regenerate but sometimes, when hee is overcome by his corruptions; the wicked man committeth sinne with greedinesse, the godly man with some kinde of irksomnesse and after a sort vnwillingly; the one drawes sinne ynto him as it were *with cartropes*, the other is violently drawne to sinne with the strength of his corruptions; the one hunteth after sinne and the occasions thereof, the other is hunted by sinne and Sathans temptations, till being out of breath and fainting for wearinesse hee is ouertaken and led prisoner. The carnall man sinneth with full consent of will, and with pleasure and delight, the spirituall man doth not yeeld without some resistance of the regenerate part, and as it were grudgingly and with the misliking of the spirit; he that is vnregenerate suffreth sinne to raigne in him, and yeeldeth vnto

§ Sect. 5.
The difference betweene the finnes of the regenerate man and the vnregenerate.

Esa. 5. 18.

it such willing and heartie obedience as the loyall subiect doth to his lawfull King, but the sanctified man obeyeth it as though it were an vsurping tyrant, repiningly and by constraint, rather drawne with force than moued by any loue or liking. The wicked man committeth sinne vpon deliberation, aduisedly and of set purpose; but the regenerate man for the most part suddenly, besides his purpose and contrary to his resolution. The vngodly mans heart and conscience seldome or neuer controules him for his sinne, or if it doe, yet it suddenly vanisheth like a flash of lightning; but there is a fight in the hart of the godly man, the carnall part drawing one way and the spirituall part another. When the carnall worldling offendeth hee is in his common way, for hee maketh an occupation of committing sinne; but when the regenerate man sinneth hee is out of his course, and is neuer at rest till he commeth into his way of righteousness again: when the wicked man hath committed one sinne, that is an argument to moue him to commit another, *because iudgement is deferred*, and hee hath escaped punishment; but the true Christian (like one who runneth a race for some great wager) if he stumble and fall, when he riseth againe he doth more carefully looke to his feete, and struieth to runne the more swiftly in the way of righteousness, that so he may redeeme with more than vsuall speed the lost time wherein he was hindred by his fall. Finally, the vnregenerate man being fallen into the puddle of sinne, doth wallow therein with pleasure and delight, and neuer strives to rise againe by amendment of life, but the regenerate though hee fall, yet he riseth vp againe by true repentance, and neuer resteth till hee haue thoroughly washed his polluted soule with the blood of Christ applied vnto him by a liuely faith. The one remembreth his sinnes which he hath committed, with gladnesse and reioycing, yea bragging and boasting of his outrageous wickednesse; the other neuer thinketh vpon them but with griefe and sorrow, neither is there any thing in the world whereof he is more ashamed than of his sinnes. Seeing therefore there is such great and manifold differences, betweene the sinnes of the sanctified and those who are vn-

sanctified,

Eccl. 8. 11.

Sathans temptations taken from sins committed &c. 645
 sanctified, let not Sathan perswade vs that wee are still in the
 flesh and vnregenerate, because will we nill we, we often fall
 into sinne, if in our manner of sinning wee can finde these
 differences which we neuer discerned in former times.

CHAP. X.

*Sathans temptations taken from particular sinnes
 into which we haue fallen, answered.*



And so much concerning those temptations which
 Sathan suggesteth in respect of our sinnes in ge-
 nerall: now we are to speake of such as concerne
 particular sinnes, and these are of two sorts; for
 either Sathan seeketh to ouerthrow our faith, and to discour-
 age vs from going forward in our course of godlinesse, by
 setting before vs and exceedingly aggrauating those sinnes
 which indeede wee haue committed, or by perswading vs
 falsely that we haue committed such sinnes, as being vnpar-
 donable are not incident to the childe of God. The former
 sort of temptations are taken either from some hainous sin
 once committed, or from the often falling into the same sin.
 Concerning the first, he aggrauateth the sinnes of the faith-
 full two especiall waies, either because they haue been com-
 mitted after repentance, or voluntarily against knowledge
 and conscience. In the former respect he is ready to suggest,
 that the children of God doe not commit any sinne after
 they haue truly repented of it; and if any doe, either he neuer
 truly repented, or if he did, yet after his fall there is no place
 to a second repentance, nor hope of Gods mercie. For an-
 swering whereof wee are to know, that howsoeuer the state
 of those who thus sinne is somewhat dangerous, and they
 more hardly recouered than others (euen as those diseases
 are perilous and hardly cured, into which wee fall by a re-
 lapse after the recouerie of health) yet this is incident to the
 children of God who haue truly repented, and notwithstanding
 this grievous kinde of falling they are not debarred of
 Gods mercie in Christ Iesus. And this appeareth partly by
 reasons,

§. Sect. I.

*That sins com-
 mitted after
 repentance, ex-
 clude vs not
 from pardon.*

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reasons, and partly by examples. For first, the gracious promises of the Gospell concerning the remission of finnes, are indefinite and without limitation, of time, or finnes, whether committed before or after repentance. So Matth. 11. 28.

Matth. 11. 28.

1. Ioh. 2. 1, 2.

Come vnto me all ye that labour and are heauie laden, and I will ease you: and 1. Iohn 2. 1, 2. *If any man sinne, we haue an aduocate with the father, &c.* In which and in many other places, the Lord assureth vs that he will receiue to mercy all repentant sinners, of what nature and qualitie soeuer their finnes are. Secondly, in the lawe were sacrifices appoynted for the finnes of the people, not onely those who were newly receiued into the Lords couenant for their finnes past, but also for those finnes which were daily committed, after that they had long been therein. Thirdly, the Lord inoyneth vs that we forgiue our brother seuentie times seuen times, if so often hee offend vs and repent of his fault; and therefore himselfe much more, whose mercy is infinite, and more exceedeth ours than the whole sea a little droppe, will pardon vs if as we often sinne, so also wee often turne vnto him by vnfained repentance. This also manifestly appeareth by examples, for did not the Prophet *Dauid* after his true conuersion fall grieuously by committing murther and adulterie, the Apostle *Peter* by denying his Lord and Sauicour, *Noah* by drunkenness, *Lot* by incest, and yet afterwards they truly repented againe and were receiued to mercy? So that this poynt is cleere and manifest, that the deare childe of God, after his true conuersion and vnfained repentance may fall into grieuous finnes, and yet truly repenting of them, may haue them remitted, and bee receiued againe into Gods wonted loue and fauour.

§ Sect. 2.

An obiection answered.

Heb. 6. 4, 5, 6.

But here the tempter will obiect that the Apostle affirmeth Heb. 6. 4, 5, 6. *That it is impossible that those who haue been once enlightened, &c. if they fall away, should be renewed by repentance: seeing by so sinning, they crucifie againe to themselves the Sonne of God, and make a mocke of him.* And therefore whosoever sinneth after his true conuersion, can neither repent nor receiue mercy. To which we must answer, that the Apostle in this place doth not speake of euery falling in-

to sinne, for so he should be contrary to the other Scriptures before alledged, but of a generall falling away by apostasie; and of a malicious persecuting of the knowne truth, which is the sinne against the holy Ghost, the which is ioyned with continuall impenitency, and therefore cannot be pardoned. And this appeareth manifestly by the words of the text; for he doth not simply say if he fall into sinne, but if he fall away, namely by a generall and malicious apostasie: and againe, he sheweth of what manner of falling he meaneth in the words following, whereas he saith, that such as thus fall away, crucifie vnto themselues the sonne of God, and make a mocke of him. Now they are said to crucifie Christ againe, who with an vnplacable hatred doe scorne and deride Christ crucified, renouncing all part and hope in his death and sufferings, as did some of the malicious Iewes, and as some apostates doe in these dayes. And therefore this place maketh nothing against the repentance and receiuing to mercie of such as fall through infirmitie into some particular sinnes, though neuer so hainous.

And so much for answering Sathans temptations drawne from our sinnes committed after repentance. The second sort are taken from sinnes committed voluntarily against our knowledge and conscience; which if we haue fallen into, he presently suggesteth that we haue sinned presumptuously against God, and therefore cannot be reckoned in the number of Gods children, nor conceiue any hope of pardon and forgiuenesse. For the answering vnto which temptation, we are to knowe these two things; first, that all sinnes committed against knowledge and conscience are not presumptuous: secondly, that though we should fall into presumptuous sinnes, yet we may be the children of God, who are neither debarred of true repentance nor of Gods mercy. For the first, we are to know that not the hainousnesse of the sinne committed maketh it to bee presumptuous, but the manner of the fact, and the minde of the offender; for howe soeuer *Peter* fell grieuously, yet we cannot say that hee fell presumptuously, because he sinned through infirmitie and feare of danger, whereas to sinne presumptuously, is to sinne

6. Sect. 3.

That all sinnes of knowledge are not presumptuous.

What it is to sinne presumptuously.

648 *Sathans temptations taken from sins of knowledge, &c.*

of a stubborn wilfulnesse, either through the neglect of Gods iustice and iudgements, or through the abuse of his mercy and benefits. In the first respect they offend, who hauing diuers times themselues sinned, and yet escaped punishment, or hauing seene others in the like case, doe take occasion hereby to sinne againe, hoping to escape as in former times: and of such the wise man speaketh, Eccles. 8. 11, *Because sentence against an euill worke is not executed speedily, therefore the heart of the children of men is fully set in them to doe euill.* In the other respect, such offend as take occasion vpon Gods mercy and long suffering to fall into sinne, presuming before they commit it, that God vpon their repentance will in his infinite mercy forgiue them: and thus they abuse Gods mercy and goodnesse which should leade them to repentance, as an argument to make them more desperately to runne into all wickednesse. So that to sinne presumptuously, is not to sinne vpon knowledge, and against a mans conscience onely, vnlesse there be ioyned therewith a presumptuous hope to escape punishment, or that notwithstanding the sinne committed, he shall receiue pardon in respect of Gods infinite mercy. Now many of Gods children may fall against their knowledge and conscience, and yet not presume either to escape Gods iudgements or to be partakers of his mercy, as namely those who are caried headlong into a sinne without any time of deliberation through the violence of their corruptions, or overcome by feare of some present danger, or some other vnruly passion.

But here the tempter will object, that though these sinnes against knowledge and conscience bee not presumptuous, yet they are unpardonable, seeing the committers of them haue no part in Christs sacrifice, and consequently can hope for no mercy at Gods hands: and this he will indeauour to proue by that saying of the Apostle, Hebr. 10. 26. *For if we sinne willingly after that we haue receined the knowledge of the truth, there remaineth no more sacrifice for sinnes, but a fearefull looking for of iudgement &c.* For the answering whereof, we are to know, that the Apostle in his doctrine is not contrary to our Sauour Christ: but hee hath taught vs, that not onely sinnes

Eccles. 8. 11.

Rom. 2. 4.

§. Sect. 4.

That sinnes of knowledge are pardonable.

Heb. 10. 26.

Sathans temptations taken from sins of knowledge, &c. 669

finnes against knowledge are pardonable vpon true repentance, but euen horrible blasphemies against the maiesie of God, yea, all finnes whatsoever sauing the sinne against the holy Ghost. Matth. 12. 31, 32. Secondly, we knowe by experience, that both *Dauid* and *Peter* fell grievously against their knowledge and conscience, wittingly, and in a sort willingly, and yet they both repented and were receiued to mercie: and therefore the Apostle speaketh not of all kinde of voluntary falling, but first of sinne committed with full consent of will, pleasure, and delight: the which kinde of finnes are neuer committed by Gods children after their true conuersion; for as they are in part carnall and vnregenerate, so are they in part spirituall and regenerate, which is to be vnderstoode; not onely of the vnderstanding part, but also of the will and affections. So farre forth therefore as their will is regenerate, they doe not will nor yeeld vnto sinne; and though they consent vnto sinne, yet this consent is not absolute and intire, but with some dislike, grudging, and resistance of the spirituall part; the which dislike and resistance, though sometimes it cannot easily be discerned in the very act of sinne, whereas the weake motions of the spirit are violently ouerborne, through the violent strength of their naturall corruptions, and so ouershadowed by the cloudie mists which their unruly passions cast before their vnderstanding, that they cannot at all perceiue any dislike or resistance against the temptation: yet after the sinne is committed, and the good motions of the spirit are againe reuiued out of their deadly swoound, then doe they hate and detest that sinne which before seemed pleasant vnto them, and earnestly desire with the Apostle to be freed from it. Lastly, the Apostle in that place doth not speake of euery particular sinne committed with full consent of will, for so also the elect offend before their conuersion, but of a generall and malicious apostasie from the knowne truth, and a scornfull reiecting of the sacrifice of Christ once offered for sinne: so that the sense is thus much, that if we wilfully and maliciously sinne, by renouncing the sacrifice of Christ offered for sinne, we cannot hope to be saued by any other sacrifice, but

Mat. 12. 31, 32

650 *Sathans temptations taken from sins of knowledge, &c.*
are to expect iudgement and condemnation, seeing such treade vnder foote the sonne of God, and count the blood of the testament an unholy thing, and euen despite the spirit of grace, as he explaneth himselfe in the verses following.

§. Sect. 5.

That the christian may fall into presumptuous finnes, and that so falling, he may be receiued to mercie.

And so much concerning the first question; the second is whether the christian man may fall into presumptuous sins, and if hee doe, whether they be pardonable or no. For the first, though it must needs bee confessed that it is a fearefull case, to neglect Gods iustice and iudgements because of his long suffering, or to take occasion vpon the abundance of Gods mercies and readinesse to forgiue, to prouoke him continually by our finnes; yet it cannot be denied, but that a true christian, through the strength of his inbred corruptions, may fall into these presumptuous finnes; neither is there any priuiledge in the holy Scriptures to exempt them from any sinne whatsoeuer, but that either before or after their conuersion they may fall into it, sauing onely that unpardonable sinne which is committed against the holy Ghost.

Moreover, *David* prayeth the Lord to keepe him from *presumptuous finnes*, and that he would not suffer them *to raigne ouer him*, Psalm. 19. 13. where first he sheweth that of himselfe he was apt to fall into such finnes, if the Lord did not preferue him from them; and secondly he implieth, that the Lord might for good causes knowne vnto himselfe, suffer him to commit these finnes of presumption, and therefore he further prayeth that if hee should fall into such finnes, it would please the Lord to raise him by true repentance, and not suffer them to rule and raigne in him. So that it appeareth that a true christian may fall into these finnes: now, that hauing fallen he may rise againe by true repentance, and receiue pardon and forgiuenesse, it is likewise manifest. For if once the Lord receiue vs into the couenant of grace, and acknowledge vs for his children, then nothing in the world, no not the most grieuous finnes which we can fall into, can separate vs from the loue of God which is in Christ Iesus our Lord, as the Apostle speaketh, Rom. 8. 38, 39. Secondly, our Sauour telleth vs, that *euery sinne and blasphemy shall be forgiven vnto men* vpon true repentance, sauing onely the blasphemie

Rom. 8. 38, 39.

Mat. 12. 31, 32.

phemie

Sathans temptations taken from sins of knowledge, &c. 651
phemie against the spirit which is alwaies ioyned with finall
impenitencie. Matth. 12. 31, 32. Thirdly, the promises of the
the Gospell are generall and indefinit, excluding no sortes
of finnes whatsoeuer, so they performe the condition of
faith and repentance. And therefore also presumptuous
sinners, repenting and beleeuing, are assured of mercie and
forgiuenesse. Lastly, if *Dauid* might fall into these finnes,
then *Dauid* also might repent and receiue pardon, seeing he
was truely iustified, sanctified, and a chosen vessell of the
Lord elected to euerlasting life.

And so much concerning the temptations which are ta-
ken from those finnes which are once committed; now we
are to speake of them which he suggesteth vnto the weake
conscience, after the committing of one and the same sinne
diuers times; vpon which occasion he is readie to perswade
the weake christian, that he neuer truely repented, otherwise
he would neuer againe fall into the same sinne; and that
howsoeuer the child of God may fall into diuers finnes,
through want of care and experience, yet it is not incident
to any of this number to fall againe and againe into the
same wickednesse, after they haue had warning and sufficient
knowledge of the euils thereof. For the answering whereof
we are to know, that in truth it is a grieuous and fearefull
case to be thus ouertaken, and to be so besotted with the
pleasures of sinne, that neither instruction nor our owne ex-
perience can make vs to see the euils of sinne, and worke in
vs a care to auoyde and shunne it. The burnt childe (as the
prouerbe is) dreadeth the fire; he that hath been deceiued
and thereby much indamaged, is afterwards more warie;
he that hath cast himselfe into any grieuous disease through
some vnwholesome meates, is euer after more carefull of
his diet; he that hath once been assaulted by his enimie at
vnawares, and hath receiued grieously woundes, will after he
is cured goe better armed and furnished, that he may not
againe be ouertaken of the like daunger. And therefore see-
ing experience of all other euils doth teach vs to auoyde
them, what a lamentable thing is this, that no warning will
make vs take heede of sinne, which is the greatest euill and
cause

§ Sect. 6.

*That it is a
fearefull thing
to fall often in-
to the same sin
willingly.*

*That the child
of God may fall
often into the
same sinne and
yet be receiued
to mercie.*

cause of all the rest? that hauing drunke this deadly poyson and been grievously sicke thereof in our consciences, wee should being recovered be inticed with the pleasant taste thereof to swallow it downe againe? and that hauing receiued grievous wounds, we should aftertake no better heede, and goe no better armed and prepared to make resistance, but for want of care and watchfulnesse expose our selues againe to the like daunger of our spirituall enemies? But yet we are to know that this sometimes, through our great frailtie and corruption, may be the estate of a true christian and faithfull seruant of God, to fall againe and againe into the same sinne, neither doth any thing priuiledge them from committing that sinne againe which they haue once committed. For first the same inbred corruption still dwelleth in them and is readie againe to giue them the foyle and to leade them captiue into the same sinne, if the Lord vphold them not, so that in respect of their owne strength they may fall againe as in former times. Secondly, the same causes still remaine which may moue the Lord to leaue them to themselves, and suffer them to fall, namely that hereby they may be more humbled, and more seriously bewaile their corruptions, that they may more earnestly implore his mercie, and he more manifest it in pardoning their sinnes to the praise of his glorie. Thirdly, howsoeuer this is not vsuall with the children of God, to fall diuers times into a sinne which is great and grievous, yet euery one findeth in his owne experience that he often committeth such sinnes as are not so heynous, through infirmitie and weaknesse; as to heare the word negligently and carelessly, to be distracted with wandering thoughts in prayer, to fall into vniust anger, to lie and vse idle communication and such like, of which notwithstanding repenting he is receiued vnto mercie. So that it is not the often falling into the same sinne, that excludeth vs out of the number of Gods children, or debarreth vs of pardon, so that we often repent and lay holde vpon Christ with a liuely faith. Neither do the scriptures limit and restraine Gods mercie, and the vertue of Christs merits, to the pardoning and taking away of diuers sinnes, once committed,

committed, but extend them also to the same sinne committed diuers times, yea to all sinnes whatsoeuer of which we truely repent.

CHAP. XI.

Sathans temptations perswading the christian that he hath sinned against the holy Ghost, answered.



And thus haue I answered Sathans temptations drawne from these sinnes which the weake christian hath fallen into; but if he cannot so preuaile, then he will falsely accuse them of those sinnes which they neuer committed, and especially of that vnpardonable sinne against the holy Ghost, taking aduantage of their ignorance, that so he may plunge them into desperation, and vterly discourage them from going forward in the course of godlinesse. The which his temptation is so vsuall and common, that there is scarce any who are exercisid in this spirituall warfare, if they be conuerted vnto God out of their ignorance, whom he doth not encounter with this weapon. For as much therefore as ignorance is the chiefe ground of this temptation, therefore the best meanes to strengthen our selues against it, is to know what this sinne is, which if we once vnderstand, there is no daunger of being foyled in this assault.

§. Sect. 1.

Of the sinne against the holy Ghost.

The sinne against the holy Ghost, is a generall deniall and oppugning of the truth and all religion, of which the vnderstanding and conscience by the illumination of the spirit are perswaded and conuicted, proceeding from an obstinate will and purposed malice against God and his truth. The which sinne is committed of two sortes of men; first, of those who haue made profession of the truth, and afterwards become Apostataes, not from some part onely but from all religion, condemning, blaspheming, and persecuting as hereticall and impious, that truth which before they professed, and of which they were perswaded. And thus did *Hy-menues* and *Alexander* sinne, of whom *Paul* speaketh

What the sinne against the holy Ghost is.

1. Tim. 3. 20.

1. Tim.

Matth. 12. 24.

31.

Steven Gard-
ner. See his sto-
rie in the booke
of Martyrs.

§. Sect. 2.

How to distin-
guish the sinne
against the holy
Ghost from
other finnes.

1. Tim. 1. 13.

Act. 3. 17.

1. Tim. 1. 20. Secondly, of those who were neuer professors thereof, whose consciences notwithstanding are conuicted of that truth which they doe oppugne: an example whereof we haue in the Scribes and Pharises, Matth. 12. 24. 31. and in many of the learned Papists in these dayes, who maliciously deny and persecute that truth which they know and are conuicted of.

Hereby therefore it appeareth that not euery grieuous sinne against knowledge and conscience is the sinne against the holy Ghost, for thus *David* offended who was a man according to Gods owne heart; nor euery denying of the knowne truth, if it proceede from feare and infirmitie, and not from malice and obstinat rebellion, for thus *Peter* sinned in denying his maister; nor all kinde of opposing and persecuting of the truth, if it bee not against knowledge and conscience, but vpon blindnesse and ignorance, for thus *Paul* offended before his conuersion, as appeareth 1. Tim. 1. 13. and many of the Iewes who crucified Christ, as the Apostle *Peter* testifieth, Act. 3. 17. nor all malicious opposing against euery knowne truth, but of the truth in generall and all true religion, for this sinne is an vniuersall apostasie from God and his truth, and not onely a defection from some particular point thereof. So that though a man sinne against knowledge and conscience, through infirmitie and not of malice; though he deny the truth through feare and weaknesse, though he persecute it through blindnesse and ignorance; though he wittingly oppose against and willingly persecute some particular point thereof, and yet hold and professe the generall, howsoever he hath most hainously offended, yet he hath not committed this vnpardonable sinne against the holy spirit, and therefore is not excluded from repentance, nor vpon his repentance from pardon and forgiveness. Whereby it manifestly appeareth that these poore christians which labour vnder the burthen of sinne, are meerey deluded by Sathans false suggestions, and grosely abused through their owne ignorance, when as he maketh them beleue that they haue sinned against the holy Ghost. But let such know to their comfort that so long as they would

would not commit this sinne, or feare least they haue already fallen into it, they are as yet most free from it, seeing it is not done of infirmitie or at vnawares, but vpon a malicious will, cleare knowledge and setled resolution.

But here the poore christian is readie to complaine, that he is continually troubled with impious thoughts, and horrible blasphemies against God and his holy spirit, which he feareth to be the sinne against the holy Ghost. I answered as before, that seeing these thoughts are a trouble vnto him, and seeing he feareth to commit this sinne, thereby it is manifest that he is not fallen into it, as appeareth by that which hath been said. Secondly, he is to know that his state is common with Gods faithfull children, who are thus vexed especially in the conflict of temptations, and before they haue receiued a great measure of faith, and fulnesse of perswasion of Gods loue and fauour, whereby they are moued intirely to loue him againe. Neither needes this to seeme strange vnto any who considereth of that masse of naturall corruption which remaineth in vs, euen after regeneration, which continually boyleth and someth vp the filthie scumme of wicked thoughts and blasphemous imaginations; and of the malice of our spirituall enemy Sathan, who is still readie to tempt vs by his suggestions to the most horrible and outrageous sinnes; if not in hope to ouercome vs, yet at least to vex and trouble vs. As we may see in the example of the holy man *Iob*, whom he spared not to tempt vnto fearefull blasphemie.

6. Sect. 3.

Of impious and blasphemous suggestions.

But though we cannot keepe the diuell from assaulting vs, let not this discourage vs, nay rather let vs be moued hereby with more care and watchfulnesse to withstand him, for if we resist him he will flee from vs. *Iam. 4. 7.* But in this our resistance two things especially must be obserued: the first is the meanes whereby we must giue him the repulse; which is partly by the sword of the spirit, the word of God, whereby we beate backe the temptation by prouing the wickednesse thereof by some testimonie of scripture, according to our Sauours example; and partly by lifting vp our mindes vnto God in prayer, desiring strength to withstand the temptation.

656 *Sathans temptations whereby he impugneth the &c.*
 tation. Secondly, we must take heede that we doe not re-
 uolue the temptation in our mindes, but presently repell it,
 least these hellish sparkes taking hold of the tindar of our
 corruptions, doe at length inflame vs with horrible wicked-
 nesse, which at their first falling might easily haue been ex-
 tinguished. And if we thus speedely repell these horrible
 blasphemies suggested by Sathan, they shall neuer be im-
 puted vnto vs, but vnto him from whom they proceede, and
 that both in respect of the fault and punishment.

CHAP. XII.

*Arguments to proue the certaintie of our perseuerance groun-
 ded vpon Gods will and immutabilitie.*

§ Sect. 1.

*Sathans tem-
 pation mouing
 the christian to
 doubt of his
 perseuerance.*



Matth. 24. 3.

And thus haue I answered Sathans temptations
 which concerne our sanctification. Now in the
 last place wee are to intreate of our perseu-
 erance which he impugneth with no lesse sub-
 tilitie and violence. For though the christian
 man haue attained to some assurance, that he is elected, cal-
 led, iustified, and sanctified, yet Sathan will not giue him
 ouer, but laboreth to perswade him, that notwithstanding
 all this he may finally fall away and become a reprobate.
 Let it be graunted (will he say) that thy state now is such as
 thou supposest, yet thou art in no safetie, neither canst thou
 promise vnto thy selfe any assurance of attaining vnto euer-
 lasting life and happinesse, seeing those onely *which continue*
vnto the end shall be saved: whereas thou hast no assurance of
 thy perseuerance, nay contrariwise thou art in respect of thy
 frailtie and mutabilitie, certaine of nothing more then thine
 vncertaintie. Call to thy remembrance the example of thy
 first parents, who were perfectly righteous and holy, more
 accomplished in all graces than any of their posteritie, more
 strong and able to indure and resist all temptations, as be-
 ing indued with free-will, and therefore able both to chuse
 the good and refuse the euill, who notwithstanding all this
 were overcome, and of the children of God made the slaues

of sinne and Sathan. Did they therefore fall who were perfectly righteous, and canst thou who are most imperfect hope to stand? were not they who were full of all graces able to indure the incounter in the day of triall, and canst thou hope to make resistance who art full of sinne and corruption? were they vanquished who were strong champions, and dost thou who art weake and feeble hope for victorie? were they allured by Sathans temptations, to commit sinne, and fall from God, who could freely will the good and nill the euill; and canst thou hope to perserue and continue constant, whose will is captiued and ouerruled by thy corruption? Consider further thy mutabilitie and vnconstancie, thy exeeding weaknesse and frailtie, thy corruptions and imperfections; and on the other side set before thee, the mightie power, the subtile pollicie, the vigilant watchfulnesse, and vnwearied diligence, of thy spirituall enemies who continually assault thee: and then thinke with thy selfe if there be any possibilitie, that thy weaknes should withstand their power, thy ignorant simplicitie their prudent wisdom, and thy carelesse negligence their carefull diligence. Lastly, call to minde the manifold examples which thou hast both read and seene, of such as haue been of greater gifts and graces, and made a much fairer shew then thou, of holinesse towards God and righteousness towards men, who notwithstanding haue finally fallen away and become reprobates, and therefore why maiest not thou be one of this number? Seeing then the case thus standeth doe not foolishly flatter thy selfe with a vaine hope, that because thou art elected, called, iustified, and sanctified, therefore thou shalt be saued; for though now thou art elected, yet hereafter thou maiest become a reprobate; though to day thou art a childe of God, and in his fauour, yet to morrow thou mayest through thy sinnes, be a childe of the diuell, and in Gods displeasure be reiecte; though now thou art a member of Christ, thou maiest become a limme of Sathan; and though now thou art indued with the spirit of God, and with all the graces and gifts thereof, yet by thy finne thou mayst easily loose both it and them; and bee
wholy

wholy and finally giuen ouer to run on in thy former wickednes vnto eternall death and condemnation.

§. Sect. 2.
The generall
meanes to
strengthen the
christian a-
gainst the for-
mer tempta-
tion.

And thus doth Sathan perswade the christian man to doubt of his perseuerance; the which temptations, if we would withstand, it behoueth vs not to ground the certaintie of our perseuerance vpon our owne resolution, strength and graces which we haue receiued, for these are altogether insufficient to vphold vs against the assaults of our spirituall enemies, who are farre more stronger then we; but wholy distrusting in our owne abilitie, let vs rest and rely wholy vpon the Lord, for as it is he alone who hath bestowed vpon vs all the gifts and graces which we haue receiued, so also haue wee our growth and perseuerance in them from him onely. And so we may be assured of our perseuerance, notwithstanding our owne weakenesse and inconstancie, for *it is God which stablisheth vs in Christ*, as it is 2. Cor. 1. 21. Though in respect of any thing that is in vs we might euery hour fall away; yet we are sure to continue in those graces which we haue receiued, mauger the malice and power of all our enemies, for wee stand not in our owne strength but *are kept by the power of God through faith vnto saluation*, as the Apostle speaketh 1. Pet. 1. 4. Though we should euery day loose euerlasting life and happinesse through negligence, or sell it away for the vanities of the world and pleasures of sinne if it were in our owne hands, yet all this is not sufficient to disinherit vs of our heauenly patrimonie, for it is not at our own disposition *but our life is hid with Christ in God*, as it is Col. 3. 3. And therefore though in our selues we are as weake as reedes, and as vnconstant and changeable as the wind and weather, yet are we tenne thousand times more sure to perseuer in that grace which we haue receiued vnto euerlasting life, than *Adam* in the state of innocencie; for he stode by his owne strength, which though it were great, yet it was finite, but we by the almightie power of God; he by the vertue of his owne free will, which was mutable and subiect to alteration, but we by the will of God which being immutable admitteth of no change.

§. Sect. 3.

But let vs come more specially to speake of this maine controuerisie

controuerſie betweene the true Chriſtian and the enemies of his ſaluation, the ſtate whereof ſtandeth thus; whether hee that is elected in Gods eternall counſaile, and is effectually called, that is, ſeuered from the world, giuen to Chriſt, and ingrafted into Chriſt by the ſpirit of God and a liuely faith, iuſtified, ſanctified, and indued with the ſanctifying gifts and graces of Gods ſpirit, may after all this fall away, loſe the ſpirit of God and the graces thereof, and become as prophane and wicked as euer he was before his conuerſion, loſe alſo his iuſtification, be cut off from the bodie of Chriſt, and finally become a reprobate. This the enemies of our ſaluation affirme, but we denie as being a thing impoſſible, not in regard of our owne ſtrength, conſtancie, or great measure of grace which wee haue receiued, but in reſpect of Gods will and power who vpholdeth vs, Chriſts interceſſion who prayeth for vs, and Gods holy ſpirit alwaies dwelling in vs, whereby we are ſo ſtrengthened and confirmed, that al the power of hell cannot preuaile againſt vs.

This our aſſertion we will firſt confirme by vnfallible reaſons, and afterwards anſwere the contrary obiections which are made againſt this truth by the enemies of our ſaluation.

The reaſons which may be alledged for this purpoſe are many; the firſt ſort are taken from Gods owne nature, as it is deſcribed in his word and exerciſed in his workes towards vs. As firſt we may be aſſured of our perſeuerance, becauſe it is grounded vpon Gods will, which may be conſidered either in his ſecret counſaile and decree of election, or in his will reuealed in his word. From the firſt wee may thus reaſon; Whomſoeuer the Lord in his eternall counſaile hath elected to euerlaſting life, they ſhall moſt certainly be ſaued, and perſeuer in the meanes tending thereunto, which are no leſſe contained in Gods decree than our ſaluation it ſelf. But the Lord in his eternall counſaile hath elected all the faithfull vnto eternall life. And therefore nothing can hinder their ſaluation, nor yet their perſeuerance, without which it is impoſſible they ſhould be ſaued. The firſt part of this reaſon is cleere and manifeſt: for not to effect that which one hath decreed and purpoſed, argueth either impotencie and

*The ſtate of the
Controuerſie.*

§. Sect. 4.

*The firſt argu-
ment grounded
vpon Gods wil,
conſidered in
his decree of
election.*

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Iere. 32. 17.

Psal. 115. 3.

Matth. 19. 26.

Iob. 42. 2.

Psal. 145. 5.

Heb. 4. 13.

Rom. 9. 11.

1. Tim. 2. 19.

want of power, or vnconstancie, neither of which without blasphemie can bee ascribed vnto God; *for there is nothing hard vnto him*, Iere. 32. 17, but *he doth whatsoever he will*, Psal. 115. 3, yea euen *those things which vnto men are impossible are possible vnto him*, Mat. 19. 26, *for he can doe all things*, Iob. 42. 2. Neither is the will of God mutable, for this argueth a want of wisdom, whereas *his wisdom is infinite and knoweth no end*, Psal. 145. 5; and hee perfectly seeth and knoweth all things in one view, past, present, and to come, Heb. 4. 13; and therefore we may conclude with the Apostle, that *the purpose of God in his election remaineth sure*, Rom. 9. 11. and *the foundation of God* (that is, his vchangeable decree) *continueth firme, and hath this scale, The Lord knoweth who are his*, 2. Tim. 2. 19. Whosoeuer then are elected they shall most certainly be saued, neither is it possible that they should fall away: as our Sauour implieth Matth. 24. 24. whereas he saith, that the false Prophets should shew such great signes, that if it were possible they should deceiue the very elect. Noting hereby that this is altogether a thing impossible, that they should be deceiued and seduced with false Christs and false Prophets.

Rom. 8. 30.

Tit. 1. 1.

Act. 13. 48.

Ioh. 10. 26.

§. Sect. 5.

The second part of this reason, namely, that all the faithfull are elected, is also of most vndoubted trueth; for whosoeuer haue a true faith they are iustified, whosoeuer are iustified are also effectually called, elected, and shall be glorified; What said I? shall be? nay are already glorified, as the Apostle affirmeth, to note the vndoubted certaintie of their saluation, Rom. 8. 30. Moreouer, the Apostle maketh faith an inseparable fruite of our election, and proper and peculiar vnto the elect, calling it the *faith of Gods elect*, Tit. 1. 1. And Act. 13. 48. it is said, that *as many as were ordained vnto eternall life beleeued*, where hee maketh Gods election the cause of faith. And contrariwise our Sauour telleth vs, that they beleeue not, who are not his sheepe, Ioh. 10. 26. So that it is manifest that those who beleeue are elected, and those who are elected shall be saued.

The second reason may be taken from his wil reuealed in his word; for whatsoever God thus willeth, that shall most certainly

certainly come to passe: but God willeth that all should haue euerlasting life whom he hath giuen to Christ, in which number are all those who are effectually called, as our Sauiour testifieth Ioh. 6. 39. *And this is the fathers will which hath sent me, that of all which he hath giuen me I should lose nothing, but should raise it up again at the last day.* And he willeth likewise, that he that beleeueth in the sonne should be saued, as it is ver. 40. And therefore those who are effectually called and beleue in Christ, cannot possibly perish, but shall most certainly haue eternall life.

The third reason may bee taken from the constancie and immutabilitie of God, both in his loue towards vs, and also in his gifts. In the former respect wee may thus reason: Whomsoever the Lord loueth with a constant and immutable loue, those shall most certainly be saued, seeing it is the nature of loue to desire the good of the partie beloued, and to seeke his welfare as much as it can; but the Lord loueth his faithfull ones with a constant and perpetual loue, as himselfe testifieth Iere. 31. 3. *I haue loued thee with an euerlasting loue, therefore with mercie haue I drawne thee.* So Ioh. 13. 1. *Forasmuch as he loued his owne which were in the world, vnto the end he loued them.* And therefore all the faithfull may assure themselues that they shall be saued, and being once assured of Gods loue, they may with the Apostle bee vndoubtedly perswaded, that nothing in the world shall be able to separate them from the loue of God which is in Christ Iesus our Lord.

But against this it may be objected, that the finnes of the faithfull doe prouoke the Lord vnto anger, and mooue him to cast them off in his iust displeasure, and to withdraw from them his wonted loue and fauour: and therefore seeing sin separateth them from Gods loue, it may also plunge them into condemnation. To which I answere, that indeede the finnes of the faithfull doe in themselues deserue the euerlasting wrath of God and eternall death, if they were not taken away by Christ, who hath by his precious bloudshed satisfied his fathers iustice; and that euen now they so offend by their finnes their gracious father, that they had neede to

The second reason, grounded on his will revealed.
Ioh 6. 39. 40.

§. Sect. 6. The third reason, taken from Gods immutabilitie in his loue.

Iere. 31. 3. Ioh. 13. 1.

§. Sect. 7. An objection against the former reason answered.

662 *Arguments to proue the certaintie of our perseverance.*

Esa. 64. 5.
How God is
said to be an-
grie with his
children.

renew their faith and repentance, before they can haue any sensible assurance that they are reconciled vnto him, and receiued into his loue and fauour. It is most true that God is displeased with the finnes of his children, according to that Esa. 64. 5. *Behold thou art angrie, for we haue sinned.* But this anger doth not exclude them out of his loue, seeing it is not the anger of an enemy but of a gracious father, who is not angrie with their persons to destroy them, but with their sins to conuert and saue them. As therefore children with their faults prouoke their parents to anger, and mooue them to turne their fatherly smiles into bitter frownes, and the fruits of their loue into the effects of hatred in outward shew; as namely seuerer countenances, sharpe reproofes, and rigorous chastizements; and in respect of these outward signes and effects of their anger they are vsually said to be out of fauour and in their fathers displeasure, howsoever in truth at the same time they intirely loue them, and vse all this holosome seueritie not because they hate, but because they would reforme them: So Gods children when by their finnes they do offend him and prouoke his anger against them, are said to be out of his fauour, not that God doth euer change his fatherly affection or purposeth vterly to reiect them, but because hee changeth the effects of his loue into the effects of hatred in outward shew, as when inwardly hee suffreth them to be vexed with the terrors of conscience, and with the apprehension of his anger and displeasure, and outwardly whippeth and scourgeth them with temporarie afflictions; all which he doth not for any hatred to their persons, for he neuer hateth those whom hee hath once loued in Christ, but for the hatred of their finnes, and loue of the sinner, whom by this meanes hee bringeth by the rough and vnpleasant way of repentance, vnto the eternall pleasures of his kingdome.

6. Sect. 8.
Our perseue-
rance proued
by Gods immu-
tabilitie in his
gifts.

And thus it appeareth that Gods loue and anger may stand together, and that notwithstanding his momentanie displeasure his loue may be eternall. Now secondly wee are to know, that as God is immutable in his loue so also in his gifts, as faith, repentance, hope, affiance, charitie, &c. according

ding to that Rom. 11. 29, *The gifts and calling of God are without repentance.* But yet this is to be understood with diuers cautions; for first it is not to be understood of all the gifts of God, not of temporarie gifts, nor of the gifts of the spirit which are common to the wicked with the godly, for these being not essentiall to a Christian nor necessarie to saluation, the Lord giueth or taketh away, as in his infinite wisdom he thinketh best; neither yet are we to understand it of all gifts of the spirit which are proper to the elect, for some also of these being not of the essence of faith, but only effects and fruites thereof, he taketh away from his children for a time; as namely, the puritie of their conscience, and the peace which doth accompanie it, the sense and feeling of Gods loue and fauour, cheerefulness of spirit, ioy in the holie Ghost, patience, the gift of prayer and such like; because his loue and the saluation of the faithfull may stand with the want of these gifts for a time. Neither are wee to understand this of the actions and sensible fruites of Gods graces, for these also haue their intermissions, the graces themselues notwithstanding remaining: for as the Sunne doth alwaies shine, and yet sometimes the beames thereof are not discerned, being hindred from spreading themselues by the interposition of the clouds or of the earth, and the fire doth continue light and hot in it selfe, and yet being couered with ashes doth giue neither light nor heate to the standers by; so these graces of Gods spirit, faith, hope, affiance, loue and such like, may in respect of their substance habitually remaine in vs, and yet for a time not send forth the light and heate of ioy, comfort, peace and the rest; and though they retain their nature still, yet they may be hindred from exercising their actions and functions; as namely, when as the conscience is wounded with some wilfull sinne committed against the knowledge, or in the spirituall conflict of temptations, as before I haue shewed at large. Lastly, this is not to be understood of their measure and degree, for these graces haue their full and waine, their ebbe and tide, their perfect strength and their faint languishing; but of their substance and true being, in which respect they neuer vtterly faile but

Psal. 119. 10,
11, 12, 15.

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John 6.29.

Phil. 1.6.

continue without intermission vnto the end, for as the gift of faith, so all other the like graces are the worke of God, as our Saviour teacheth vs, John 6.29: and we may assure our selues of this, *That he that hath begunne this good worke in vs, will also finish and perfect it vntill the day of Iesus Christ,* as the Apostle speaketh, Phil. 1.6.

CHAP. XIII.

Of the fourth and fifth reason to proue the certaintie of our perseverance, grounded vpon Gods power and truth.

§. Sect. I.

The fourth reason grounded vpon Gods omnipotencie.



He fourth reason may be taken from Gods omnipotencie and almighty power: for if God in respect of his infinite loue, bee willing, that we shall bee saued, and perseuere in the meanes of our saluation; and bee immutable also and vchangeable in his loue and will; and likewise in respect of his power infinite and almighty, able to effect whatsoeuer hee willeth: then surely being assured that we are in the state of grace, and in Gods loue and fauour, there is no doubt but we shall bee saued, and perseuere in the meanes which are inseparably ioyned with our saluation. But as the Lord in respect of his loue is most willing, so in respect of his power hee is able, continually to vpholde vs in the state of grace, and to frustrate and defeat all the malice and might of all our enemies, who labour to hinder our saluation; for he is *omnipotent and mighty to saue*, as it is Esa. 63.1. And though through our frailty and weakenesse we might continually bee vanquished and drawne from God, yet now there is no doubt hereof, seeing we doe not stand in our owne strength, *but are kept by the power of God through faith vnto saluation*, as it is 1. Pet. 1.5. though in our selues wee are impotent and feeble, yet we are *strong in the Lord, and in the power of his might*, and being armed with the armour of God, we are *inabled to stand against the assaults of the diuell*, as the Apostle speaketh, Ephes. 6.10, 11. Though wee are of little force in regard of our owne strength and able to doe nothing, yet are we able

Esa. 63.1.

1. Pet. 1.5.

Eph. 6.10, 11.

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to doe all things through the helpe of Christ which strengtheneth vs, as it is, Philip. 4.13: though we be weake in faith, and vnable to stand, yet being the seruants of God we shall be established; for God is able to make vs stand, Rom. 14.4. In a word, though our spirituall enemies are stronger than we, yet shall they not bee able to plucke vs from Christ; For the father which gaue vs to him is greater than all, and none is able to take vs out of the fathers hand, as our Sauour reasoneth, Iohn 10. 28, 29. And therefore when we are discouraged and ready to faint, in the sight and sense of our owne weakenesse, and our enemies mighty power, let vs comfort our selues in the Lord, saying with the Apostle, I knowe whom I haue beleened, and I am perswaded he is able to keepe that which I haue committed to him against that day, as it is 2. Tim. 1.12.

The fifth reason is grounded vpon Gods truth and fidelitie, which is so infallible, that whatsoeuer hee hath spoken, promised, or couenanted, that he will most certainly performe: for God is a faithfull and true witnesse, Apoc. 1.5. and all his promises in Christ are Yea and Amen, 2. Corin. 1.20. So that it is more easie that heauen and earth should passe away, than that one title of Gods word should fall vnaccomplished, Luke 16.17. But the Lord in his word hath assured all that belecue, that hee will vpholde them and preserue them vnto euerlasting life, against all the furie of their enemies; as may appeare both by his couenant which he hath made with his Church in generall, and also by particlar promises made to all the faithfull. Concerning the first, the Lord maketh this couenant with his Church, Esa. 59.21. *I will (saith hee) make this my couenant with them; my spirit that is vpon thee and my words which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seed, saith the Lord, from henceforth euen for euer.* If therefore Gods spirit neuer departeth from them, and they for euer confesse and professe his word and truth, then certainly they can neuer fall away nor loose their heavenly inheritance. For, if the spirit of him that raised up Iesus from the dead dwell in vs, hee shall also quicken our mortall bodies, because his spirit dwelleth in vs, as it

§. Sect. 2.

The fifth reason grounded on Gods truth in his couenant.

Apoc. 1.5.

2. Cor. 1.20.

Luke 16.17.

Esa. 59.21.

Rom. 8.11.

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Rom. 8.11, 14. is Rom. 8.11. And as many as are led by the spirit of God, they
17. are the sonnes of God, vers. 14. And if we be children, we are

Ier. 32. 38, 39, also heyres, &c. vers. 17. So Ierem. 32. 38. I will bee their God,
40. and they shall be my people. Vers. 39. And I will giue them one
heart and one way, that they may feare me for euer, for the wealth
of them and of their children after them. 40. And I will make

an euerlasting couenant with them, that I will neuer turne away
from them to doe them good, but I will put my feare in their
hearts, that they shall not depart from me, &c. If therefore the
Church and people of God shall feare him for euer, if his
couenant be euerlasting, if he will neuer depart from them,
nor they from him, then certainly there is no doubt of their
perseuerance. And chapter 31. 31. 32, The Lord saith that he

Ier. 31. 31. 32. will make a new couenant with his Church, not according to the
couenant which he made with their fathers. 33. But this shall
be the couenant that I will make with the house of Israel after
those dayes (saith the Lord) I will put my lawe in their inward
parts, and write it in their hearts, and will be their God, and they
shall be my people, &c. And I will forgine their iniquitie; and I
will remember their sinnes no more. In which words the Lord
couenanteth, that his law should euer remaine so deeply in-
grauen in their hearts, that nothing should blot it out, & that
they should continually meditate and delight themselues
therein; for thus this phrase of writing in the heart is vsually
taken in the Scriptures. So likewise he assureth them of the
perpetuall pardon of their sinnes, so that their sinnes should
neuer make frustrate that couenant which he had made with
them. So Hos. 2. 19. And I will marrie thee vnto me for euer,

Rom. 2. 15.

2. Cor. 3. 2.

Hos. 2. 19, 20.

yea, I will marry thee vnto me in righteousness and in iudge-
ment, and in mercy and compassion. 20. I will marrie thee vnto
me in faithfulness, and thou shalt knowe the Lord. If therefore
the Church of God shall bee married vnto him for euer in
righteousnesse and faithfulness, and in mercy and compas-
sion, then can neither their faith and righteousness towards
God, nor his mercy and compassion towards them fayle, but
both shall continue vnto the end. Seeing then the couenant
which is betweene God and vs doth assure vs of the conti-
nuance of his loue and mercy, and of our perseuerance in his
feare

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fear and holy obedience we neede not to doubt either of the ceasing of his loue, or our falling away. For though the mountaines remoue and the hills fall downe, yet shall not his mercie depart from his children, neither shall the couenant of his peace fall away. As the Lord himselfe protesteth Esa. 54. 10.

Esa. 54. 10.

And thus haue I proued the certaintie of our perseuerance, by the couenant of grace which God hath made with his Church; for whatsoeuer y Lord promiseth to the whole body of the Church, that he also promiseth to euery particular member thereof, seeing the whole containeth all his parts: so that whatsoeuer belongeth to the whole body, that also belongeth to all the members. But it may be objected that howsoeuer this couenant on Gods part is firme and eternall, yet by our fault and transgression it may be made voyde and frustrate. I answer that so likewise the couenant made with the Israelites was firme on Gods part, but made frustrate by their sinnes, but the Lord hath made a new couenant with vs, not of workes but of grace, vpon the condition of faith and repentance, which being obserued on our part our sinnes and vnworthinesse cannot make it frustrate and of none effect; as before I haue shewed more at large.

6. Sect. 3.

An obiection taken from our faultinesse answered.

Secondly, we are assured of our perseuerance, by Gods particular promises made to his faithfull ones. Psal. 1. 3. it is said of the righteous man, that he shall be like a tree planted by the riuers of waters that will bring forth her fruites in due season, whose leafe shall not faid, &c. As therefore the tree planted by the riuer side doth not wither, because continually it sucketh moysture, whereby it is quickned and refreshed: so the righteous man perseuereth in his righteousness, because he is continually reuiued and quickned with that spirituall moysture, which he sucketh from Christ who is the liuely roote, whereof he is a branch. Psal. 15. 5, *He that doth these things shall neuer be moued.* Psal. 37. 24, *Though (the righteous man) fall, he shall not be cast off; for the Lord putteth under his hand.* Psal. 112. 6, *Surely he shall neuer be moued, but the righteous shall be had in everlasting remembrance.* And

6. Sect. 4. Of the particular promises of our perseuerance.

Psal. 1. 3. Ezech. 47. 12.

Psal. 15. 5. Psal. 37. 24.

Psal. 112. 6.

ver. 9.

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Verf. 9.
Psal. 125. 1.

Ioh. 4. 14.

Ioh. 7. 38, 39.

Ioh. 6. 35, 37.
¶ 54.

Ioh. 5. 24.
and 10. 28.

vers. 9. His righteousnesse remaineth for ever. Psal. 125. 1. They that trust in the Lord shall be as mount Syon, which cannot be remoued, but remaineth for ever. Ioh. 4. 14. Whosoever drinketh of the water that I shall giue him, shall neuer be more a thirst, but the water which I shall giue him shall be in him a well of water, springing up to euerlasting life. Where by this water we are to vnderstand the holy Ghost, as appeareth Ioh. 7. 38. He that beleueth in me as saith the scripture, out of his belly shall flow rivers of the water of life. 39. This (saith the Euangelist) spake he of the spirit which they that beleued in him should receiue. So that to drinke of this water is through faith in Christ to be made partakers of the holy Ghost, whom whosoever receiueth shall retaine him vnto the end. As therefore he that hath a liuing fountaine continually springing in him cannot be a thirst; so they who haue this fountaine of life perpetually springing in them, they shall neuer thirst any more, but it shall continually refresh and quicken them, till they haue attained vnto euerlasting life. Ioh. 6. 35. I am the bread of life, he that commeth to me shall not hunger, and he that beleueth in me shall neuer thirst. And vers. 37. All that the father giueth me shall come vnto me; and him that commeth to me I cast not away. And vers. 51. I am the liuing bread which came downe from heauen, if any man eate of this bread he shall liue for ever. And vers. 54. Whosoever eateth my flesh and drinketh my blood, hath eternall life, and I will raise him vp at the last day, &c. Now whosoever beleue in Christ, they eate his flesh and drinke his blood; for faith is the mouth of the soule whereby we feede on this heauenly foode; and therefore all the faithfull shall haue euerlasting life; nay as he saith they haue it already and shall not come into condemnation, but haue passed from death to life, as it is Ioh. 5. 24. and Ioh. 10. 28. I will giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of my hand. 29. My father which gaue them me is greater than all, and none is able to take them out of my fathers hand. In which words he both sheweth his will in his promise, and his power to performe it, and therefore whosoever are the sheepe of Christ, they cannot be taken from him, neither for a time nor eternally, for

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so it should follow if Christs reason be of any force, that
they who tooke them from him should be stronger than
Christ and his father, which were a horrible blasphemie for
any to imagine.

But here it is objected that these promises are made to all
the faithfull so long as they continue faithfull, and to the
sheepe of Christ so long as they are his sheepe, who abide
in his word and follow him. But when they cease to beleue
and to be his sheepe, they doe not appertaine vnto him,
for they onely remaine the Disciples of Christ who abide in
his word, and haue his word abiding in them, Ioh. 8. 31. and 15. 7. To which I answere that this is an idle trifling
in a circular disputation, and a vaine begging of the que-
stion in controuersie. For the question is, whether the faith-
full may be assured of their perseuerance in faith, whether
a member of Christ may be assured to continue a member
of Christ, whether a sheepe of Christ may assure himselfe
that he is to remaine for euer a sheepe of Christ; we hold
the affirmatiue part and proue it by diuers testimonies; they
deny that these promises are absolute, but on this condi-
tion, that we are assured none can plucke vs from Christ, so
long as we continue and retaine the nature of the members
and sheepe of Christ. But I would faine know what it is to
be plucked from Christ, but to cease to bee a member or
sheepe of Christ, and to loose their nature: and what it is to
be a sheepe of Christ but to heare his word and to follow
him. When as then our Sauour Christ promiseth that none
shall plucke his sheepe from him, he promiseth that none
shall be able to make them cease to be his sheepe, nor de-
priue them of their nature which is the essentially forme
which maketh them to be sheepe, rather than other who
neither heare his word nor follow him. Whereas therefore
they affirme, that these promises doe assure vs to perseuere,
so long as we continue and retaine the nature of the sheepe
and members of Christ, what is it but idly to repeate the
same thing? namely that Gods promises doe assure vs to per-
seuere, so long as wee doe perseuere; that we shall not be
plucked from Christ so long as we remaine with Christ; that

§. Sect. 5.

*An obiection
tending to fru-
strate the for-
mer promises,
answered.*

Ioh. 8. 31.

and 15. 7.

wee

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 we shall continue the members and sheepe of Christ, so long
 as we continue to be his sheepe and members; that we shall
 not loose our faith so long as we continue faithfull. And
 what is it to say that the sheepe of Christ shall so long con-
 tinue to be his sheepe as they retaine their nature, but to
 graunt also that they may loose their nature, & consequent-
 ly cease to be Christs sheepe, and so be plucked from him
 which is quite contrarie to his promise?

CHAP. XIII.

Of eight other reasons which proue the certaintie of our perseuerance.

¶ Sect. 1.

*The sixth reason
 taken from
 Christs interces-
 sion.*



Ioh. 11. 42.

Luk. 22. 32.

Ioh. 17. 9. 11.
 25. 21.

Verf. 24.

1. Ioh. 2. 1. 2.

Rom. 8. 33, 34.
 35.

He sixth reason to assure vs of our perseuerance
 may be taken from the intercessio of Christ for
 vs to God the father. For whatsoever Christ
 himself maketh request for in the behalfe of his
 faithfull, that without doubt the father graunt-
 eth vnto him, for God heareth him alwaies, Ioh. 11. 42. But
 he continually maketh request for them that their faith faile
 not, as appeareth Luk. 22. 32. He prayeth for them, Ioh. 17. 9.
 that the father would keepe *them in his name whom he had
 given vnto him; That they may be one, as he and the father are
 one*, verf. 11; *That he would preserve them from euill*, verf. 15;
 and what greater euill than to fall from grace and God also?
*That they all may be one, as the father is in Christ and Christ in
 him*, verf. 21. *That they be with Christ where he is, and may be-
 hold his glorie*, verf. 24. He maketh also intercession for all
 those whom he hath redeemed, that they may be saued, not-
 withstanding their sinnes into which they fall through the
 strength of their corruptions, as appeareth 1. Ioh. 2. 1. 2. And
 therefore all these things are graunted vnto him by the fa-
 ther, for the faithfull. So that now they may say with the
 Apostle Rom. 8. 33. *It is God that iustifieth.* 34. *Who shall con-
 demne? It is Christ which is dead, yea or rather which is risen
 againe, Who is also at the right hand of God and maketh request
 for vs.* 35. *Who shall separate vs from the loue of God &c?* And
 though

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 though our corruptions be many and our weakenesse great
 yet we neede not doubt of our perseverance to everlasting
 life. For we have an high priest who is able perfectly to save them
 that come unto God by him, seeing he ever liveth to make inter-
 cession for them, as it is Heb. 7.25.

Heb. 7.25.

The seventh reason may be taken from that vnion which
 is betweene Christ and the faithfull, whereby he becommeth
 their head, and they his members. For there is no head that
 will willingly permit any of it members to bee rent and
 torne from it, because then it should haue a maimed and vn-
 perfect body. But Christ Iesus is the head of all the faith-
 full, and they the members of his body. Ephesians. 5.30.
 And therefore hee will not suffer any of them to bee pul-
 led from him, and so perishing make a maime in his bo-
 dy, seeing hee is also omnipotent and able to saue all
 those who depend vpon him. Moreover seeing our Sau-
 our Christ who is our head, hath past all daungers, and
 now liueth and raineth with God his father, wee are also
 assured that we shall liue and raigue with him. For he hath
 obtained this eternall glorie, not for himselfe alone, but
 also for all the members of his body, as appeareth Ioh. 17.
 21.24. and therefore now there is no doubt of perishing,
seeing our life is hid with Christ in God, as it is Col. 3.3; and
 consequently no lesse safe than his who now reigneth and
 triumpheth ouer his enemies. Whereof it is that they are
 said in respect of the certaintie of their assurance, to haue al-
 readie everlasting life, and to haue passed from death to life,
 Ioh. 5.24. 1. Ioh. 3.14.

§. Sect. 2.

*The seventh
 reason taken
 from our vnion
 with Christ.*

Eph. 5.30.

Ioh. 17.21.24.

Col. 3.3.

Ioh. 5.24.

1. Ioh. 3.14.

The eight reason may be taken from the spirit of God
 dwelling in vs; for so long as it hath his abiding with vs, we
 must needs perseuer in grace; neither is it possible we should
 fall away, seeing it is the fountaine and roote from which
 all graces flow and spring, and seeing it continually fighteth
 against and subdueth the flesh and the lusts thereof. But
 after we haue receiued the spirit of God it continually dwel-
 leth and abideth with vs; for this is that spirituall water of
 which whosoever drinketh shall neuer be more a thirst, but it
 shall be a well of water springing up into everlasting life, as it

§. Sect. 3.

*The eighth rea-
 son taken from
 the spirit of
 God dwelling
 in vs.*

Ioh. 4.14.

and 7.39.

may

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Ioh. 14. 16.

1. Ioh. 2. 27.

1. Ioh. 3. 9.

may appeare by comparing Ioh. 4. 14. with chapt. 7. 39. So Ioh. 14. 16. *I will pray the father and he shall giue you another Comforter, that hee may abide with you for euer.* 17. *Euen the spirit of truth, whom the world cannot receiue, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you.* And 1. Ioh. 3. 9. *Whosoever is borne of God sinneth not, (that is, with full consent of will) for his seede remaineth in him; neither can he sinne, because he is borne of God: where the spirit is called the seede of God, because by vertue thereof wee are begotten vnto God. If therefore by vertue of this spirit wee are so preserued that wee cannot sinne with full consent of will, nor haue it raigning in vs as it did before our regeneration, then certainly wee shall bee preserued thereby from falling away, and notwithstanding our finnes wee shall perseuere in grace to euerlasting life.*

§. Sect. 4.

The ninth reason taken from the effects of the spirit.

1. Ioh. 2. 20. 27.

Rom. 8. 14. 17.

The ninth argument may be taken from the effects of the spirit dwelling in vs; for first it teacheth and guideth vs in the way of Gods truth, as appeareth 1. Ioh. 2. 20. 27. And as *many as are led by the spirit of God, they are the sonnes of God,* Rom. 8. 14: and those that are sonnes are also heires, *euen the heires of God, and coheires with Christ,* vers. 17. Neither is it possible that those who are guided with the spirit should sinne with full consent of will, much lesse fall away. For whosoever is borne of God sinneth not, namely after this manner, neither can euer their spirituall enemies finally preuaile against them; for he that is *begotten of God keepeth himselfe, and the wicked one toucheth him not,* as it is 1. Ioh. 5. 18. Secondly, the spirit of God witnesseth to our spirits that wee are the sonnes of God, and consequently heires of his kingdom, as it is Rom. 8. 17. and his testimonie is true and infallible. It also is *the earnest of our inheritance,* and a pledge to assure vs that God will make good his promises vnto vs, Eph. 1. 14. 2. Cor. 1. 22. and thereby also wee are *sealed vnto the day of redemption,* Eph. 4. 30. And therefore seeing the Lord hath confirmed our assurance by the testimonie of his spirit, by this earnest, pledge, and seale, we neede not to feare our falling away or to doubt of our perseverance. But of this

1. Ioh. 5. 18.

Rom. 8. 17.

Eph. 1. 14.

2. Cor. 1. 22.

Eph. 4. 30.

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I haue alreadie written at large in treating of the certaintie of our election.

The tenth reason may be taken from Gods continuall aid in all trials and temptations; for if hee be alwaies readie to strengthen and support vs, wee can neuer finally bee overthrowne, but though wee fall, yet we shall not fall away, but shall be raised vp againe in despite of all our enemies. For

God is faithfull, and will not suffer vs to be tempted aboue our power, but will giue a good issue with the temptation, that we may be able to beare it, as it is 1. Cor. 10. 13. And he knoweth to deliver the godly out of temptation, as the Apostle speaketh 2. Pet. 2. 9. And therefore be our weaknesse neuer so great, yet let vs not feare our finall falling away, but knowing whom we haue beleueed, let vs perswade our selues of our perseuerance, knowing that hee is able to keepe that which we haue committed vnto him, as it is 2. Tim. 1. 12.

And these are the reasons drawne frō Gods nature in himself and his actions towards vs, wherby we may vndoubtedly be assured of our perseuerance. The second sort of arguments may bee taken from our selues, and first from the nature of true faith wherewith wee are endued; which is not temporarie but constant and permanent. For he that hath a true and liuely faith, is like the house builded vpon the rock, which neither the raine nor floods nor windes could overthrow, Matth. 7. 24, 25: neither shall the gates of hell overcome him, chap. 16. ver. 18: he is like the good ground in which the seed falling is not stollen away, nor choked vp, nor withereth for want of root, but he receiveth the seed and keepeth it, and bringeth forth fruite with patience, as it is Luk. 8. 15. And contrariwise it is a most vndoubted marke of an hypocrite who neuer was indued with a true faith, when as his faith is temporarie, and hee falleth away, according to that 1. Ioh. 2. 19. *They went out from vs, but they were not of vs; for if they had been of vs they would haue continued with vs. But this cometh to passe that it might appeare that they are not all of vs.*

The second reason may bee taken from the example of those who haue grieuously fallen, and yet haue continued in the

§. Sect. 5.

The tenth reason, taken from Gods continuall aide.

1. Cor. 10. 13.

2. Pet. 2. 9.

2. Tim. 1. 12.

§. Sect. 6.

The eleventh reason taken from the nature of faith.

Matth. 7. 24.

25. and 16. 18.

Luk. 8. 15.

1. Ioh. 2. 19.

§. Sect. 7.

The twelfth
reason, taken
from examples.
Psal. 51. 10. 11

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the state of grace, and haue been raised and restored againe by vnfaigned repentance: and thus did *Dauid* fall and that most grieuously, and yet was not deprived of Gods spirit, as appeareth Psal. 51. 10. 11. Thus did *Peter* fall by denying his master, *Noah* by drunkenesse, *Lot* by incest, and yet they were not deprived of those graces which they had receiued; howsoever for the time they were much eclipsed and weakened, neither were they reiected by God, but vpon their true repentance were receiued into his former loue and fauour.

§. Sect. 8.

The last reason,
taken from the
inabilitie of
the causes
which should
hinder our per-
seuerance.
Rom. 1. 35.

2. Cor. 4. 17.

Iohn 16. 33.

1. Ioh. 5. 4.

Iam. 4. 7.

1. Ioh. 5. 18.

1. Ioh. 2. 1, 2.

Rom. 6. 12.

1. Ioh. 3. 9.

Rom. 7.

1. Cor. 10. 13.

Rom. 8. 38, 39.

The last reason may be taken from the weaknesse and inabilitie of the causes which should hinder our perseverance and make vs fall away. For there is nothing in the world so powerfull, but it is altogether too weake to worke this defection. For first, afflictions cannot deprive vs of grace, nor hinder our perseverance, as it is Rom. 8. 35: for though they are the fire trial, yet they do not burne vs, but refine vs from our drosse, neither doe they hinder our saluation, but rather cause vnto vs a farre most excellent and eternall waight of glorie, as it is 2. Cor. 4. 17: nor yet our flesh, for though it be neuer so strong, yet the spirit of God dwelling in vs, will in the end mortifie and subdue it. Not the world, for our Captaine Christ hath ouercome it, not onely for himselfe but also for his members, Ioh. 16. 33: yea and hee enableth vs also by his holy spirit to ouercome it. For all that is borne of God ouercommeth the world, and this is the victorie that ouercommeth the world, euen our faith, as it is 1. Ioh. 5. 4. Not the diuell, for if wee resist him, he will flee from vs, Iam. 4. 7. And he that is borne of God keepeth himselfe, and the wicked one toucheth him not, 1. Ioh. 5. 18. Not our sinnes, for they are punished and fully satisfied for in Christ; and if we sin, we haue an aduocate with the father, &c. 1. Ioh. 2. 1, 2. And for the corruption of sin, though it dwell in vs, yet it shall not raigne in vs, Rom. 6. 12. Though we fall into it, yet not with full consent of will, 1. Ioh. 3. 9 for the regenerate man sinneth not, but his corrupt flesh dwelling in him; as it is Rom. 7. Not any temptation, for the Lord is faithfull, and will not suffer vs to be tempted aboue our power, but will give a good issue vnto it, 1. Cor. 10. 13. Not any thing in the world, Rom. 8. 38, 39, for all things whatsoeuer

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whatsoever shall be so disposed by the wise prouidence of
God, that though they bee neuer so hurtfull in their owne
nature, and apt to draw vs from God, yet they shall worke to-
gether for the best vnto them which loue God, as it is Rom. 8. 28.

And thus haue I prooued the certaintie of our perseue-
rance, both by plaine testimonies of Scripture, and also in-
fallible reasons: I had purposed (as in the other points go-
ing before) to haue answered such objections as are com-
monly suggested by Sathan, and stiffly vrged by his instru-
ments the Popish rabble against this truth, and accordingly
had almost finished that which I intended; but diuers rea-
sons moued me to desist from my purpose, as first and espe-
cially his earnest desire who is at the chiefe charge of prin-
ting these my labours, who fearing that the greatnesse and
dearenesse of the booke might be a hindrance to the sale
thereof, intreated me to forbear the publishing of this con-
trouerfie, which being somewhat long, would haue increa-
sed the volume and consequently the price. To whose re-
quest I more willingly condescended, partly because the
controuerfie before handled, of the certaintie of faith and
assurance of our saluation, is of the like nature, so that the
proouing of the one is the confirming of the other, and the
answering of those obiections which are made against the
certaintie of our assurance, is a sufficient refutation of those
which are objected against our perseuerance, many of the
testimonies of Scriptures and other reasons which are al-
ledged against both, being the very same: And partly be-
cause I vnderstand, that my godly learned and most deare
brother, purposeth presently to publish his Lectures vpon
the 15 Psalme, wherein this controuerfie is largely and much
more excellently handled and determined, than I was any
waies able to haue written of it. Notwithstanding, if my
book seeme maimed in respect of this defect, & if I see it be
desired that it should be intire and full in it self, I will here-
after most willingly supplie that which yet is wanting, if I
perceiue that my labours are approoued as profitable for
the Church of God. In the meane time I commend them to

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Gods blessing, who onely is able by the assistance of his holy spirit to make them effectuell for those ends for which I intended them, he being the sole fountaine of all true comfort and consolation: desiring the Christian reader who shal finde fruite and profit by these my labours, that as I haue not been wanting vnto him in my paines and best endeouours; so he will not be wanting to remember me in his prayers vnto Almighty God, for the continuance, increase, and holie vse of all his gifts and graces which hee hath bestowed on me.

To this God most wise, most gracious, and most infinite in all perfections, the Father, Sonne and Holie Ghost, be ascribed all glorie, praise, power and dominion both now and euermore, *Amen.*

in god FINIS.



Christian Reader, because there was some haste required in printing of this booke, part thereof from pag. 371 to pag. 578 was committed to another Printer, who wanting a Corrector suffered these faults to escape which are materiall. As for others which are apparant at the first view, I haue left unobserved.

THE ERRATA.

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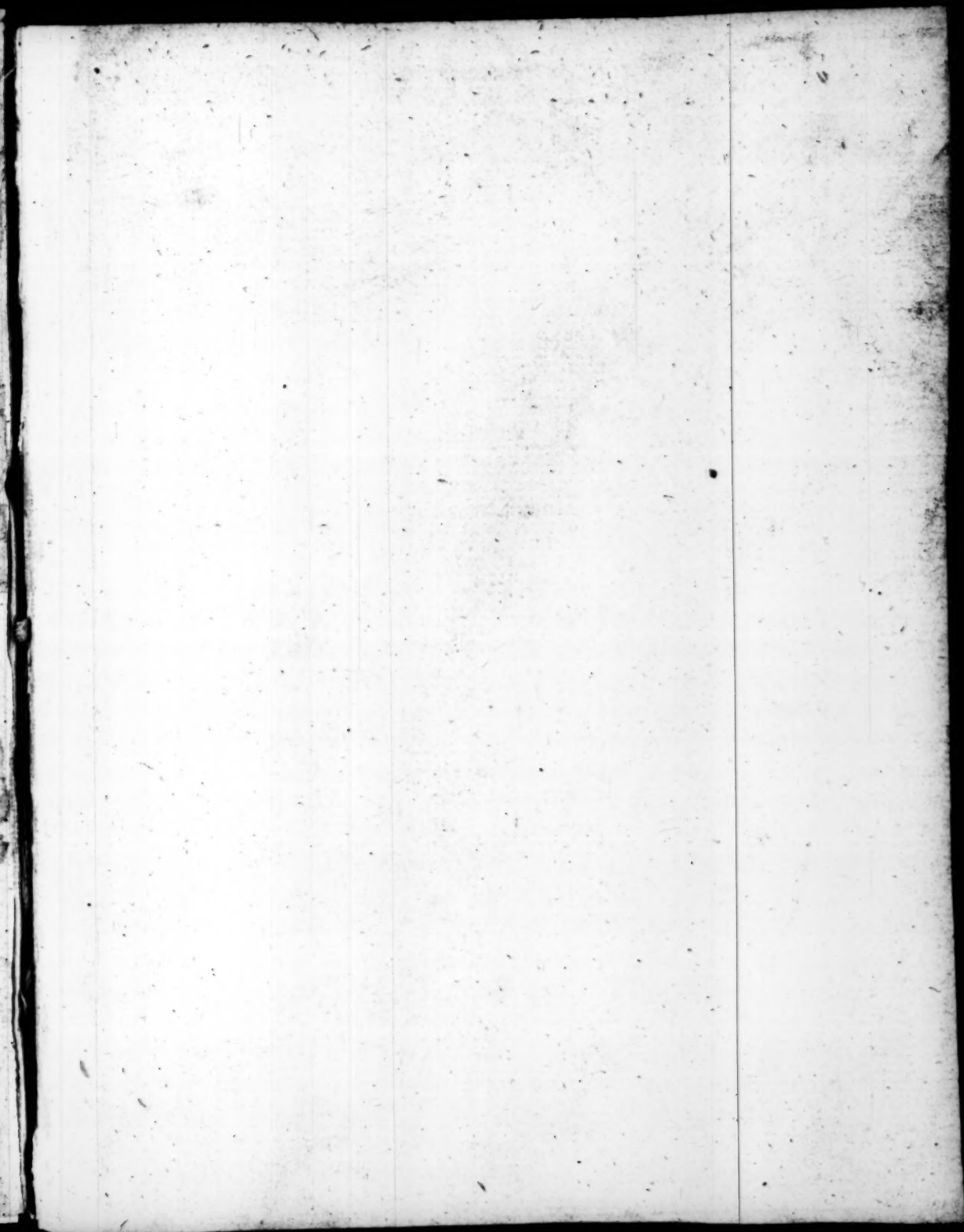
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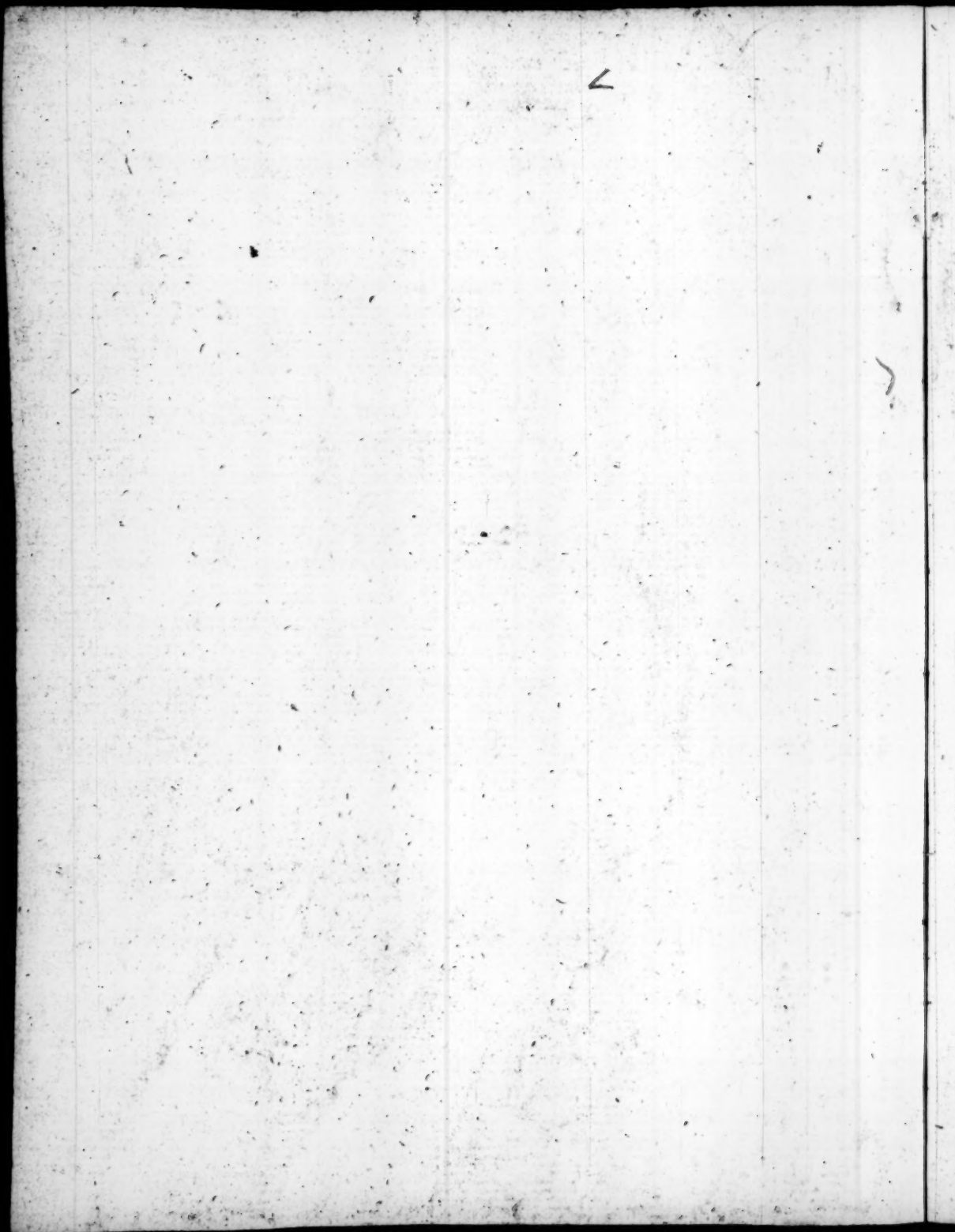
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CHRISTIAN WARFARE.

WHEREIN IS FIRST GENERALLY
SHEWED THE MALICE, POWER AND

politike stratagems of the spirituall enemies of our salvation

Sathan and his assistants the world and the flesh; with
the meanes also whereby the Christian
may withstand and defeat
them.

AND AFTER WORDS MORE SPE-
CIAILLIE THEIR PARTICVLEAR TEMPTATI-

ons, against the severall causes and meanes of our salvation;

whereby on the one side they allure vs to security and
presumption, and on the other side, draw vs
to doubting and desperation, are exposed
and answered.

WRITTEN ESPECIALLY FOR THEIR SAKES

who are exercised in the spirituall conflict of temptations,

and are afflicted in conscience in the fight
and sense of their finnes.

By J. DAYNAME Preacher of
Gods word.

Put on the whole armour of God, that ye may be able to stand
against the assaults of the Devil. Ephes. 6.11.



AT LONDON

Imprinted by PHILIP KYNASTON, for Christopher Barker
and are to be sold at his shop in Pauls Church-yard
the signe of the Ship. 1611.



Amos A. Phelps
Salem, Mass.



TO THE GODLY,
ZEALOVS, AND SIN-
CERE PROFESSORS OF GODS

TRVE RELIGION, SIR IOHN SCOT,
SIR THOMAS SMITH, and their Ladies, Maister RO-
BERT CHAMBERLAINE Esquire, and Mistris

ANNE CHAMBERLAINE his wife, his welbeloued and

most respected friends: I. D. wisheth the fruiti-

on of all the true comforts of this life,

and eternall happinesse in

the life to come.



Anifold (right Worshipfull)
and most daungerous are the
temptations and assaults of
our spirituall enemies, where
by they laboure to hinder the
saluation of Gods elect, and to
increase the greatnesse of their
hellish dominions, by with-
drawing (if it were possible) Gods seruants from their
subiection and alleageance, and making them their
slaves and perpetuall vassals. To this end they take in-
defatigable paines, going continually about seeking
whom they may deuour; sometimes like roaring
Lions, compelling by violent force, and sometimes
like

THE EPISTLE DEDICATORIE.

like old Serpents, alluring and deceiuing with treacherous policies. Neither doe they rest in the time of our rest, but waking and sleeping they set vpon vs, one while inticing vs to swallow the poyson of sinne, with the sugred baites of worldly vanities, and another while driuing vs into their snares of perdition, with the sharpe pricking goades of miserie and affliction. Before vs they set carnall pleasures, deceiuing riches, and vaine honours, to allure vs to come into the broad way that leadeth to destruction, and behind vs they hold the three-stringed whip of losse, shame, and punishment, to keepe vs from going backe, and to hasten vs with winged speede to run forward in this hellish journey. Neither do they greatly care what path we chuse in this common way of perdition; whether the spacious way of securitie and presumption, or the strait path of horror and desperation, whether the toyling way of vnsatiable couetousnesse, or the soft faire way of bewitching pleasures, whether the open way of worldlinesse and atheisme, or through the hidden thickets of hypocrisie and dissimulation: in a word they regard not in what way we walke, so we goe forward in the waies of sinne, ~~for~~ though they seeme diuers and contrarie one to another, yet they haue all the same end, meeting together in hell and destruction. And howsoever they cannot with all their malice, power and policies attaine vnto their desires, by bringing Gods elect and faithfull ones to perdition and endlesse miserie; because God their heavenly father who hath taken vpon him their protection, frustrateth all their subtile policies with his all-seeing wisdom, and withstandeth all their might with his almighty

THE EPISTLE DEDICATORY.

mightie power, yet doe they exceedingly with their assaults and temptations, soyle, vex and trouble them; by working in some, forgetfulnesse of God and of themselves, securitie, and carelesse rechelesnesse; and turmoyling others with horrible feares, desperat doubting, and bitter agonies. Whereby it commeth to passe, that the one sort securely goe on in sinne, forgetting the end of their creation, redemption, and holy vocation, vnto which God hath called them, vntill with *Salomon* they haue found in the end of their worldly delights, nothing but vanie and vexation of spirit: and the other are so affrighted, astonished, and continually tormented with doubtings, feares, and the continuall assaults of their spirituall enemies, that they goe mourning all the day long, pining away in griefe and anguish of mind, till at last they grow wearie of their liues, thinking their soules an intollerable burthen to their bodies, and their bodies to the earth. The consideration of which lamenable and too too miserable effects, as it shall moue all christians to stand vpon their guard, and to arme themselves with the spirituall armour, that they may not be overcome of their temptations, and fall into these great mischiefes: so should it moue Gods faithfull ministers. (whose dutie it is, not onely themselves to walke in the waies of righteousness, but also as spirituall guides to leade others with them) in discharge of their conscience before God, and in christian commiseration and compassion towards their brethren, to vse all good meanes both by speaking and writing, whereby they may bee preserved and freed from these snares which their spirituall enemies doe lay to intrap them; by beating

THE EPISTLE DEDICATORIE.

downe with the cannon-shot of Gods threatnings, the high forts of their proud presumption, and rousing them out of the deepe slumber of retchlesse securitie; as also by raising vp and comforting those that mourne in Syon, stooping, yea lying groueling vnder the heauie burthen of their sinnes. The which howsoeuer it is performed by many, in respect of their seuerall charges committed to them; and some also haue bricfly touched some poynts in writing, which concerned the comforting and raising vp of their priuate friends: yet not any (that I know of) haue in our language largely and generally handled these controuerfies, and spirituall conflicts betweene the christian and the enemies of his saluation, for the common good of the whole Church. And therefore hauing with *Elihu* long waited to see if those who were more auncient, better experienced, and more richly furnished with Gods gifts and graces than my selfe, would vndertake this worke, which is to God most acceptable, and to his saints and children so profitable and necessarie: at length after others long silence, I resolued to speake, and no longer to conceale such true comforts as God hath reuealed vnto me; to the end that hereby I might releeue and comfort those who are poore in spirit, and humbled in the sight of sinne; or at least by offering willingly to this vse my small mite, I might giue an occasion vnto others better able, to vnlocke and open their rich treasuries, that they may bestow vpon their poore brethren their great talents and gifts of better valew. The which my labors as I did not rashly vndertake them, so I haue not suddenly finished them; for almost three yeeres since I purposed to take this worke

THE EPISTLE DEDICATORIE.

worke in hand, which I haue now by Gods assistance finished; but at the first (I confesse) I intended not that it should come in to publike view; but onely (as others before me) propounded as the end of my labours, the comforting and raising vp of a most faithfull seruant of God, and my most deare friend, who hath bound me with many benefits to the performance of all christian duties. But afterwards finding it to grow to such a volume that it was too great to passe in a written coppie, and hoping that that which was profitable for one might bee beneficiall vnto many, at length I resolved to make my labours publike by committing them to the presse. The principall things that I propounded to my selfe in this treatise are these; first and especially I indeauour to comfort those who are afflicted in conscience, in the sight and sence of their sinnes, by offering vnto them certaine assurance, that their sinnes are remitted, and that themselues are elected to eternall life, in the state of grace, reconciled vnto God in Christ and receiued in his loue and fauour. Secondly, I labour to leade the christian in an euen course, vnto the hauen of eternall happinesse; that he may not runne aside, neither on the right hand, and so falling vpon the rockes of presumption make shipwracke of his soule, nor yet on the left hand, and so plunge himselfe into the gulse of desperation. Whercin I haue purposely and aduisedly auoyded their practise, who scatter their consolations they know not where, to bee applyed they care not by whom; whereof it commeth to passe that those that are most secure and presumptuous arrogate them, to whom they doe not appertaine; and those that
are

THE EPISTLE DEDICATORY.

are afflicted and humbled dare not appropriate them to themselves, because they are deliuered indefinitely to all, without all caution or any condition, whereby they might bee restrained rather to them than any other in whom sinne yet liueth and raigneth. Wherein they resemble negligent physitions, who hauing made a good medicine for a sicke man, doe not giue it vnto him, but cast it carelesly into some corner, whether the sicke patient in respect of his faintnesse and weakenesse is likely neuer to come: which being found and greedily drunken vp by those who haue no neede of it, in stead of doing them good doth turne to their baine and vtter destruction. Lastly, I haue desired to giue solid and substantiall consolations, which are firmly grounded vpon Gods vndoubted truth, and such infallible reasons as cannot bee gainsaid; and haue withall deliuered the conditions, vpon which they are to be receiued, and the vndoubted signes and markes of those, to whom of right they appertaine; to the end that those who finde these things in themselves, may not doubt to apply them to their wounded consciences, whereby they may bee soundly cured and thoroughly comforted; and that those who finde no such condition obserued by them, nor any such signe or marke in them, may be debarred from participating of these consolations, which would nourish in them securitie and presumption: and contrariwise examining themselves according to these rules, and finding no correspondencie betweente themselves and them, may hereby be awakened out of their lethargie of securitie, and attaining vnto a sight and sense of their miserable estate may neuer be at rest,
till

THE EPISTLE DEDICATORIE.

till by vsing all good meanes for this purpose, they may finde these markes and signes of their election, vocation, iustification, and sanctification in them, that so they may boldly and fitly apply vnto themselves these comforts and consolations as rightly and truly appertaining vnto them. All which my labours I thought good to dedicate vnto your worships, partly because I desired to giue this testimonie of my true thankfulnessse, for those manifold benefits which from some of you I haue receiued, and of mine vnfaigned loue which I beare to you all, for your vertues and approued godlinesse; and partly because I thought none fitter to whom I might commend this discourse of the *Christian Warfare*, than your selues who are olde experienced souldiers in fighting these spirituall battailes, and therefore haue iudiciall feeling and sensible apprehension, of those things which I haue written and commended to your patronage. Now the Lord our God who is the fountaine of all goodnesse, and the sole giuer of all true consolation, increase in you more and more the gifts and graces of his sanctifying spirit, and so fill your hearts with all sound spirituall comfort, and the ioy in the holy Ghost, that you may through the course of your whole liues, chearefully goe forward in the profession and sincere practise of his religion and true godlinesse, and after this life may receiue that crowne of righteousness, which is prepared and laid vp for you in his kingdome of eternall glorie.

Amen. x

Your Worships in the Lord most assured.

JOHN DOWNAME.

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly grainy texture and is covered with numerous small, dark spots, possibly foxing or dirt. A faint, vertical crease runs down the center of the page. The overall appearance is that of an old, unused document.

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FINIS.

THE FIRST BOOKE INTREATING OF THE POWER

and policies of our spirituall enemies, and of the
means how we may withstand the one
and defeat the other.

CHAP. I.

*That all the godly are assaulted with the spirituall enemies of
their salvation.*



HE Apostle hauing shewed the mystrie
of our saluation and the causes thereof
for the confirmation of our faith in the
three first chapters of his Epistle to the
Ephesians; and afterwards in the other
chapters hauing set downe diuers duties
both generally belonging to all Chri-
stians; and also particularly appertaining to men of sundrie
conditions; that he might moue them to repentance and a
mendment of life; in the next place like the Lords Centinell
doth discover and giue warning of the approach of mighty
enemies, willing vs to arme our selues at all points in our
owne defence; and courageously to stand vnder the standard
of Christ Iesus; that we may be continually in readines to en-
dure the encounter, chap. 6. 10, 11, &c. Whereby he giueth vs
to vnderstand, that as soone as we seeke for assurance of sal-
uation in Christ, and endeavour to serue the Lord in a holie
and a Christian life, we are to prepare our selues for comba-
t, vntill we would suddenly be surprised; for the spirituall
enemies of our saluation bandie themselves against vs.

g. Sect. x.

21. 10. 2

*All that will
live like Gods
seruants must
prepare them-
selues for the
spirituall com-
bat.*

That all the godly are assaulted with temptations.

soone as we haue giuen our names vnto God, and taken vp-
on vs the profession and practise of Christianitie, which are
the liuerie and cognizance of our heavenly Lord and Master.
And this is manifest by the example of Gods children from
time to time, who although they liued in peace and quiettie
before they were entertained into Gods familie, yet no soo-
ner were they admitted to be of Gods household seruants,
but Sathan and the world haue raged against them, laboring
both by inward temptations and outward furie, either to
withdraw them from Gods seruice by flattering inticements,
or vtterly to destroy and ouerthrow them by open violence.
No sooner had *Abel* offered a sacrifice of sweete smelling
saueur vnto God, but Sathan stirreth vp *Cain* to become his
burcher: whilest *Moses* was contented to be reputed the
sonne of *Pharaohs* daughter he enioyed all prosperitie, but as
soone as hee ioyned himselfe to Gods people and Church,
Pharaoh seeketh his life: as long as the Israelites worshipped
the Egyptian Idols, they fate by their flesh-pots in peace, and
quietly enioyed the frutes of the land; but as soone as they
made but a motion of seruing the Lord, the King stirred vp
by the diuell, doth rage against them with more then barba-
rous crueltie: whilest *Paul* persecuted the Church of God,
Sathan did not so much trouble him either outwardly in bo-
die or inwardly in minde; but no sooner was he truly con-
uerred to the faith and preached the Gospell, but presently
he setteth his wicked impes on worke to take away his life,
which the Lord not permitting, he moueth them to perse-
cute him by imprisoning, whipping, and stoning him, and
not content with these outward afflictions, he sendeth his
messenger to buffet him, that he might be no lesse vexed in-
wardly in minde then outwardly in bodie. Yea he spared not
our Sauiour Christ himselfe, but as soone as he began to shew
himselfe to be the sonne of God and redeemer of mankinde,
in performing the duties of his calling, then especially hee
bendeth all his force against him, he tempteth and assaulteth
him fortie daies together, and taking the soyle himselfe, hee
stirreth vp his wicked instruments to persecute him, and at
length to take away his life.

Whosoever

That albe godly and afflicted with such afflictions

Whoſoever therefore reſolve to be Gods ſervants, muſt make account to be his ſouldiers alſo; and whileſt with *Nehemias* followers, with one hand they perſourme the worke of their callings and Chriſtianitie, they muſt with the other hand hold their weapons to repell their ſpirituall enemies, who continually labour to hinder the Lords buildings; ſo no ſooner doe we become friends to God, but preſently *Sathan* assaulteth vs as his enemies; no ſooner doe we receive the Lords preſſe money and ſet foote into his campe, but *Sathan* advanceth againſt vs his flagges of defiance, labouring both by ſecret treacherie and outward force, to ſupplant and overcome vs.

Here therefore is inſtruction for ſecure worldlings, and *ſ. Sect. 2.* conſolation and incouragement for Gods children. Worldly men in ſteed of fighting the Lords battailes, ſpend their time in chambering and wantonnes, in luſts and uncleannes, in Muſicke and daliance, in ſurſetting and all voluptuouſnes, in couetouſnes and idlenes, as though there were no enemy to aſſault them, and as if *Sathan* were ſome meeke lamb and not a roaring lion readie to devour them; ſo that good *Moses* coming neere them cannot hear the noiſe of them that have the victorie, nor the noiſe of them that are overcome, but the noiſe of ſinging and meriment, for they are not fighting the battailes of the Lord of hoaſts, but ſolemnifying a Sabbath to the golden Calfe, ſitting downe to eate and drink and riſing up to play. The ſpirituall *Cananites* are quite forgotten, and they remember not the bleſſed land of promiſe, whereupon like pilgrimes they ſhould bee trauailing; but make this world, this wildeſnes of ſin, the place of their ioy and delight. In a word, they flouriſh in their outward ſtates, and neuer in their mindes ſeele any vexation of *Sathans* temptation. And what is the cauſe of all this? If you aſke them they will ſay, that they have ſuch a ſtrong faith and peace of conſcience, that *Sathans* temptations have no power over them; neither were they euer troubled with any of his encounters. And not content with theſe bragges of their owne happie eſtate, they cenſure and condemne Gods children, accounting their ſtate moſt deſperate who are moleſted with

*The two-fold
uſe of this doctrine.*

Exod. 32.

*That the world-
lings peace pro-
ceedeth not
from ſtrength,
but carnall ſu-
curitie.*

That all the good are assaulted with temptations.

Sathans temptations; and goe mourning vnder the burthen of sinne all the day long; supposing either that they are in Sathans power, and haue more grievously sinned then other men, or that they are mad and frantick to re-vexe themselves with such needlesse sorrow. But let such men know that of albothers their state is most daungerous; for they are grievously sicke, and haue no sense of their disease; their wounds are so mortall that they deprive them of all feeling; they are assaulted; yea taken prisoners whilest they sleepe soundly in securitie, and discern not the approach of the enemy. *Nunc ergo repugnant quia se impugnant ignorant.* They make no resistance because they are ignorant of the assault. And what

can be more daungerous then to haue the enemy approach

and lay hands on vs before we be aware? But this is the state of those men: for as one saith, *Tempore maxime impugnantur cum se impugnant nesciant.* They are most assaulted when they feelee no assault. Let them know, that they are not the Lords souldiers but the diuels reuellers, and therefore he fighteth not against them because they are his friends. For there was neuer any of Christs souldiers in the Militant Church which haue not been exercised in this warfare; there was neuer any so strong in faith but Sathan durst encounter him, euen the Apostles, yea Adam in the state of innocencie, yea our Saviour Christ himselfe; there were neuer any so constant in the course of Christianitie; but the world hath sought to draw them out of the right way by her bailes of prosperitie, or to force them to sinne by threatening aduersitie; there were neuer any that haue had in them one sparke of Gods spirit (Christ excepted) who haue not felt it assaulted and often foiled by the flesh. For *the flesh lusteth against the spirit, and the spirit against the flesh; and they are contrary the one to the other;* as it is Galath. 5. 17. Yea the Apostle Paul himselfe when he was most sanctified, *saw another law in his members rebelling against the law of his minde, leading him captive to be lawless;* as appeareth Rom. 7. 23.

Galat. 5. 17.

Rom. 7. 23.

4. Sect. 3.

It is not therefore their strength of faith, but their carnall securitie which so lulleth them asleepe in the cradle of worldly vanities that they cannot discern this fight; it is not their

peace.

That all the godly are assaulted with tentations.

peace with God nor the peace of conscience which makes them thus quiet; for there is no (such) peace, saith my God, to the wicked, *Esa. 57. 21.* but it is a peace which they haue made with Sathan, a covenant with death and an agreement with hell, as the Prophet speaketh, *Esa. 28. 15.* When the strong armed man Sathan (quietly) keepes the house, the things that he possesse are in peace; but when a stronger then he commeth to dispossesse him, he will neuer lose his possession without a fight, and we cannot chuse but feelee the blowes in so sharpe an encounter, *Luk. 11. 21.* If a man neuer enter the field to fight against Sathan, or if at the first encounter he yeeld himselfe prisoner, and be content to be tied in the pleasing fetters of sinne, it is no marueile that hee doth not rage in his conscience, when as already hee is in his captiuitie: readie to performe all those workes of darknes wherein he employeth him; but if when Christ the redeemer is preached vnto them by his Ambassadors, they would shew any desire of coming out of his thraldome, surely this spirituall Pharaoh would neuer lose their seruice but by force and compulsion, neither can so strong a man be forced but wee must needes feelee the conflict. While the prisoner lieth in the dungeon, loaded with bolts and tied in chaines, the keeper sleepeeth securely, because he knoweth he is safe; but if his bolts being filed off and his chaines loosed, he haue escaped out of prison, then the Tylor beginneth to bustle and pursueth him speedely with Hucan crye: so whilest Sathan holdeth vs imprisoned in the darke dungeon of ignorance, loaded and tied with the heauie bolts and chaines of sinne, hee is retchlesse and secure; but if our Saviour by his Ambassadors in the preaching of the word, loose and vnburthen vs of these chaines and bolts, and by the light of his spirit so illuminate the eyes of our vnderstanding, that we see the way out of Sathans dungeon of ignorance, and so escape out of his captiuitie, then he rageth against and pursueth vs as *Pharaoh* did the Israelites, that either he may bring vs backe againe into his bondage, or els destroy vs, if we make resistance. Lastly they feelee not any fight betweene the flesh and the spirit, because the flesh wholie ruleth them; and like a flood which

Esa. 57. 21.

Esa. 28. 15.

Luk. 11. 21.

6 *That all the godly are assaulted with tentations.*

hath a cleere current carrieth them wholie into a sea of sinne without any stop or resistance, and therefore no marcuile they feele not this fight, when the spirit which is one of the combatants hath no force nor residence in them.

6. Sect. 4.

*That the true
Christian may
receiue comfort
by feeling the
spirituall con-
flict.*

Reuel. 12. 17.

Secondly, Gods children who continually feele the assaults of their spirituall enemies, and see the breaches which are made in their soules with the continuall batterie of their temptations, may receiue no small consolation hereby, when as they consider that all who professe themselves Gods seruants, and resolute to serue the Lord in holines and righteousness are thus tempted and tried. *For the Dragon is wroth with the woman* (that is Gods Church) *and her seede which keepe the commandments of God, and haue the testimonie of Iesus Christ,* as is Reuel. 12. 17. and like a roring lion seeketh their destruction, because they haue renounced him, and fight vnder the standard of the Lord of hosts whom hee maligneth: and hence it is that whilest we liue without sense of sinne, we eate and drinke and take our ease without disturbance, but after we make any conscience of our waies and endeouour to serue the Lord, then Sathan casteth against vs the fire darts of his temptations, and we feele many conflicts betweene the flesh and the spirit, with which the worldly man is neuer troubled. So that when we are thus tempted and assaulted by Sathan, the world, and our corrupt flesh, it is a strong argument to perswade vs that wee are intertaineed for Gods souldiers, and haue receiued the presse money of his spirit; for Sathans kingdome is not diuided, neither doth he fight against those who are his friends and seruants, but against those who wage warre against him and fight vnder the Lords standerd. True it is, that when his seruants haue committed such abominable and grieuous sinnes, as haue made deepe wounds in their seared consciences, whereby they are awakened out of their sleepe lethargie of securitie, then Sathan filleth them with horreur and despaire, that hee may keepe them from true repentance, when he can hide from them their sinnes no longer; and the Lord in his iust iudgement, and for the example of others, doth suffer Sathan to begin in them the torments of hell in this life; but if hee can by any meanes hide their

Why God suffereth his seruants to be tempted.

their finnes and keepe them quietly in his kingdome, he will neuer vex them. And hence it is that whereas one perisheth through despaire, many thousands perish through presumption and securitie. Let all those therefore who feele the burthen of their finnes, and are vexed with the continuall assaults of their spirituall enemies comfort themselues; for hereby they haue assurance that they are members of the Church militant, into which none but souldiers are intertained, and that now they begin to be Gods friends and seruants when as Sathan opposeth himselfe against them..

CHAP. II.

Why God suffereth his seruants to be exercised in the spirituall conflict of tentations.



Vt here it may be demanded, why the Lord will suffer his seruants to be thus tempted and assaulted, whereas the wicked are free from such conflicts. I answere, first for his owne glorie, for whereas our enemies are strong and mighty and we weake and feeble, hereby is the Lords omnipotent power manifested to all the world, by whose assistance such impotent wretches conquer and subdue such furious and puissant enemies.

Secondly, God suffereth his children to be tempted, that so those spirituall graces which he hath bestowed vpon them may the more cleerely shine to his glorie. For who can know whether they be Gods golden vessels before they be brought to the touchstone of temptation? Who could know the faith, patience and valour of Gods souldiers, if they alwaies lay quietly in garrison and neuer came to the skirmish? Who could feele the odoriferous smell of these aromaticall spices, if they were not punned and brused in the mortar of afflictions? For example, who would haue discerned *Abrahams* faith, *Davids* pietie, *Iobs* patience, *Pauls* courage and constancie, if they had been neuer tempted, which now to the glorie of God shine to all the world?

8 *Why God suffereth his servants to be tempted.*

Iob. 13. 26.

And as the Lord suffereth Sathan and his impes to trie his children for his owne glorie, so also for their spirituall and euerlasting good: for first hereby he chastizeth them for their finnes past, and recalleth them to their remembrance, that so they may truly repent of them. And this cause Iob speaketh of: Iob. 13. 26. *Thou writest (saith he) bitter things against me, and makest me to possesse the iniquities of my youth.*

Secondly, hereby hee manifesteth vnto vs our secret and hidden finnes, which the blind eyes of our iudgement would not discern, if their sight were not quickned with this sharp water of temptation. For so long as wee liue in peace, our secure consciences neuer summon vs to the barre of Gods iudgement; but when wee are roused vp by temptation, wee enter into a more straight examination of our selues, and search what secret finnes lie lurking in the hidden corners of our hearts, that so wee may repent of them and make our peace with God, without whose assistance wee can haue no hope to stand in any temptation.

2. Cor. 12. 7.

Thirdly, the Lord hereby preuenteth our finnes to come: for when we haue experience, that the most sharp weapons, which Sathan useth to inflict deepe wounds in our consciences, are our finnes; this will make vs most carefull to abstaine from them, least thereby we strengthen him for our owne ouerthrow. And as these temptations of Sathan are in this regard so many bridles to restrain vs from sinne; so also they are so many prickles to let out the winde of vaine glorie, wherewith like bladders we be puffed vp, as wee may see in the example of Paul, who lest he should be exalted out of measure through the abundance of reuelations, receined a pricke in the flesh, the messenger of Sathan to buffet him. 2. Cor. 12. 7.

Fourthly, the Lord suffereth Sathan to assault vs, that wee may hereby come to the sight of our owne weaknesse and infirmities, when wee haue receiued many foiles; and learne to relie vpon his helpe and assistance in all our dangers; for so proud we are by nature, that before we come to the fight we think that we can repell the strongest assaults, and ouercome all enemies which oppose themselves against vs by our owne power; but when wee see our selues vanquished and foiled with

Why God suffereth his servants to be tempted.

with every small temptation, wee learne to haue a more humble conceit of our owne abilitie, and to depend wholly vpon the Lord. And this end is set downe, Deut. 8. 2. and 13. 3.

Deut. 8. 2. and 13. 3.

Fifthly, the Lord permitteth Sathan continually to assaile vs with his temptations, to the end we may continually buckle vnto vs the whole armour of God, that we may be readie for the battaile. For as those who haue no enemies to encounter them, cast their armour aside and let it rust, because they are secure from daunger; but when the enemies are at hand and sound the alarum, they both wake and sleepe in their armour readie for the assault: so, if we should not continually skirmish with our spirituall enemies, we would lay aside the spirituall armour, but when wee haue continuall vse of it, both day and night we keepe it fast buckled vnto vs, that being armed on all points, we may be able to make resistance that we be not surprisid at vnawares.

Lastly, by this conflict the Lord strengthneth and increaseth all his graces in vs: for as by exercise the strength of the body is preserved and augmented, and in short time decayeth through idleness and sloth; so the gifts of Gods spirit, faith, affiance, hope, patience and the rest languish in vs, if they be not exercised with temptations. For tribulation bringeth forth patience; and patience experience; and experience hope, and hope maketh not ashamed, as it is Rom. 5. 3, 4, 5. For when once wee haue been tempted and tried, and the Lord hath mercifullie deliuered vs from the temptation, afterwards being so assaulted, wee patiently endure it, hoping for the Lords assistance, beleauing and assuring ourselues that the Lord who hath deliuered vs will againe deliuer vs, as it is Psal. 27. 9. Moreover, when wee see the great neede of the graces of Gods spirit, this will be a strong motiue to intice vs to a carefull vse of all good meanes whereby we may attaine vnto them; whereas if we were free from this spirituall combat, we should not so cleerely see nor apprehend the vse and necessity of them.

And thus we see the reason why God suffereth his servants to be tempted. For as by this conflict the Lord strengthneth and increaseth all his graces in vs: so the gifts of Gods spirit, faith, affiance, hope, patience and the rest languish in vs, if they be not exercised with temptations. For tribulation bringeth forth patience; and patience experience; and experience hope, and hope maketh not ashamed, as it is Rom. 5. 3, 4, 5. For when once wee haue been tempted and tried, and the Lord hath mercifullie deliuered vs from the temptation, afterwards being so assaulted, wee patiently endure it, hoping for the Lords assistance, beleauing and assuring ourselues that the Lord who hath deliuered vs will againe deliuer vs, as it is Psal. 27. 9. Moreover, when wee see the great neede of the graces of Gods spirit, this will be a strong motiue to intice vs to a carefull vse of all good meanes whereby we may attaine vnto them; whereas if we were free from this spirituall combat, we should not so cleerely see nor apprehend the vse and necessity of them.